Haven Through Islamic Lens

Quran Leads you to Christianity

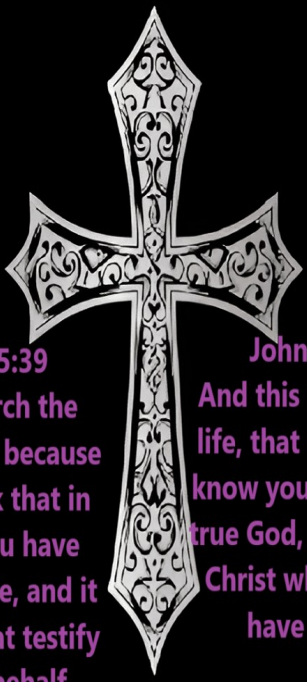
Judge Bible from the authority of Quran

Q 10:94: So if you are in doubt concerning what We have sent down to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so do not be among the doubters.

The Holy Quran

Q 21:7: And We did not send [messengers] before you [O Muhammad] except men to whom We revealed [Our message]; so ask the people of the Reminder [Scripture] if you do not know.

THE HOLY BIBLE



John 5:39
You search the scriptures because you think that in them you have eternal life, and it is they that testify on my behalf.

John 17:3
And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent.

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Jews read chapter from index highlighted in blue color only, Muslims read all the chapters serially

Watch on YouTube: CIRA International, Nabi Asli, Rob Christian, Sam Shamoun

Further Readings: (Online available books)

Let the Stones Speak by Dan Gibson,

1000+ Mistakes in Quran.

After reading all the articles from the links given in the end of the book, if you have patience and want to learn everything about the Quran then these book will fulfill that: (Hard-copy books)

The Syro-Aramaic Reading of the Koran by Christoph Luxenberg

Corrections in Early Qurʾān Manuscripts: Twenty Examples by Daniel Alan Brubaker

a challenge to islam for reformation by günter lüling

The Qur'an, Misinterpreted, Mistrnaslated, And Misread by Gabriel Sawma

Creating the Qur'an: A Historical-Critical Study by Stephen J. Shoemaker

The Qur'an and the Bible: Text and Commentary by Gabriel Said Reynolds

Who Corrupted the Gospel / Injil & thus the Bible

The Quran makes several claims about the Torah and the Gospel, stating that these scriptures were revealed by Allah as guidance for humanity and are word of Allah. However, when examining the content of the current Gospel, one finds significant contradictions between it and the Quran, especially concerning key events in the life of Jesus Christ. This article explores these contradictions, the Islamic belief in the corruption of the Gospel, and the theological implications that arise from this belief.

The Quranic Assertion of the Torah and the Gospel

The Quran explicitly states that Allah revealed the Torah and the Gospel as guidance for mankind. In Surah 3:3-4, it says:

> "It is He (Allah) who has sent down the Book (the Quran) to you, Muhammad, with truth, confirming what came before it. And He sent down the Torah and the Gospel aforetime, as a guidance to mankind."

This verse affirms that the Torah and the Gospel were part of the divine message intended to guide humanity. The Quran acknowledges these earlier scriptures, suggesting their importance and authenticity at the time of their revelation.

Contradictions Between the Quran and the Gospel

Despite the Quran's acknowledgment of the Gospel, there are stark contradictions between the teachings of the Quran and those found in the Gospel, particularly concerning the crucifixion and resurrection of Jesus. The New Testament, particularly the Gospel of Mark, contains verses where Jesus predicts his death and resurrection:

- **Mark 9:31**: "For he was teaching his disciples, saying to them, 'The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise.'"
- **Mark 10:45**: "For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

These verses are in direct conflict with the Quranic account in Surah 4:157, which states:

> "That they said (in boast), “We killed Christ Jesus the son of Mary, the Apostle of God”;- but they killed him not, nor crucified him, but so it was made to appear to them, and thhose who differ therein are full of

doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:-."

The Quran denies the crucifixion of Jesus, asserting instead that it only appeared so to the people. This contradiction raises a significant theological issue: if both the Quran and the Gospel are divine revelations, how can they disagree on such a fundamental event?

The Concept of Corruption of the Gospel

Given these contradictions, many Muslims conclude that the Gospel must have been corrupted after its initial revelation. This belief is widespread, yet it introduces further complexities because the Quran itself asserts that no one can change Allah's words. For instance:

- **Surah 6:114-115**: "Shall I seek a judge other than Allah, while it is He who has sent down to you the Book explained in detail? And those to whom We gave the Scripture know that it is sent down from your Lord in truth. So be not of those who doubt. And the word of your Lord has been fulfilled in truth and in justice. None can change His words, and He is the Hearing, the Knowing."
- **Surah 18:27**: "And recite, [O Muhammad], what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge."

These verses suggest that divine revelations, including the Torah and the Gospel, are protected from alteration. Therefore, the idea that the Gospel could be corrupted seems to contradict these Quranic statements.

What Muslim Scholars are missing is that if you ignore what Allah says about no one being able to change his words and you decide contrary to what Allah clearly says that the Gospel was corrupted then the Quran does tell you who corrupted it. Let me say that again the Quran states repeatedly that no one can change Allah's words, but if you decide in spite of what Allah says that the Gospel was in fact corrupted, the Quran tells you exactly who corrupted it. The Quran gives us the answer, Muslim scholars simply ignore. I'm going to show you right now who corrupted the Gospel according to the Quran. To solve this mystery we'll go through seven facts, seven facts that point to one unavoidable conclusion here are the facts:

1. Jesus as a Messenger of Islam

The Quran presents Jesus (Isa) as a messenger of Allah and a prophet within Islam. Surah 19:23-33 recounts how Jesus, even as a baby, proclaimed his servitude to Allah and his role as a prophet. Additionally, Surah 42:13 emphasizes that Jesus preached the same monotheistic message as prophets like Noah, Abraham, Moses, and Muhammad: *"He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham, Moses, and Jesus – to establish the religion and not be divided therein."* This suggests a continuity of the divine message across different prophets.

2. The Quran on Jesus' Followers

According to the Quran, Jesus had followers who embraced Islam. Surah 3:52 mentions, *"But when Jesus felt [persistence in] disbelief from them, he said, 'Who are my supporters for [the cause of] Allah?' The disciples said, 'We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him].'"* Furthermore, Surah 5:111 states, *"And [mention] when I inspired to the disciples, 'Believe in Me and in My messenger Jesus.' They said, 'We have believed, so bear witness that indeed we are Muslims [in submission to Allah].'"* These verses indicate that Jesus' true followers were Muslims, according to the Quran.

3. Historical Records of Jesus' Followers

The historical records of Jesus' disciples, as preserved in Christian tradition, portray them as proclaiming Jesus' death, resurrection, and divinity—beliefs that differ significantly from Islamic teachings. There is no historical evidence that any of Jesus' disciples believed in the message of Islam as described in the Quran. This discrepancy raises questions about the Quranic claim that Jesus had Muslim followers who adhered to a pure monotheistic faith similar to Islam.

In the Quran Allah promises Jesus that his followers will be superior to unbelievers until the day of resurrection. Sura 3:55:

Behold! God said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Dsy of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute.

Since, the day of resurrection hasn't arrived yet, Allah's promise is still in effect: Jesus's followers will be superior to those who blaspheme till the day of resurrection. So, if Jesus had Muslim followers as Quran claims they were so

insignificant and inconsequential that we have no record of them even existing. They must have been disappeared from early on and faded from history.

4. The Quran's Account of the Crucifixion

Mainstream Islamic belief, based on Surah 4:157, states that Allah used a power of illusion to device people to convince them that Jesus died on the cross. The verse states,

"That they said (in boast), “We killed Christ Jesus the son of Mary, the Apostle of God”;- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:-"

This verse is interpreted to mean that Allah deceived people into believing that Jesus was crucified, which subsequently led to the Christian belief in the crucifixion—a belief that, according to this interpretation, originated from Allah’s own actions. So Allah miraculously disguised someone else to look like Jesus and crucified that man. Thus Allah through illusion and deception made Christians for 600 years before Muhammad’s revelation think that the person died was Jesus!

So when you see on the Gospel that Jesus died on the cross, it isn’t from Paul or Counsel of Nicaea, it’s straight from Allah’s deception.

5. Allah's Role in the Spread of Christianity

Surah 61:14 narrates how Allah aided the followers of Jesus:

"O you who have believed, be supporters of Allah, as when Jesus, the son of Mary, said to the disciples, 'Who are my supporters for Allah?' The disciples said, 'We are supporters of Allah.' And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant."

Historically, the only group of Jesus' followers who became dominant/uppermost were Christians who believed in his crucifixion, resurrection, and divinity. If Allah supported these followers, it suggests that He helped spread beliefs that Islam considers false. So Allah helped spread a corrupt followers.

6. The Quran and the Integrity of the Gospel

The Quran speaks highly of the Gospel, even urging Christians to judge by it. Surah 7:157 refers to those who follow the unlettered Prophet, whom they find written in the Torah and the Gospel. Surah 5:47 states, *"Let the people of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed – then it is those who are the defiantly disobedient."* Surah

5:68 similarly commands, *"Say, 'O People of the Scripture, you are [standing] on nothing until you uphold the Torah, the Gospel, and what has been revealed to you from your Lord.'"* These verses imply that the Gospel available during the time of Muhammad was still considered valid and authoritative, raising the question of when, how, and by whom it could have been corrupted if it indeed was.

The oldest complete Bible manuscript available now is the **Codex Sinaiticus**, which dates back to **330-360 AD**.

Critical Questions for Reflection

Given the Quran's teachings, several critical questions arise:

1. **Why would Allah corrupt Jesus' message and destroy everything Jesus worked so hard to accomplish?**
2. **Why did Allah promise Jesus that his followers would be superior to unbelievers until the Day of Resurrection if their message was destined to be corrupted?** (Didn't Allah know he was about to corrupt Christianity by tricking people into believing Jesus died on the cross?)
3. **If the Gospel was divinely revealed, why didn't Allah preserve it instead of allowing or causing its corruption?**
4. **Why did Allah help spread Christianity if it was based on a corrupted message?**
5. **If Allah corrupted the Gospel in the first century, why did Allah commend the Christians of Muhammad's time to judge by this corrupt Gospel?**
6. **If Allah deceives people who follow his prophets (as he deceived the followers of Jesus), how do Muslims know that He isn't deceiving them right now?**
7. **Since Jesus' message was corrupted by Allah, what did Jesus accomplish, according to Islam?**

Putting all of this together we've solved the mystery. We now know who corrupted the Gospel, when he corrupted the Gospel and how he corrupted the Gospel.
Here's what happened:

Allah sent Jesus to the children of Israel and Jesus, thanks to his powerful preaching and astounding miracles, won a number of converts who were Muslims. Allah decided to take Jesus away, but he promised Jesus that his followers would be superior to unbelievers until the day of resurrection. Sadly Allah soon forgot about that promise and he tricked Jesus disciples into believing that he died on the cross, ultimately giving rise to Christianity and thus to a corrupt Gospel. Then

Allah forgot that he corrupted the Gospel and he helped Christians spread their message until they became uppermost over those who rejected Jesus. Finally Allah revealed the Quran 600 years later, but by that time Allah didn't remember much of what happened. So He just kept boasting about no one being able to change His words, and He kept telling Christians to judge by the Gospel that Christians still have, which was corrupted. Tragically by Quran itself, the only conclusion Muslims can draw from all this is that Allah has been suffering from memory loss for a long long time. He tried but he just can't remember things that he says or does or promises or corrupts.

If our Muslims want to worship a God who isn't suffering from memory loss and who isn't a cosmic trickster (Al-Makir) who deceives people and undermines the work of his own prophets and accidentally starts false religions, they'll need to look somewhere other than Islam. Don't they?

Does the Quran consider the Bible to be corrupted scripture?

In **Surah 29 verse 46** the Quran commands Muslims to say to Christians:
"We believe in what has been revealed to us and in what has been revealed to you. Our God and your God is one. And to him we submit."

Yet many Muslims say something very different to Christians. They say we don't believe in your book, because it's been corrupted, so do the God you believe in. If Muslims are commanded to say that they believe in what has been revealed to us- Christians, why do they instead say that they don't believe in the Bible- the only revelation we Christians have? And if they're commanded to say that Christian's God and Muslim's God is one, why do they instead say that Christian's God idea is false? According to the Bible God is a unity, one in nature or essence, but three in person- Father, Son and Holy Spirit (going into detail in chapter- 8, 12 &). The Son entered creation as Jesus of Nazareth. Jesus died on the cross for sins and rose from the dead. Muslims have to reject the Bible because the Bible contradicts the Quran. But Muslims have a problem here. The Quran declares that the Torah and the Gospel were revealed by Allah. **Surah 3 verses 3-4:**
He has revealed to you the book with truth, verifying that which is before it, and he revealed the Torah and the Gospel aforetime, a guidance for the people. And he sent the Quran.

So, Allah revealed the Torah and the Gospel as guidance. But, Muslims tell us that Allah couldn't protect the Torah and the Gospel and that both revelations were corrupted by men. What Allah sent to guide people ended up misguiding people- convincing Christians that God is a unity and that Jesus died on the cross for sins. Muslims tell us that the Torah and the Gospel were changed. But the Quran states that no one can change Allah's words.

Surah 18 verse 27:

And recite what has been revealed to you of the book of your lord. There is none who can change his words; and you shall not find any refuge besides him.

Here Muslims might say this verse only means that no one can change the Quran. But it says that no one can change Allah's words, and the Torah and the Gospel according to the Quran are Allah's words. Despite Allah's clear declaration that no one can change his words, many Muslims assert that the Gospel was corrupted by the apostle Paul or by later Christians. If the Gospel is corrupted we can only wonder why the Quran says that Christians still had the Gospel during the time of Muhammad. **Surah 7 verse 157:**

Those who follow the messenger, the unlettered prophet, whom they find mentioned in their own (scriptures)- in the Torah and the Gospel- it is they who will prosper.

How could Christians find Muhammad mentioned in the Gospel when the Gospel was supposedly corrupted centuries earlier? Is Allah saying that we find Muhammad mentioned in our corrupted scriptures? But we don't find Muhammad mentioned in our scriptures at all (explained in chapter-14), except as part of a general warning about false prophets who come to lead people away from the Gospel. And if we did find Muhammad mentioned in our scriptures, how would we know that this wasn't one of the corrupted parts? And since our scriptures contradict Islam, why would Allah appeal to them as evidence for Islam? But Allah goes much further than this. He commands Christians to judge by the Gospel. **Surah 5 verse 47:**

Let the people of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel.

Why does Allah command us to judge by a corrupt book? The only Gospel we have contradicts Islam. So to obey Allah's command, we would have to judge by the Gospel and conclude that Islam is false. Allah continues along these same lines in **Surah 5:68:**
Say: "O people of the book! You have no ground to stand upon unless you stand fast by the Torah, the Gospel, and all the Revelation that has come to you from your Lord."

Why would Allah tell us that we have no ground to stand upon unless we stand upon a corrupt book? If the Gospel has been corrupted, wouldn't Allah just tell us to get rid of it and believe in the Quran? So the Quran clearly maintains that the Gospel is authoritative for Christians. And this only makes sense if the author of the Quran believed that Christians have the word of God. But the Gospel wasn't just authoritative for Christians only, it was also authoritative for Muhammad himself and therefore Muslims. One day Muhammad started having doubts about his revelations. In response to these doubts, Allah commanded Muhammad to go to the people of the book- Jews and Christians for confirmation. **Surah 10 verse 94:**
But if you (O Muhammad) are in doubt as to what we have revealed to you ask those who read the book before you; certainly the truth has come to you from your lord, therefore you should not be of the disputers.
Muslims today act as if the Quran stands in judgment over the Bible. Since the Bible contradicts the Quran, Muslims assume that the Bible must be rejected. But in the Quran, it's exactly the opposite- the Bible stands in judgment over the Quran and Muhammad himself could only confirm his revelations by checking to see if they line up with the scriptures of the people of the book. Since Muhammad continued preaching Islam, he apparently never took this test very seriously. If he had gone to the people of the book in search of confirmation, he would have been forced to reject the Quran. Because the Quran puts Muslims in an inescapable dilemma. Either Christians have the inspired preserved authoritative word of God or we don't. Those are the only two possibilities. If we have the inspired, preserved, authoritative word of God then Islam is false. Because Islam contradicts what we have. If we don't have the inspired, preserved, authoritative word of God then Islam is false too. Because the Quran affirms the inspiration, preservation, and authority of our book. So, if the Gospel is the word of God- Islam is false. If the Gospel isn't the word of

God- Islam is false. Either way, Islam is false. By affirming scriptures that contradict its core teachings, Islam self-destructs.

The Qur'an Confirms the Integrity of the Bible

There is a common held conviction among Muslims that the Bible has become corrupted. They believe that the Bible has been changed. Almost every Christian-Muslim dialogue begins with the Muslim allegation of Bible corruption. Because of this erroneous belief, Muslims are taught to reject the Holy Bible as the Word of God. Unless this misconception is cleared at the very beginning, a meaningful dialogue with Muslims will not be possible.

The objective of this work is to demonstrate that the accusations raised against the **Holy Bible** by Muslims are not only false but also meaningless in light of what the **Qur'an**, the true authority in Islam, actually teaches about the **Holy Bible**. We will use the Qur'an – Islam's own sacred book – to prove the integrity of the Bible. This article is essential for all who desire to engage in the preaching of the Gospel to the Muslims. However, it is also equally essential for the individual Muslim who sincerely aspires to know what his own sacred book reveals about the Bible.

Of course, Christians do not need the Qur'an to establish the credibility of the Bible. However, since Muslims believe in the Qur'an, it is used here exclusively for the purpose of proving to Muslims that their own sacred book confirms the integrity of the Holy Bible. The Bible teaches Christians to be always ready to make a defense, so we will use this article to do just that.

1 Peter 3:15: *"Always be ready to make a defense before everyone that demands of you a reason for the hope in you."*

Christians know for sure that it is not Allah, the deity worshipped by Muslims who inspired the writings of the Holy Bible. The true source who both inspired the writings of the Holy Bible and revealed it to mankind is none other than **Jehovah God**. However, in order to explain to Muslims what the Qur'an teaches about the integrity of the Bible, we have to go along – at least for the duration of this article – with the Qur'an's claim that the Bible was sent to mankind by Allah. The Qur'an states that the **Torah,** the **Psalms** and the **Gospel** were all revealed by Allah. In other words, they are the **Words of Allah.**

THE REFERENCE OF THE TORAH IN THE QUR'AN

The **Arabic** word for **Torah** is **Taurat** or **Tawrat:**

Surah 5:44: *"Lo!* ***We did reveal the Torah, wherein is guidance and a light."*** *(Pickthall)*

"Surely We revealed the Taurat in which was guidance and light." *(Shakir)*

THE REFERENCE OF THE PSALMS IN THE QUR'AN

The **Arabic** word for **Psalms** is **Zabur** or **Zaboor**:

Surah 4:163: *"We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Ismail, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David* ***We gave the Psalms."*** *(Yusuf Ali)*

"…and to Dawood (David) ***We gave the Zaboor (Psalms).*** *" (Hilali-Khan)*

THE REFERENCE OF THE GOSPEL IN THE QUR'AN

The **Arabic** word for **Gospel** is **Injil** or **Injeel**:

Surah 3:2-4: "Allah! *There is no god but He…****It is He Who sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind."*** *(Yusuf Ali)*

Surah 5:46: *"And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him in the Torah, and* ***We bestowed on him the Gospel wherein is guidance and a light****, confirming that which was (revealed) before it in the*

Torah – a guidance and an admonition unto those who ward off (evil)." (Pickthall)
"And We sent after them in their footsteps Isa, son of Marium, verifying what was before him of the Taurat and ***We gave him the Injeel in which was guidance and light."*** *(Shakir)*

All these Qur'anic verses explicitly acknowledge that the **Torah**, the **Psalms** and the **Gospel** are the ***"Words of Allah."*** And the Qur'an adds that they contain ***"guidance and light"*** for ***"mankind."*** Thus, Allah himself testifies in the Qur'an that there is guidance and light in the **Torah** and the **Gospel.** A careful consideration of Allah's purpose in sending the **Torah** and the **Gospel** to mankind can help us discern why it is both vital and absolutely necessary for the integrity of these Scriptures to be kept intact and maintained as such for all eternity. Since Allah sent the **Torah** and the **Gospel** as ***"guidance and light for mankind,"*** would it make sense to believe that he would allow his guidance and light to become corrupted? To do so would result in the opposite of his intended purpose for the **Torah** and the **Gospel**. It would now lead people into spiritual darkness. For Allah to send the **Torah** and the **Gospel** with the command to obey them but then to later permit them to become a false guide through corruption would result in his leading astray untold millions of sincere believers. This is especially true when the command to obey the **Torah** and the **Gospel** can still be found in the Qur'an today.

Before we proceed on in our discussion, it is important to familiarize ourselves with a couple of terms that are used in the Qur'an. **One:** The Qur'an uses the term "***People of the Book"*** to describe the **Jews** and **Christians**. **Two:** The Qur'an uses the Arabic term **Al-Kitab** for the **Bible**. According to the Arabic–English Dictionary, the term **Al-Kitab** is translated as follows: (1) **Bible** (2) **Holy Writ** (3) **Holy Scripture** (4) **Scripture** (5) **Book**.

The Arabic term, **Al-Kitab** is translated as the following in the various English translations of the Qur'an: **Bible**, **Scripture**(s), **Revelation**(s) and **Book**(s).

In our compilation of this article, we extracted many essential verses from the Qur'an. Not only do these Qur'anic verses support the integrity of the Bible but they also prove why the Bible will always remain as the unchanged **Word of God.** All these essential verses from

the Qur'an along with appropriate commentaries are reproduced here in this article. And we have enumerated these supporting Qur'anic verses as **Testimonies.** Let us now begin our discussion by considering the numerous **Testimonies of the Qur'an** that prove why the Bible has not been changed, will not be changed and cannot be changed in the course of time.

TESTIMONY NUMBER ONE

Muslims claim that the **Torah** and the **Gospel** in our present Bible have become corrupted. Let us see what Allah himself testifies in the Qur'an:

> ***Surah 10:64:*** *"No change can there be in the words* ***of Allah.*** *This is indeed the supreme felicity." (Yusuf Ali)*

None can change the Words of Allah. *This is indeed the Supreme Triumph. (Pickthall)*

The above Qur'anic verse clearly states that there can be no changing to the "***Words of Allah."*** As shown at the beginning of this article, the Qur'an itself testifies that the **Torah**, the **Psalms** and the **Gospel** are the "***Words of Allah***." As such, Allah guarantees that they cannot be changed. From the very beginning of its compilation, the contents of the Bible consist of nothing else but the **Torah**, the **Psalms** and the **Gospel**. Since the Qur'an testifies that these Scriptures are the very "***Words of Allah***," then there can be no changing to the Bible. If it does, then the Qur'an is wrong.

"***None can change the Words of Allah"*** says the Qur'an. In total violation to the teachings of their own sacred book, Muslim apologists claim that the Jews and the Christians corrupted their Scriptures. Two very important points are taught in the Qur'an. One: The **Torah**, the **Psalms** and the **Gospel** are the "***Words of Allah."*** Two: "***None can change the Words of Allah."*** Whether Muslims agree or not, they are now compelled to make a choice here. They must now choose between believing the lies propagated by Muslim apologist who claim that simple humans corrupted the incorruptible "***Words of Allah"*** and believing Allah's clear testimony in the Qur'an which states that the Holy Bible cannot be corrupted.

If the claim that the Jews and the Christians altered the Bible is true, then they must surely be more powerful than Allah. Not only would this prove Allah's defeat at the hands of weak humans but it also

proves that the Qur'an's testimony to the authenticity of the **Torah** and the **Gospel** is false. To believe in the corruption of the Bible is the same as rejecting the teachings of the Qur'an. Surely, God has the power to preserve his Word.

It would therefore require a denial of the Qur'an itself to believe that the Bible has been changed through corruption. If the claim of corruption is true, then the promises of Allah in the Qur'an to preserve his Word become a lie. This not only makes Allah a liar but it would also make the Qur'an false.

Knowing that their position is impossible to defend, Muslims conjure up another lie. They try to wriggle out of this difficulty by claiming that it is not the original **Torah** and **Gospel** revealed by Allah that has become corrupted but only the **Torah** and the **Gospel** in the **Bible**. How can this be true when the only existing **Torah** and **Gospel** at the time when Allah authenticated these Scriptures in the Qur'an are the very ones that were already existing in the **Bible**? A simple comparison of our Bible with the Bibles that existed during the time of Muhammad shows that nothing has changed. It is for this reason Allah could say:

> ***Surah 5:66:*** *If they had observed the* ***Torah*** *and the* ***Gospel*** *and what was revealed to them from their Lord, they would surely have been nourished from above and from below. (Wahiduddin Khan)*

And this command of Allah can still be found in the Qur'an. Can you imagine the length that Muslims are willing to go to maintain the lie that only the **Torah** and the **Gospel** in our present Bible have become corrupted? This claim by Muslims is a preposterous lie. This can be seen by the fact that whenever Muslims say that the coming of Muhammad is prophesied in the Jewish and Christian Scriptures, the only **Torah** and the only **Gospel** they quote to support their claim is from the **Torah** and the **Gospel** which are recorded in our present Bible. Will they be quoting the **Torah** and the **Gospel** from our present Bible to authenticate Muhammad's prophethood if they had any reason to believe that these are not the **Torah** and the **Gospel** that were originally revealed by Allah? If Muslims are sincere in their belief that the **Torah** and the **Gospel** in our present Bible are different from the originals, why do they still quote from these Scriptures to support their claim that the coming of Muhammad is prophesied in the Bible? Are not Muslims then guilty of validating Muhammad's

prophethood on the basis of Scriptures that have become false through corruption?

Apart from the Bible, Muslims cannot produce a single copy of the supposedly original **Torah** and **Gospel** to back their claim. So where are these Scriptures? After all, if the Scriptures of Allah are not even supposed to suffer a minuscule change in them, can they truly become lost completely? Will Allah's claim to preserve his Scriptures make any sense if at the same instance these Scriptures are permitted to become lost? What good is Allah's preservation of his Scriptures if they are not preserved from becoming lost? Surely, preservation from corruption would make no sense if it does not include preservation from loss. So where are the original uncorrupted **Torah** and **Gospel**?

While not having a single copy of the alleged original **Torah** and **Gospel** and at the same instance claiming that the **Torah** and the **Gospel** in the **Bible** have become corrupted, Muslims are forced to accept the following blasphemous conclusion. They have to admit that these two essential Scriptures of Allah have either become lost or they have become corrupted. Thus, by denying the **Torah** and the **Gospel** in our present **Bible**, Muslims themselves are guilty of proclaiming that the Qur'an is not the Word of God. The Qur'an's clear testimony that the "***Words of Allah***" cannot become lost or corrupted is now shown to be false by Muslims themselves.

The dilemma for Muslims is that even if we were to accept that the original **Torah** and **Gospel** are not the ones recorded in the **Bible,** then the fact that these originals are now lost proves that the Qur'an is false since it assures us that the **"*Words of Allah*"** will be preserved forever. However, the truth is that besides the **Torah** and the **Gospel** which are preserved in the **Bible,** no such authentic **Torah** or **Gospel** as claimed by Muslims exists. Otherwise, Muslims would be quoting from these so called originals to support their claim that Muhammad is prophesied in the Scriptures of the Jew and Christians. That is why the only **Torah** and **Gospel** which Muslims refer to are the ones recorded in the **Bible.** These are the originals. Islam falls apart if Muslims are unwilling to accept this simple fact since the only alternative left for them is to accept the indisputable conclusion that Allah lied in the Qur'an. He lied that he will preserve his Word.

Interestingly, Muslims are willing to accept certain parts of the **Bible** as authentic. They are willing to accept as authentic parts of the **Torah** and the **Gospel** which they believe prophesies about the coming of Muhammad. The fact that Muslims are willing to accept certain parts of the **Torah** and the **Gospel** in the **Bible** as the authentic "***Words of Allah"*** while rejecting the rest as corrupted is an undeniable proof of their admission that parts of the "***Words of Allah"*** have become corrupted. At the same instance, it is also an admission that the only available **Torah** and the **Gospel** are the ones found in our present Bible. This reveals that their claim of corruption is actually directed to the original "***Words of Allah."*** So no matter how hard they attempt to cover their lies, they still end up denying Allah and the Qur'an.

Therefore, in reality Muslims are actually accusing the original **"*Words of Allah"*** of becoming corrupted. This is blasphemy. Can the **"*Words of Allah"*** become corrupted? **"*No"*** says the Qur'an while Muslims say, **"*Yes."*** This means that each time Muslims charge the **Torah** and the **Gospel** in the Bible with corruption, they are also at the same instant claiming the Qur'an to be false.

But, why are Muslims so adamant in promoting the idea that our Bible has become corrupted. Why do they resort to such dishonesty even though the Qur'an confirms the integrity of the Bible? In fact, many verses of the Qur'an testify to the authenticity and integrity of the Scriptures of the Jews and the Christians. As such, the Bible has to be perfect at the time of the Qur'an's revelation. Since the Qur'an testifies that God's Word cannot be altered or corrupted, it rules out any possibility of the Bible ever becoming corrupted at a later point in time. The reason for such insistence on the claim of Bible corruption is because when later generation of Muslims ventured into neighboring Christian lands, they found that the teachings of the Bible were contrary to the version that Muhammad had taught them.

Well there can be only two possible responses to this discovery. Muslims had to either accept that their Prophet had erred in his teachings or to believe on the presupposition that the Bible itself had been changed. Regrettably, they chose the latter course. Therefore, Muslims base their belief on a presupposition and then seek "evidences" to justify it. Thus, before a Muslim even picks up a Bible, he is led to believe it is no longer the Word of God. Sadly for Muslims,

they have to insist that the Bible was changed, otherwise they cannot remain a Muslim!

A sincere study of the evidences proves that the Muslim's assumption of Bible corruption is based purely on conjecture. When these evidences are honestly and objectively examined, the only conclusion that can be reached is that the Bible which we have in our possession today is the same as it was originally revealed by God. Yes! The Bible that we have today is the authentic uncorrupted **Word of God**.

We will now consider further evidences in the Qur'an that confirm the integrity of the Bible. In the later part of this article, we will also provide evidences that exist for the Bible's textual history in the oldest manuscripts that are available to us to prove just how strong the verifications are in favor for the authenticity of the Bible.

TESTIMONY NUMBER TWO

The following Qur'anic verse gives further proof that God's Word cannot be changed.

> ***Surah 6:115: "Perfected is the Word of thy Lord** in truth and justice. **There is naught that can change His words.** He is the Hearer, the Knower." (Pickthall)*
>
> ***Perfect are the words of thy Lord** in truthfulness and justice; **no man can change His words;** He is the All-hearing, the All-knowing. (Arberry)*

Muslims who claim that the Bible has become corrupted must also be willing to accept that the above Qur'anic verse is false to its claim. This Qur'anic verse states very plainly, without any clause or qualification, that none can change the ***"Word of thy Lord."*** In other words, under no circumstance can anyone or anything change the Scriptures of Allah. And this means that it will remain unchanged for all eternity. Therefore, should the Bible become corrupted at any time – past, present and future – then the statement of Allah in the above Qur'anic verse becomes false at the same instant.

The Qur'an also states very clearly that Allah is ***"All-hearing"*** and ***"All-knowing."*** This indicates he is listening and he knows and he is watching over his Word. So who changed the **Torah**, the **Psalms** and the **Gospel** without the knowledge of Allah? Therefore, either the Qur'an is right and Allah's Word cannot be

changed, or the Qur'an is wrong and the **Torah**, the **Psalms** and the **Gospel** have been changed. It cannot be both ways.

This is not just an issue about the integrity of the Bible but also an issue that is integral to the integrity of Allah himself. If Allah is powerless to protect the **Torah**, the **Psalms** and the **Gospel** which the Qur'an unquestionably acknowledges as the inspired Words of Allah, how can Muslims then trust him with their eternal salvation? Salvation is very much dependent on the integrity of the Scriptures. Without the integrity of the Scriptures, there can be no salvation. Muslims say that Allah is Great (Akbar) and Powerful (Al Qawie) and yet at the same instant they believe that he is unable to protect his Holy Word from distortion by defiant humans. It is utterly evil for someone to believe that an all-powerful God would allow his Holy Word to become corrupted at the hands of weak human beings.

Some Muslims claim that the above Qur'anic verse applies only to the preservation of the Qur'an. To make such a claim is to distort the meaning of this Qur'anic verse. If Allah's intention is only to preserve the Qur'an, he would have stated emphatically: ***"No one can change the Qur'an."*** But the Qur'an does not say that. The above Qur'anic verse states very clearly in Arabic that it is the ***"Kalimah of thy Lord" (Word of thy Lord)*** that will remain unchanged. This means every Word of Allah.

And the Qur'an itself testifies that the **Bible** ***(Al-Kitab)*** which consists of the **Torah, Psalms** and the **Gospel** is the divine "***Word of thy Lord."*** Therefore, when Allah says ***"nothing can change his words,"*** it means not a single word in any of the Scriptures of Allah. To say Allah's words were changed in the Bible but not in the Qur'an would make the above Qur'anic verse a preposterous lie because it shows that, at least, **some** of Allah's words can be changed. This would mean Allah lied in the Qur'an. Either that or we could believe that these Muslims who claim the Bible is changed are the ones who are lying. What Muslims fail to understand is that it is either all or nothing.

Additionally, take note of Allah's declaration in this Qur'anic verse, ***"Perfected is the Word of thy Lord in truth and justice."*** At the time when this Qur'anic verse was revealed, the Qur'an was still in the process of compilation. Would it not be a little premature to testify that the Qur'an is already the ***"Perfected Word of thy Lord"*** even before its completion? The Qur'an was very much incomplete when this verse

was revealed and it is impossible to see how this verse can be used to prove its exclusive preservation. This is the language of hypothesis and presupposition.

TESTIMONY NUMBER THREE

Time and again the Qur'an testifies that no one can change the Words of God.

Surah 18:27: *"And recite (and teach) what has been revealed to thee of the Book of thy Lord;* ***none can change His Words,*** *and none wilt thou find as a refuge other than Him." (Yusuf Ali)*

"…there is ***none who can alter His words."*** *(Shakir)*

Once again Allah declares that ***"none can change or alter his Words."*** In their desperation to fault the Bible, some Muslim apologists state that the above verse applies only to the integrity of the Qur'an. The absurdity of such reasoning can be easily exposed.

To illustrate: Assume you purchased an insurance policy that covers the cost of the damages of all your houses in the event of a disaster. And you were guaranteed that all the houses are included in the policy. The policy is signed and documented on paper. Say, in time two of your houses were damaged by fire. However, when you filed your papers to make your claim, you are told by the insurance company that you are mistaken. They now tell you that the policy covers only the third undamaged house. Would you accept this? Would you not use the document that details the terms of the policy to sue the company? Absolutely! And would you not logically conclude that this company is a fraud?

This is exactly the same when Muslims make the absurd claim that Allah's pledge to protect his Scriptures does not cover the first two Books but only the third. By doing so, they are portraying Allah as a fraud. Well, do we have a written document that states with absolute certainty that Allah will protect all his Scriptures? Yes, we have! We have the Qur'an.

Surah 10:64: The Word of God shall never change. *That is the supreme triumph. (W. Khan)*

Surah 6:115: No one can change His Words. *(S. V. Ahamed)*

Surah 18:27: There is none who hath power to change His Words. *(Sale)*

The above three Qur'anic verses are simple and clear to understand. They clearly state that the "***Word of God"*** cannot be changed by

anyone. They do not say that the Qur'an cannot be changed but the "***Word of God"*** cannot be changed. Well, are the **Torah** and the **Gospel** acknowledged as the *"**Word of Allah"*** in the Qur'an? Most certainly! Are the **Torah** and the **Gospel** revealed by Allah? Absolutely! How can these Scriptures then become corrupted? And for the benefit of our Muslim readers, we will provide a further Qur'anic verse to reaffirm this point:

> ***Surah 3:3:*** *"He has verily revealed to you this Book, in truth and confirmation of the Books revealed before, as* ***indeed He had revealed the Torah and the Gospel."*** *(Ahmed Ali)*

In view of the undeniable fact that the **Torah** and the **Gospel** are the **Words of Allah** and since no one can change the **Words of Allah,** how can Muslims then claim that the promised protection does not include the Scriptures of the Jews and Christians. Are they are not bearing false witness against Allah? Are they are not lying against the Qur'an which says over and over again, ***"No one can change His Words."****?*

The Qur'an not only authenticates the Scriptures of the Jews and Christians as the revealed Words of Allah but it also commands Muslims to believe in them. If Muslims continue to believe that these Scriptures have become corrupted, then they are committing a very serious error of invalidating the promises and commandments of Allah in the Qur'an. They can either believe that Allah failed in his promises to protect his revealed Scriptures or they can believe that the Bible is the preserved Word of God. They cannot have it both ways.

In order to maintain the deceit that the Bible has become corrupted, Muslims blasphemously deny the present **Torah** and **Gospel** as the revealed Scriptures of Allah. Of course, Muslims will tell you that they believe in the **Torah** and **Gospel**, but in the once uncorrupted **Torah** and **Gospel** which they claim existed before. Do Muslims really understand the absurdity of what they are saying? When Allah said, "***No one can change His Words,"*** it means not a single Scripture of Allah can be changed at any time. In other words, from the time they were revealed, the **Torah** and **Gospel** are meant to be preserved forever by Allah. As such, there cannot be such a thing as a **once existing** uncorrupted **Torah** and **Gospel**. What Muslims fail to understand is that in order for the Qur'an to be true,

the **Torah** and **Gospel** have to be available at all times and have to remain uncorrupted for all eternity.

Can Allah's guarantee to preserve the **Torah** and **Gospel** be true if these Scriptures are not available in their original form today? Can the **Torah** and **Gospel** truly be the eternal **Words of Allah** if they have become completely lost? Would it make sense for Allah to promise that the **Torah** and **Gospel** will remain eternally untouched by corruption if he at the same instance he allows them to become eternally lost? For the Qur'an to be true, the **Torah** and **Gospel** must not only be available today but they must available to us without having become corrupted. That is what Allah guaranteed in the Qur'an. Nothing less than that. Therefore, there cannot be such a thing as a once upon a time uncorrupted Scriptures of Allah. That very statement is a fallacy. Muslims are guilty of blasphemy when they say this.

Now consider another example. Suppose a man who owns three well-built houses tells you that **nothing can destroy his houses**. Say, in time a storm destroyed two of his houses. Now, would the claim that nothing could destroy his houses be true? It does not matter if it is House No 1 or House No 2, as long as a single house is destroyed, his claim will be utterly false. Is not Allah making exactly the same claim in the Qur'an as this man in the illustration?

> ***Surah 6:115: Nothing can change His Words.*** *(Ali Quli Qara'i)*

Therefore, if the **Torah** and the **Gospel** are truly destroyed through corruption as Muslims wants us to believe, then the claim of Allah will be equally false like that of the man in this illustration. In fact, it does not matter if it is the **Torah** or the **Gospel**, as long as a single Scripture of Allah is corrupted, Allah's claim will become false. And Muslims are willing to go as far as labeling Allah a fraud by insisting that he only meant to preserve the Qur'an and not the Bible. To say that the Bible has been permitted by Allah to become corrupted is to believe that Allah lied in the Qur'an. Again, this would make the Qur'an false since it states that God's Word cannot be changed.

During the course of Muhammad's prophetic career (610 C.E. – 632 C.E.), he received the Qur'an piecemeal over a period of 23 years. This means that the Bible, which was in circulation during that period of time, could not have been corrupted. Otherwise, the Qur'an cannot make the bold claim that "***none can change His Words."*** The question

that Muslims must answer is that since the Qur'an says that the Scriptures of the Bible is from Allah and Allah's words cannot be changed, how did the Bible become corrupted? Any Muslim who even contemplates to answer this question will find himself calling Allah a liar and the Qur'an a lie. In fact, the Qur'an Allah testifies that not a single word or sentence that comes from Allah can be changed.

Surah 50:29: "The sentence that cometh from Me cannot be changed, *and I am in no wise a tyrant unto the slaves." (Pickthall)*

According to this Qur'anic verse, not a sentence of Allah can be changed. Imagine, if not even a sentence of Allah can be changed, can a Book of Allah be changed? And in total violence of the teachings of the Qur'an, Muslims make the absurd claim that the Bible has been changed. They deliberately choose to ignore the true meaning of this Qur'anic verse.

Muslims do not believe the Bible has been changed because they have found evidences to merit such a belief. They believe it has been altered because they have to in order to maintain the conviction that the Qur'an is the Word of God. If the Bible is the unchanged Word of God, then the Qur'an automatically fails because it contradicts the Bible in numerous vital areas. Thus, before a Muslim even picks up a Bible he is led to believe it is no longer an authentic book. The dilemma for Muslims is that they are in trouble when they believe that the Bible has been changed and they are still in trouble when they believe it is not.

TESTIMONY NUMBER FOUR

In the following Qur'anic verse, Allah's pledge to protect his "***Words"*** from corruption is specifically addressed to the **Apostles** who came "***before"*** the time of Muhammad. Allah promised the **Apostles** that "***there is none that can alter the Words of Allah."*** Here, Allah is giving evidence to the fact that the Scriptures in their possession, which were revealed "***before"*** the time of the Qur'an, cannot be altered.

> ***Surah 6:34:*** *"Rejected were* ***the Apostles before thee****: with patience and constancy they bore their rejection and their wrongs,* ***until Our aid did reach them: there is none that can alter the Words (and decrees) of Allah.*** *Already hast thou received some account of those Apostles." (Yusuf Ali)*

> ***Messengers before you*** *were also denied but they were steadfast in the face of the denial and injury* ***they suffered until Our help arrived. There is no changing the Words of Allah.*** *And news of other Messengers has come to you. (A. Bewley)*

In the above Qur'anic verse, Allah assured the Apostles who lived "***before"*** the time of Muhammad that "***there is no changing the Words of Allah."*** The Scriptures that were given to the Apostles "***before"*** the time of Muhammad is not the Qur'an but the **Holy Bible**. When the Qur'an says "***none can alter the Words of Allah,"*** it simply means that **nothing**, **no one**, **nobody**, **not a soul** can change or alter the Scriptures of Allah. In other words, no one can corrupt the **Holy Bible**. Now, if at the same instance some Muslim scholars, apologists, imams, muftis or your Muslim neighbors were to tell you that Allah's earlier Scriptures have been changed, who do you choose to believe? Do you believe the Qur'an is true in its statement that **nobody** can change the Words of God or do you believe that the Qur'an is false and the Words of God can be changed?

When the Qur'an says "***none can alter the Words of Allah,"*** it means **nothing, no one, nobody, not a soul** can change or alter the earlier Scriptures of Allah. In other words, no one can corrupt the **Holy Bible**. Now, if at the same instance some Muslim scholars, apologists, imams, muftis or your Muslim neighbors were to tell you that Allah's earlier Scriptures have been changed, who do you choose to believe? Do you believe the Qur'an is true in its statement that **nobody** can change the Words of God or do you believe that the Qur'an is false in its statement that **nobody** can change the Words of God?

For Muslims to believe that the Bible was corrupted by the Jews or Christians amounts to a very serious denial of the teachings of the Qur'an. A Muslim who denies the teachings of the Qur'an would no longer be qualified as a Muslim. Muslims cannot deny the Bible and continue to remain a Muslim. To attack the Bible is to attack the standing of the Qur'an which validates the authority, authenticity and infinity of the Bible.

According to the Qur'an:

(1) No one can change the Word of Allah.

(2) The Bible, which consists of the Torah, the Psalms and the Gospel, is the Word of Allah.

(3) So, no one can change the Bible.
Since the Bible is supposed to be the Word of Allah, it is to be protected and kept pure through all eternity by the power of Allah. This is promise of Allah in the Qur'an. In addition, the Qur'an emphatically states that for Muslims to be assured of their salvation, they must believe in the Scriptures of the Bible:
Surah 2:4: *And those who believe in what is sent down to you,* ***and what was sent down before you (such as the Torah, Gospel and Psalms, and the Scrolls of Abraham); and in the Hereafter they have certainty of faith.*** *(Ali Ünal)*
Yes! For Muslims to "***have certainty of faith,"*** they must believe in the Holy Bible. This means they must believe in all the teachings that are inspired within its pages. The Bible was completed more than five centuries before the arrival of the Qur'an. If someone wrote a book today that contradicts a historical document written at the time when the event occurred, the person who wrote the second book centuries later has the burden to prove that the older document was false. He also has to prove that his newly forwarded facts are true. The document written at the time of the event would not have to prove itself against a latter document. This is true to the principles of the science of history. And history is on the side of the Bible.

TESTIMONY NUMBER FIVE

To say that the Bible has become corrupted means that the contents of the Bible have become corrupted. And the **Torah**, which consists of the five major Books of Moses, is an essential part of the Bible. This would then mean, if not all, at least a substantial portion of the **Torah** must have become corrupted. As such, Allah would have warned us to refrain from either reading or consulting these "***corrupted Scriptures"*** in the Bible. However, we do not find a single warning or restriction against the Bible in the Qur'an. In fact, the opposite is true. In the Qur'an, Allah encourages us to "***read"*** and "***study"*** the Scriptures of the Bible. And Allah admonishes: "***Bring the Torah and study it, if you are men of truth."***

> ***Surah 3:93:*** *"Say:* ***Produce the Torah and read it*** *(unto us) if ye are truthful." (Pickthall)*

Say: ***"Bring ye the Torah and study it,*** *if ye be men of truth." (Malik)*
And this admonition to "***read"*** and "***study"*** the Scriptures of the Bible is not restricted to just the **Torah** but it encompasses the entire

Scriptures of the Bible. In fact, the Qur'an insists that the entire Bible is an indispensable Book for Muslims. And especially so in times of personal crisis regarding their faith. Even Muhammad was commanded by Allah to "***ask those who have been reading the Book from before him"*** to clear his doubts about the reliability of the Qur'an. Consider now the authoritative strength given to the Bible in the following verse which was revealed specifically for Muhammad:

> ***Surah 10:94: "If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee:*** *the Truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt." (Yusuf Ali)*
> *But if you (**Muhammad**) are **in doubt** as to what We have revealed to you, **ask those who read the Book before you**. Verily the Truth from thy Lord hath come unto thee. So be not thou of the waverers. (Pickthall)*

"***The Book from before thee"*** refers to the Scriptures of the "***People of the Book."*** The Qur'an describes the **Jews** and the **Christians** as the "***People of the Book."*** Now, why would Allah command Muhammad to refer to the Scriptures of the Jews and the Christians if these Scriptures have indeed become corrupted? In fact, the command in **Surah 10:94** enforces upon Muhammad the obligation to recognize the Holy Bible as the only source of divine illumination that is available to Muslims to determine the validity of the Qur'an. No other options existed for Muhammad.

Although Muhammad was addressed in this Qur'anic verse, the command given here applies equally to all Muslims. Allah is commanding Muslims to seek clarification from those who read the Bible when they have serious doubts about the Qur'an. In other words, it is telling them to consult the Bible to clear any doubts that they may have regarding the reliability of the Qur'an. Allah is commanding Muslims to consult the Bible as a means of establishing the truth. Thus, instead of warning Muslims to refrain from either reading or consulting the Bible, the Qur'an encourages them to seek guidance from it. And especially so at a critical time when their faith is undermined by doubts and uncertainties.

Hence, as long as the Qur'an exists and Muslims read it, the Bible should be at hand to clear any disbelief that might arise with reference

to the Qur'an. It would be absolutely absurd for Allah to command Muslims to seek guidance from a people whose Scriptures had become corrupted. If the claim of corruption is really true, it would be extremely foolish for Allah to direct Muslims to seek guidance from those who study the Bible.

How would Muslims today apply the commandment given to them in **Surah 10:94**? In order for Muslims today to obey this essential command from Allah to consult the Bible when they are in doubt, it would be absolutely necessary for the Bible to remain uncorrupted. Thus, the above Qur'anic verse is yet another existing proof why the Bible will continue to remain as the uncorrupted Word of God. It has to for the benefit of Muslims. According to the Qur'an itself, the Bible is the standard of authenticity by which the Qur'an is measured.

In spite of the Qur'an's validation for the authenticity of the Bible, Muslims continue to claim that the Bible has become corrupted. Yet, when it comes to the Qur'an, they say it remains pure and unadulterated because of Allah's protection upon it. Do Muslims believe in two Allahs? One who could protect his Scriptures and the other who could not?

TESTIMONY NUMBER SIX

The following Qur'anic verse confirms yet once again that Allah will guard his Word or Message from corruption.

> ***Surah 15:9: "We have, without doubt, sent down the Message;*** *and* ***We will assuredly guard it (from corruption)."*** *(Yusuf Ali)*

In their desperation to fault the Bible, we find Muslims falsely asserting that the above Qur'anic verse applies only to the integrity of the Qur'an. This deception can be easily exposed when we consider Allah's intended purpose for revealing this verse in the Qur'an. Allah is stating a divine principle here. He is saying that since he is the originator of "***the Message***," he "***will assuredly guard it."*** Who does the Qur'an say is the originator of "***the Message"*** in the **Torah** and the **Gospel**? Is it not Allah? It is important to note that the verses, which immediately follow the above Qur'anic verse**,** provide vital evidences that "***the Message"*** mentioned here involves principally "***the Message"*** that was sent to the apostles "***before"*** the time of Muhammad.

It is important to note that the verses, which immediately follow the above Qur'anic verse, provide vital evidences that ***"the Message"*** mentioned here involves principally ***"the Message"*** that was sent to the apostles ***"before"*** the time of Muhammad.

> ***Surah 15:10-11: "We did send apostles before thee amongst the religious sects of old:*** *But never came an apostle to them but they mocked him."(Yusuf Ali)*

Let us now read the texts in full:

> ***Surah 15:9-11: We have without doubt sent down the Message*** *and* ***We will assuredly guard it (from corruption****).* ***We did send apostles before thee amongst the religious sects of old****: But never came an apostle to them but they mocked him. (Yusuf Ali)*

Take note of the words of Allah. Immediately after saying, "***We have without doubt sent down the Message***," Allah adds, "***We did send apostles before thee."*** The immediate reference to the "***apostles"*** that were sent before the time of Muhammad suggests that Allah's assurance to guard "***the Message"*** from corruption involves principally the Scriptures that he gave to those who were sent **before** Muhammad. Thus, the context itself supports the view that Allah's pledge to protect "***the Message"*** includes the Scriptures that were given to the prophets and apostles **before** the arrival of Muhammad. Therefore, the promised protection applies equally to all the Scriptures that were revealed and delivered by Allah. We will now provide more evidences from the Qur'an itself to prove this truth even more conclusively.

It must be noted that **Surah 15:9** does not say that only the Qur'an will be exclusively guarded as Muslims try to claim. But rather it says that "***the Message"*** will be guarded. In fact, the word Qur'an is not even mentioned at all in this verse. The Arabic word for "***Message"*** is "***Zhikri."*** That Allah's divine protection from corruption includes the Holy Bible can be seen by the fact that the earlier Biblical Scriptures are also referred to as the "***Zhikri" (Message) of Allah"*** in the Qur'an. Consider now the following Qur'anic verses:

> ***Surah 21:105:*** *Before this We wrote in the* ***Psalms****,* ***after the Message (Zhikri) (given to***

***Moses)**: "My servants the righteous shall inherit the earth." (Yusuf Ali)*

***Surah 16:43: "And before thee also the apostles** We sent none but men, **to whom We granted inspiration: If ye realise this not, ask of those who possess the Message (Zhikri)." (Yusuf Ali)*

There are many more similar verses in the Qur'an but the above is sufficient to prove our point. These passages in the Qur'an establish the fact that the Scriptures which the Jews and Christians possessed at the time of Muhammad were part of that "***Message"*** which Allah promised to preserve. The Qur'an confirms the fact that the Bible contains "***the Message"*** of Allah in it. Therefore, since the Bible consists of "***the Message"*** of Allah, it is included in its entirety in the pledge made by Allah to preserve his "***Message***." To believe in the corruption of the Bible is to believe in the failure of Allah to guard his "***Message"*** which means Allah is guilty of breaking his divine promise of ensuring their preservation. This is a very serious accusation against Allah by Muslims. Are Muslims willing to accept this? Further evidences from the Qur'an:

***Surah 40:53-54: We did aforetime give Moses the Book of Guidance** and **We gave the book in inheritance to the Children of Israel**, – A Guide and a **Message (Zhikraa)** to men of Understanding. (Yusuf Ali)*

All the above Qur'anic verses establish the truth that the revelation given to Moses, David and the Apostles, which the Jews and Christians had in their possession at the time of Muhammad, had all been sent down by Allah. They are his ***"Message."*** Thus his promised preservation applies to them primarily.

What evidences do Muslims have that **Surah 15:9** is even about the Qur'an rather than the books of the Bible? Read **Surah 15:9** carefully and see if you can find any evidence in it to prove that it is speaking exclusively about the preservation of only the Qur'an. We will now look at another important Qur'anic verse that confirms that the Bible is the "***Message"*** of Allah:

***Surah 21:7: "Before thee, also, the messengers** We sent were but men, **to whom We granted inspiration: If ye realise this not, ask of those who possess the Message (Zhikri)."** (Yusuf Ali)*

(O Muhammad), even before you We never sent any other than human beings as Messengers, and to them We sent revelation. ***Ask the People of the Book if you do not know.*** *(Maududi)*

"*…****then ask the people of the reminder (Jews and Christians****)." (Farook Malik)*

Observe carefully the proclamation of Allah to Muhammad, ***"If ye realise this not, ask of those who possess the Message."*** Since Muhammad was told to ***"ask of those who possess the Message,"*** this would automatically exclude the Message given to Muhammad in the Qur'an. Who then are these people who possess ***"the Message"*** of Allah? The translation of the above Qur'anic verse by Farook Malik clearly identifies that these were the Jews and Christians who were contemporaries of Muhammad.

This clearly identifies who were the original possessors of Allah's "***Message***." Allah is telling Muhammad to learn from the Jews and Christians who possess his "***Message"*** if he is unaware of certain essential truths. Thus, the Qur'an recognizes both the validity and the availability of uncorrupted Bibles at the time of Muhammad. It could therefore command Muhammad to seek confirmation for the authority of Allah's "***Message"*** from the Jews and Christians.

For Allah to command Muhammad to go to the Jews and Christians proves beyond any doubt that ***"the Message"*** in their possession must have remained uncorrupted. As such, we can be sure that in harmony with Allah's promise, ***"the Message"*** will continue to be protected by Allah for all eternity. If Muslims cannot recognize this simple fact then they must accept the fact that Allah is a deceiver. Additionally, this Qur'anic verse also states very clearly that the messengers who came before Muhammad were inspired (*wahi*) by Allah. Therefore, ***"the Message"*** they wrote were ***"the Message"*** of Allah.

Contrary to the lies propagated by Muslim apologists, if God's standards are consistent, then his promised preservation will be applied to all his divine Books equally. God cannot guard just one of his Books and leave the others to be tampered with. We cannot trust a God who treats his divine Books with partiality. We cannot trust a God who protects some of his Books and allow others to become corrupted. This is especially true when it is reinforced in the promise of Allah: "***None***

can change the Words of Allah. This is indeed the Supreme Triumph." (Surah 10:64).

"***This is indeed the Supreme Triumph."*** This expression means that the most excellent, the most majestic victory of Allah is his capability to preserve his Scriptures. The authenticity of Allah is very much dependent on his capability to maintain the authenticity of his Scriptures. Since the Scriptures of the Bible are recognized as the "***Words of Allah"*** in the Qur'an, will Allah allow anything or anyone to change his "***Messages"*** in the Bible? The Bible was completed about six hundred years **before** the arrival of the Qur'an. Therefore, if it is at all possible for the Christians or Jews to alter the "***Words of Allah***," then Muslims must accept the fact that Allah lied in the Qur'an. They must accept the fact that he lied when he testified: "***We will assuredly guard it from corruption." (Surah 15:9)***. The Muslim's position is simply too dangerous for them to maintain. Allah says: "***Nobody can change my Word***." In defiant, Muslims say: "***No, it was changed***." Who should we believe? Allah or Muslims?

We will look at **Surah 16:43** once again, but this time to highlight another significant point from this verse:

> ***Surah 16:43:*** *The apostles We sent before you were but men whom we inspired with revelations and with Scriptures.* ***Ask the People of the Book, if you know not.*** *(Dawood)*

It can be seen that time and again Allah commands Muhammad to consult the Jews and Christians on matters that are crucial for his salvation. One such matter was the divine inspiration of Apostles. They were inspired to write the previous Scriptures. The only Scriptures that the Qur'an recognizes are the ones recorded in the Holy Bible. Would it be logical for Allah to command Muhammad to consult a people who studied corrupted Scriptures? But it gets better than that. In the following Qur'anic verse, Allah commands Muhammad to "***ask"*** the Messengers/Apostles who were sent before his time. In other words, Muhammad was commanded by Allah to consult the Messengers/Apostles who lived and died before his time. According to Islamic theology, the last Messenger who was sent before Muhammad was Jesus Christ. No other Messengers or Apostles were sent between

the time of Jesus and Muhammad. So, how can Muhammad consult them when they were already dead?

> ***Surah 43:44-45:*** *The Qur'an is a reminder to you and to your people and you will soon be questioned about it.* ***You can ask Our Messengers whom We sent before you*** *if We had commanded them to worship other gods besides the Beneficent God?" (Muhammad Sarwar)*
>
> *The (Qur'an) is indeed the message, for thee and for thy people; and soon shall ye (all) be brought to account.* ***And question thou our Apostles whom We sent before thee;*** *did We appoint any deities other than (God) Most Gracious, to be worshipped? (Yusuf Ali, Original 1938)*

Since all the Messengers/Apostles, had already passed away before the time of Muhammad, how could Allah then command Muhammad to consult them? How could this be possible? The only way for Muhammad to inquire from the Messengers/Apostles who had died before his time is by consulting their writings. Would this be possible if what they wrote in the Scriptures had become corrupted? Muslims have to decide. Either the Bible is the uncorrupted Word of God or Allah is suffering from schizophrenia. How can Allah command Muhammad to consult dead persons? This is not said with the intent to insult but to stress the ridiculous position of Muslims when they accuse the Bible of corruption or falsification.

TESTIMONY NUMBER SEVEN

> ***Surah 2:136:*** *Say (O Muslims): '****We believe in Allah and that which is revealed unto us*** *and which was revealed unto Abraham, and Ishmael, and Isaac and Jacob, and the tribes* ***and that which Moses and Jesus received****, and that which the prophets received from their Lord.* ***We make no distinctions between any of them****, and unto Him we have surrendered." (Pickthall)*

If the claim of corruption is true, then why are Muslims today still commanded to believe in the earlier Scriptures that were given to the prophets before the time of Muhammad? Every Muslim readers of the Qur'an – in the past and in the present – are commanded by Allah to

make this "***Declaration of Faith"*** to believe in all the revealed Scriptures of Allah. Muhammad received the Qur'an piecemeal for a period of twenty-three years. It is important to note that **Surah 2 (Al-Baqarah)** is a Medinan Surah. [1] This means that even more than thirteen years after Muhammad began to receive his revelations, the Muslims there were still commanded to believe in the Scriptures of the Jews and Christians.

These Scriptures of the Jews and Christians are more accurately known as the **Hebrew Scriptures** and the **Christian Greek Scriptures** respectively. Therefore, contrary to the belief of many Muslims, this Qur'anic verse proves that the Scriptures given to the Jews and Christians were never meant to be abrogated by the arrival of the Qur'an. Since the commandment to believe in the Hebrew and Christian Greek Scriptures were given even after the arrival of the Qur'an, proves that the Bible remained as the authentic Word of Allah. Thus, Allah himself confirms the integrity of the Bible in the Qur'an.

The above "***Declaration of Faith"*** not only commands Muslims to believe in the earlier Scriptures but also to make "***no distinctions"*** between the various Scriptures of Allah. Therefore, the amount of faith that Muslims have in the Qur'an must also likewise be given to the Bible. But, how can Muslims continue to obey this command today when they are taught by their religious leaders that the Bible in our possession has become corrupted? How can Muslims believe in something that they have no knowledge of? To believe in the Bible as commanded by Allah, Muslims have to know and understand the contents of these Scriptures. These Scriptures must be read to be believed and accepted as the Word of God.

The obedience to this command of Allah is only possible if authentic copies of the Bible are within the reach of every sincere Muslim who wants to obey him. As testified in the above Qur'anic verse, the commitment to believe in the previous Scriptures is laid upon every single Muslim by Allah. Since this is a standing order in the Qur'an, can any Muslim continue to believe in the validity of this Qur'anic verse if the Bible is no longer the authentic Word of God today? Can Muslims today expect Allah to require them to believe in something that is no longer available? Or in something that has become corrupted? To reject the Bible as the Word of God would then lead to a rejection of this "***Declaration of Faith"*** in the Qur'an. In turn, this

means Muslims are guilty of rejecting one of the most important requirements of Allah in the Qur'an.

For the above Qur'anic verse to have any real meaning to Muslims today, they must stop their baseless claim that the Bible in our possession has become corrupted. To deny the Bible as the Word of God will without fail lead to the denial of the Qur'an. Muslims strongly argue that the Qur'an must be perfect because Allah would preserve his Word unfailingly. Yet, if the Torah and the Gospel are the Scriptures of Allah, how can Muslims then dare to accuse Allah of failing to preserve them? Is this not an act of blasphemy against Allah? If Allah failed to preserve his inspired Word in the first instance (**Torah**) and in the second instance (**Gospel**), why should Muslims trust him with the third (**Qur'an**)? Since it is Allah who orders Muslims to "***make no distinctions"*** between any of his Scriptures, can we then expect Allah to make the very same distinctions that he himself forbids? Will he then make the distinction of only protecting the Qur'an while permitting his other Scriptures to become corrupted? To believe in the integrity of Allah, one has to believe in the integrity of all the Scriptures of Allah. By this it means that the Bible will be equally preserved by Allah without distinction. If the claim of corruption is true, it would then mean that Muslims who are living today will no longer be able to follow the commandment given in the above Qur'anic verse. And this would actually mean that parts of the Qur'an are no longer valid for Muslims today. Can Muslims now claim the Qur'an to be the eternal word of God when some of its instructions are no longer possible to be implemented today? Certainly not! This is especially true when the command to obey the Scriptures that were given to the earlier prophets can still be found in the Qur'an today.

TESTIMONY NUMBER EIGHT

Muslims are groomed from young to deny the Bible as the Word of God. Since Muslims believe that the Qur'an is superior to all the other Revelations of God, they make influenced distinctions in favor of the Qur'an over the Bible. However, they fail to understand that according to the Qur'an, a Muslim cannot deny any of the revealed Books of Allah. Additionally, he is commanded not to make any distinctions between the various revealed Books of Allah. The Qur'an clearly states that all the revealed Books of Allah are to be equally esteemed and accepted without distinction by Muslims.

> ***Surah 3:84: Say: "We believe in Allah,*** *and in what has been revealed to us and what was revealed to Abraham, Ismail, Isaac, Jacob, and the Tribes,* ***and in (the Books) given to Moses, Jesus, and the prophets, from their Lord: We make no distinction between one and another among them,*** *and to Allah do we bow our will (in Islam)." (Yusuf Ali)*

Muslims who believe that the protection of Allah is confined to the Qur'an only, should seriously contemplate the words of the above Qur'anic verse. This verse makes it clear that Allah's assurance to protect "***His Words"*** would include every single one his revealed Scriptures. Allah states: "***We make no distinction between one and another among them."*** Should Allah protect some and leave others to become corrupted, then he is certainly making partial distinctions. And the Qur'an recognizes only four Scriptures of Allah by name. They are the **Torah**, the **Psalms**, the **Gospel** and the **Qur'an**.

It is important for Muslims to take note of the fact that in this Qur'anic verse, Allah is commanding Muslims to believe ***"in the Books given to Moses, Jesus, and the prophets."*** This is only possible if uncorrupted copies of the original Scriptures that were ***"given to Moses, Jesus, and the prophets"*** were available to Muslims at the time when this Qur'anic verse was revealed. And they must be identical to the originals in every detail. Otherwise it would be impossible for Muslims to obey this commandment of Allah.

And since the command for Muslims to believe "***in the Books given to Moses, Jesus, and the prophets"*** still exists in the Qur'an today, it proves that this commandment to believe in the previous Scriptures of Allah is still mandatory for present-day Muslims. This is only possible if Allah ensured that uncorrupted copies of the original Books are still available for Muslims today. Otherwise, this Qur'anic verse has no meaning at all for Muslims in our day. But where can Muslims find these Scriptures of Allah today? The Books of Allah such as the Torah, the Psalms and the Gospel can only be found in the Bible. And for Muslims to believe in them today as required by Allah, the Bible must be kept free from corruption.

The Qur'anic verse in **Surah 3:84** is emphatically pointing to the fact that it will be impossible for Muslims to "***believe in Allah"*** without believing in the "***Books of Moses, Jesus, and the***

prophets." And equally important is the fact that this Qur'anic verse commands Muslims to "***make no distinction between"*** the various Books of Allah. This means that they are all held to be equally true and equally preserved.

Actually **Surah 3:84** needs no explanation. Its message is crystal clear. It simply states that it is mandatory for Muslims to believe not only in the Qur'an but also in the previous Books of Allah. To believe in the previous Books of Allah, one must know what it is and understand what it says. In other words, it involves reading, studying and understanding of what are written in them. The Torah, the Psalms and the Gospel are among the Books of Allah that comprise the Scriptures of the Bible. Ask yourself, will a Muslim be able to read the Torah, the Psalms or the Gospel in the Bible if the original messages in them are lost or corrupted?

For Muslims to truly confess their belief in the earlier revealed Books of Allah, they must accept them as the uncorrupted Word of God. The teachings of the Qur'an do not give Muslims the personal right to deny the Bible as the Word of God. Can any Muslim who deny the earlier Books of Allah, stand before the judgment seat of Allah and truly testify that he believes in these Books? Can he do so when he has not even touched or studied or valued them as the Word of God? In direct violation to Allah's commandment, Muslims are taught to renounce the previous Scriptures of Allah. A failure to believe in the previous Books of Allah amounts to a rejection of the Islamic "***Declaration of Faith."*** This means a rejection of Islam. A Muslim cannot be a Muslim and at the same time deny the Bible as the Word of God.

The Six Pillars of Faith in Islam:

(1) Belief in Allah
(2) Belief in His Angels
(3) ***Belief in His Books***
(4) Belief in His Messengers
(5) Belief in the Day of Judgment (Resurrection)
(6) Belief in Divine destiny

We can be confident that Allah's protection encompasses all of his Holy Books. It will be improper for the one telling Muslims not to make any distinction between his Books, to do so himself. Thus, we can be certain of Allah's impartial preservation of all his revealed Scriptures. If he preserves one, he will preserve the other. That is why

Allah commands Muslims to ***"believe in the Books given to Moses, Jesus, and the prophets."*** In other words, Allah is telling Muslims to accept the Bible that we have today in our possession as the uncorrupted Word of God. The Qur'an maintains that the Bible is the Word of God and it makes no distinction between any of the Books of Allah. Muslims who attack the Bible are, in fact, attacking the Qur'an.

TESTIMONY NUMBER NINE

We will continue on with our discussion as to why a Muslim cannot deny the Bible and still be a Muslim. Once more we can see in the following Qur'anic verse the same requirement of Allah . The requirement for all Muslims to unconditionally believe in all his revealed Books:

> ***Surah 2:285: The Messenger believes*** *in what has been sent down to him from His Lord,* ***and so do the believers****.* ***Each believes in Allah*** *and His Angels,* ***His Books****, and His Messengers, we do not differentiate between any one of His Messengers.* ***They say: 'We hear and obey****. (We ask) Your forgiveness Lord, and to you is the arrival'. (Qaribullah)*

The worship of Allah requires Muslims to believe in all the **Books of Allah**. This is a predetermined condition on the part of Allah that every individual Muslim must obey. It is an uncompromising condition. By stating "***Books"*** (plural) and not "***Book"*** (singular), the Qur'an confirms that Allah does not support the idea of Muslims that the earlier Books had become corrupted. The concept of the Bible of ever becoming a corrupted Book did not originate with Allah. How can Muslims today truly say, "***We hear and obey,"*** to the command to believe in all the Books of Allah if the Bible is no longer the uncorrupted Word of God? To deny the Bible is to deny the Books of Allah. The rejection of the Bible by Muslims would without fail result in a denial of their religion.

Muslims, who believe that the Bible has become corrupted, are placing themselves in a very dangerous position regarding their faith. This is because any declaration of faith in the previous Scriptures by Muslims will now mean that such expressions of faith are only be a formality – an outward display of piety. And this is hypocrisy. To sincerely believe in the Bible, Muslims must accept it as the uncorrupted Book of Allah. For Muslims to believe in the corruption of the Bible is to believe that

Allah is now deliberately demanding them "***to believe"*** in something that he very well knows is no longer the valid Word of God. Such a requirement would make Allah both unreasonable and immoral. In harmony with the above Qur'anic verse, this unconditional requirement to believe in the previous Books of Allah is also stressed in the Hadith.

Sahih Bukhari, Volume 6, Book 60, Number 300:

> *Narrated by Abu Huraira: One day while Allah's Apostle was sitting with the people, a man came to him walking and said, "O Allah's Apostle. What is Belief?" The Prophet said, "**Belief is to believe in Allah**, His Angels, **His Books**, His Apostles, and the meeting with Him, and to believe in the Resurrection."*

Sahih Bukhari is recognized as the most authentic Hadith in the Muslim world. By their misguided belief that the Bible has become corrupted, Muslims have made it virtually impossible for them to obey a fundamentally vital requirement in Islam – the requirement to put faith the Bible. Muslims have failed to realize the full implication of their action in rejecting the Bible as the uncorrupted Word of God. When they reject the Bible, they are in truth rejecting Allah.

Muslims are caught between obeying the clear commandments of Allah to believe in the integrity of the Bible and believing that the Bible has become corrupted. Thus, they find themselves in a dilemma. To circumvent this complicated situation, Muslims end up deceiving themselves. The make the impossible claim, "***Of course we believe in the Bible, but in the previously existing uncorrupted Bible."*** Does their statement make any sense? Not only is their reasoning faulty but it is also in direct conflict with the teachings of the Qur'an.

Since Muslims use this excuse frequently, it is necessary to expose this deception. To expose the error of their ways, we need to make a comparison. To illustrate: Let us say Abdullah was an honest cop. But he became corrupted and turned bad. He became as such long before you were born. Therefore, during the course of your entire life, you only know him as a bad cop. Now, would it make sense for you to say, "***Of course I believe (present tense) in him but in the honest cop he was before?"***

Try saying this in a court of law and see if your statement carries any weight to exonerate that person. We are living in the present moment.

Therefore, your estimation of the person expressed in the present tense must be contemporaneous with your current opinion of that person. It is either you presently "***believe"*** in the goodness of that person or not. It is the same with the Bible.

Now, let us look at this issue from Allah's standpoint. We will refer back to the commandment that he gave to Muslims in **Surah 3:84:**

> ***Say****, We believe in God and in what has been sent down to us and to Abraham, Ishmael, Isaac, Jacob and the Tribes.* ***We believe in what has been given to Moses, Jesus and the prophets from their Lord****. We make no distinction between any of them. It is to Him that we have surrendered ourselves. (W. Khan)*

The above commandment can still be found in the Qur'an today. When something turns bad, it is no longer good. The good in it is gone. Today, Allah talks to Muslims through the Qur'an. And he tells them in the present tense that they should "***believe in what has been given to Moses, Jesus and the prophets from their Lord."*** This can only mean one thing. It means that all these previous Books are still good and have not turned bad through corruption. It means that they are still valuable for Muslims even to this day. Thus, the Bible that we have today must be the uncorrupted Word of God. Otherwise, it would mean that Allah is commanding Muslims to believe in something that has gone bad.

We will look further into the absurd claims of Muslims. As discussed earlier, some Muslim apologists argue that the requirement to believe in the previous Scriptures does not apply to the present Bible but to the once uncorrupted Scriptures of the Jews and Christians that existed before but are now lost. Some others say that the Bible contains some true and authentic words of Allah, but not all of it is authentic. Still others claim that some of its passages were lost and it underwent many alterations and additions. When Muslim apologists assert such baseless accusations against the Bible, they do not attack the Christians, but Allah himself. Attacking God's Word is an attack on God himself. Their remarks are faulty for many reasons. Among them are some of the following reasons:

Firstly: If what these apologists say is true, it would make no sense for Allah to command all Muslims to declare their belief in the earlier Scriptures which he revealed to the Jews and the Christians. How can

the Qur'an continue to command present-day Muslims to believe in a lost text? How can the Qur'an continue to command present-day Muslims to believe in a corrupted text? Can Muslims honestly claim that they believe in the previous Scriptures and in the same hypocritical breath say that they are now lost or corrupted? Additionally, if the previous Scriptures are truly lost or corrupted, how can Muslims truly say that they believe in something that they have no knowledge of? Would not this be a classic example of blind faith? Are these Muslims now accusing Allah of encouraging blind allegiance in the Qur'an?

Since the entire world of Islam is unable to produce a single copy of the hypothetical "***previously existing authentic Scriptures***," how can Muslims then submit to Allah's command to "***believe in what has been given to Moses, Jesus and the prophets from their Lord.***"*?* Muslims are now left with two choices. Either they accept the Bible that we have today as the original uncorrupted Word of God or they can choose to reject Allah, the Qur'an and the mandatory Islamic "***Declaration of Faith.***" They can also choose to ignore the commandments of Allah in **Surah 2:285** and **Surah 3:84**. In short, they can choose to leave Islam.

Secondly: How can the former Scriptures get lost as some Muslim apologists falsely claim when Allah personally guaranteed that all his Scriptures will be assigned his divine protection? Consider now the confirmation of Allah's protection of the former Scriptures in the following Qur'anic verse. For the benefit of our Muslim readers – who are fed lies by their religious leaders – we have provided five different translations of this Qur'anic verse. We want them to have an accurate understanding of Allah's determination regarding the integrity of the Scriptures that were revealed before the time of the Qur'an. Allah told Muhammad:

> ***Surah 5:48:*** *Then We revealed the Book to you (O Muhammad!) with Truth,* ***confirming whatever of the Book was revealed before and protecting and guarding over it****. (Maududi)[2]*
>
> *And to you We have revealed the Book containing the truth,* ***confirming the earlier revelations and preserving them from change and corruption****. (Ahmed Ali)*

And unto thee have We revealed the Scripture with the truth, ***confirming whatever Scripture was before it and a watcher over it.*** *(Pickthall)*
And We have revealed to you the Book with the truth, ***verifying what is before it of the Book and a guardian over it."*** *(Shakir)*
To thee We sent the Scripture in truth, ***confirming the scripture that came before it, and guarding it in safety."*** *(Yusuf Ali)*

The above Qur'anic verse tells us that the purpose of the Qur'an is not only to confirm (verify) the Bible but also to "***guard it in safety."*** Not only do we learn of Allah's pledge to personally protect his earlier Scriptures, but we are told here that he has also assigned the Qur'an the same sacred duty to guard and protect his earlier Scriptures from corruption. Though it is not revealed exactly how the Qur'an is supposed to do this, but we are nevertheless informed in no uncertain terms that the Qur'an was sent to stand as a "***guardian"*** or "***watcher"*** over the Bible. The Arabic word "***Muhaimin"*** (Watcher) carries the meaning of as "***one who safeguards"*** or "***preserves."***

If the Bible was corrupted before the time of the Qur'an, why was the Qur'an sent down to protect that which has already become corrupted? Would not that be foolish on the part of Allah? Why would Allah assign the Qur'an to act as a guardian over corrupted Scriptures? Why guard the Scriptures that have already turned bad. Therefore, the only sensible choice left for Muslims is to accept the fact that the Bible has remained pure and authentic at the time when this verse was revealed. Otherwise, this Qur'anic verse makes no sense.

However, if the corruption of the Bible were to take place after the time of the Qur'an's revelation, then it means that the Qur'an has failed in its sacred duty to act as a protector of Allah's Scriptures. So precisely when did the alleged corruption of the Bible take place? Can Muslims enlighten us on this? They cannot do so without faulting the Qur'an. And they cannot do so without faulting Allah. Therefore, the Muslim argument of the alleged corruption of the Bible having occurred either before or after the Qur'an does not matter in the least to us. Both are wrong. Both make Allah a liar and the Qur'an false.

Instead of insisting on their baseless claim of Bible corruption, Muslims can learn a vital lesson from the above Qur'anic verse. This verse gives Muslims an opportunity to comprehend the determination of Allah regarding the preservation of the Scriptures that came before the time of the Qur'an. For Allah to assign the Qur'an with the sacred duty to guard his former Scriptures in such a determined way reveals that it is his divine will that his previous Scriptures remain uncontaminated by corruption. Therefore, the occurrence of corruption to any of his former Scriptures means the failure of Allah's divine will. It also means that Allah was unable to see through the fulfillment of his divine will. Thus, if the claim of corruption is true, then the person or persons involved in the alleged corruption of Bible must be more powerful than Allah. Are Muslims willing to accept this?

Islam teaches that both Allah and the Qur'an serve as protectors and guardians of the Scriptures that were given to the Jews and Christians. Therefore, the claim by Muslims that the Bible was abrogated with the arrival of the Qur'an is a contradiction to the teachings of the Qur'an. If the Muslim claim is true, then there would be no need for the Qur'an to act as a "***guardian"*** or "***watcher"*** in such a determined way over the Torah and the Gospel that are to be done away with at the instant of its arrival. Muslims must remember that it is Allah who assigns the Qur'an with this sacred duty of protection over his previous Scriptures. Thus, if the Bible is changed in any way, it means that the Qur'an has failed in its duty to protect the Bible. It also means that Allah is a failure. And this means that both he and the Qur'an are not to be trusted. It also means that Allah had failed to foresee the failure of the Qur'an. The failure of the Qur'an is the failure of Allah.

Thirdly: Since some Muslim apologists claim that original authentic copies of the Bible existed before but are now corrupted or lost, we need them to answer and enlighten us on the following questions:

- If original uncorrupted Bible existed before, how is it possible for mere humans to corrupt the Book of Allah?
- Is this not an admission that Almighty Allah was defeated at the hands of weak humans?
- Who changed this once existing uncorrupted Book of Allah that Allah himself guaranteed that none could change?

- Would not Allah's pledge to protect his Scriptures apply primarily to these early original Scriptures that functioned as the foundation of his divine communication to mankind?
- Why did Allah then fail to protect these once existing authentic Scriptures?
- Are you not accusing Allah of deceiving his worshippers by saying something that is not true in the Qur'an?
- Are you not accusing Allah with failure to protect his once existing uncorrupted Scripture?
- Are you not also preventing sincere Muslims from obeying the requirement to believe in all the Books of Allah?

In their desperation to prove the Bible wrong, these apologists are willing to blasphemously insult Allah and betray their Muslim brothers. As for those Muslim apologists who say that the Bible contains only partial truths and not all of it is the authentic words of Allah, Allah gives them the following warning in the Qur'an:

> ***Surah 2:85: "Then is it only a part of the Book that ye believe in, and do ye rejects the rest?*** *But what is the reward for those among you who behave like this but disgrace in this life? –* ***And on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do."*** *(Yusuf Ali)*
>
> ***What, do you believe in part of the Book, and disbelieve in part?*** *What shall be the recompense of those of you who do that, but degradation in the present life,* ***and on the Day of Resurrection to be returned unto the most terrible of chastisement? And God is not heedless of the things you do.*** *(Arberry)*

Allah asks: "***What, do you believe in part of the Book, and disbelieve in part?*** The above Qur'anic verse was revealed as a warning for all those who commit the grave error of accepting some parts of Allah's Book while rejecting the rest. It clearly states that the "***most terrible of chastisement"*** is awaiting those who "***believe in part of the Book, and disbelieve in part."*** So, those Muslims who cherry pick some parts of the Bible while denying the rest is forewarned of a terrible punishment by Allah. Most Muslims do not realize the seriousness of their action in not accepting the complete Bible. "***The Book"*** or "***Al-Kitab,"*** as it is

known in Arabic, is literally what the term "***Bible"*** means. More on this later.

To avoid Allah's wrath, it is absolutely crucial for Muslims to accept the complete Bible (Al-Kitab) as the Word of God. Who has given Muslims the divine right to decide which verses to choose and which verses to reject from the Bible? Are they now acting as God? Do Muslims have an "***authentic Bible"*** to compare with the one we have in our possession so as to know which parts of our Bible are authentic and which parts are untrue? If we were to accuse you of forging someone's signature without ever producing a single signature of the original signature of that person, would you accept that?

Consider now another serious charge that Allah levels against these Muslims:

> ***Surah 4:136:*** *O ye who believe!* ***Believe in Allah and His Messenger*** *and the scripture which He hath sent to His Messenger* ***and the scripture which He sent to those before him****.* ***Any who deny*** *Allah, His angels,* ***His Books****, His Messengers, and the Day of Judgment,* ***hath gone far, far astray****." (Yusuf Ali)*

The Qur'an very clearly says that anyone who "***denieth His Books hath gone far, far astray."*** Notice, it does not say Book but Books. Since no Books were revealed by Allah after the Qur'an, it must then be referring to the Books that were revealed before the Qur'an. The Qur'an recognizes only four major Books – the **Torah**, **Psalms**, **Gospel** and the **Qur'an**. Three out of the four Books mentioned here can only be found in the Bible which is in our possession today. This means that if a Muslim believes only in the Qur'an but not in the Bible, he "***hath gone far, far astray"*** and a "***grievous penalty"*** is waiting for him. If you as a Muslim believe that the above two Qur'anic verses (**Surah 2:85** and **Surah 4:136**) are Allah's eternal Words, then carefully reassess what you have been taught to believe. Ask yourself:

(1) Does it make sense for Allah to warn me that if I deny his Books, I have gone far, far astray if his Books are no longer in existence?

(2) Does it make sense for Allah to warn me that if I deny his Books, I have gone far, far astray if his Books are corrupted? (3) Does it make sense for Allah to prepare for me a grievous penalty if I deny his Books when they are no longer in existence or corrupted?

Just think! Can Allah punish or hold you accountable for rejecting his Books if they are truly corrupted or lost? Certainly not! However, since the warning that Allah will personally hold you accountable for denying his Books can still be found in the Qur'an today, then this means that right now as you read this warning in the Qur'an, there has to be a preserved and uncorrupted Bible for you to deny. Otherwise, this warning will make no sense for the millions of Muslims who read this warning of Allah in the Qur'an today.

So there is no excuse for you as a Muslim not to submit to the teachings of the Bible. To claim that Allah allowed the corruption of all his other Books with the exception of the Qur'an will only invalid the teachings of the Qur'an. How can you accuse the Bible of corruption when the Qur'an speaks of it with such respect and reverence?

TESTIMONY NUMBER TEN

> ***Surah 6:84-89****: And We gave to him Isaac and Jacob, each did We guide. And before him We guided Noah and among his seed,* ***David*** *and Solomon and Job, Joseph,* ***Moses*** *and Aaron. For thus do We reward those who do good. And Zachariah and John and* ***Jesus*** *and Elias, all righteous ones…* ***It is to these We gave <u>the Book</u> and the Judgment and Prophethood****. But if they disbelieve therein, then, indeed, We shall entrust it to a people who will not disbelieve****. (H. S. Aziz)***
>
> *We gave him Isaac and Jacob: all (three) guided: and before him, We guided Noah, and among his progeny,* ***David****, Solomon, Job, Joseph,* ***Moses****, and Aaron: thus do We reward those who do good: And Zakariya and John, and* ***Jesus*** *and Elias: all in the ranks of the righteous:* ***These were the men to whom We gave <u>the Book</u>, and authority, and prophethood: if these (their descendants) reject them, Behold! We shall entrust their charge to a new people who reject them not.*** *(Yusuf Ali)*

The above Qur'anic verse is speaking of the earlier Prophets of God who were given "***the Book"*** and "***the Judgment"*** and "***the Prophethood."*** The Prophets to whom Allah gave "***the Book"*** were

faithful men of earlier times. These men were specifically chosen and guided by Allah. And the Qur'an provides a list of the names of these faithful men. It includes names such as David, Moses, Jesus and the names of many other Biblical characters.

However, these faithful men died long before the time of Muhammad. Therefore, when Allah told Muhammad, ***"if these disbelieve therein,"*** he was not referring to them but to ***"their descendants"*** who were the contemporaries of Muhammad. Thus, Yusuf Ali's translation of the Qur'an fittingly inserts the term, ***"their descendants"*** in parenthesis to help the readers understand to whom Allah was referring to when he said, ***"if these disbelieve therein."*** Yes, if they were to reject the Bible, then Allah will ***"entrust their charge to a new people who reject them not."***

This Qur'anic verse is important for the following vital reasons. Firstly, we have Allah's guarantee that the Bible will always be entrusted to the care of those who believe in it as the Word of God. In other words, it will always be in the hands of those who preserve it. Here, we can see Allah's determination to protect his "***Book"*** – the Holy Bible – from falling into the wrong hands. He will act to ensure its safety, so that it will always remain pure. He will, without fail, secure his "***Book"*** from the dangers of corruption from those who are determined to destroy or corrupt it. Thus, we can be confident that Allah will protect and preserve the Bible at all times. As such, it will only be entrusted to a people who will protect his "***Book"*** from corruption.

Secondly, we can see that even after the coming of the Qur'an, Allah manifested his determination to ensure the continued preservation of the Bible. The Qur'an reveals Allah's determination to maintain the purity of the Bible for all eternity. If the Qur'an is sent to replace the Bible – on the grounds of corruption as Muslims claim – then it would hardly make any sense for Allah to ensure that the Bible is always kept in the safe hands of those who will maintain its purity. Why ensure the safety of a corrupted "***Book"*** that is to be done away with? This exposes the lying claims of Muslims that the Qur'an was sent to replace the Bible. And more importantly, this Qur'anic verse rules out the possibility of the Bible ever becoming corrupted after the time of Muhammad. Allah will ensure it does not.

This Qur'anic verse proves once again that the Bible which was available at the time of Muhammad and which is in our hands today is the authentic Word of God. In this Qur'anic verse we find once again the assurance of Allah that the Bible will always remain as the uncorrupted Word of God. Muslims who deny the trustworthiness of Bible are in fact denying the trustworthiness of Allah.

TESTIMONY NUMBER ELEVEN

In **Testimony Number Ten** we discussed **Surah 6:84-89**. We will now continue on in our discussion by considering **Surah 6:89-90**. These verses provide us with another strong evidence regarding the integrity of the Bible. And the evidences from these Qur'anic verses are also substantiated by the most authentic Hadith in the Muslim world.

> ***Surah 6:89-90: These were the men to whom We gave the Book****, and Authority, and Prophethood: if these (their descendants) reject them, Behold! We shall entrust their charge to a new people who reject them not.* ***Those were the (prophets) who received Allah's guidance: Copy the guidance they received****; Say: "No reward for this do I ask of you: This is no less than a message for the nations." (Yusuf Ali)*

Let us analyze the above Qur'anic verses. Allah told Muhammad: "***These were the men to whom We gave the Book." "Those were the prophets who received Allah's guidance." "Copy the guidance they received."***

The "***prophets who received Allah's guidance"*** received it through the "***Book"*** that he revealed to them. And Allah commanded Muhammad to "***copy the guidance"*** written in that "***Book***." For Allah to command Muhammad to copy the "***guidance"*** of the earlier prophets proves that the "***guidance"*** recorded in their "***Book"*** was kept intact by them. Otherwise it would mean that Allah is commanding Muhammad to copy something which had already become corrupted. Thus, the above Qur'anic verses prove once again the authenticity of the Bible at the time of Muhammad. Readers are strongly encouraged to remember this vital fact regarding the authenticity of the Bible at the time of Muhammad. It will be shown in the later part of this article why it is impossible for the Bible to become corrupted after that period of time.

Muhammad received his revelations piecemeal within a period of twenty-three years. According to Islamic scholars, **Surah Al-Anam** (**Surah 6:89-90**) is a late Meccan Surah. It was revealed just one year before the Hijrah, which means it was revealed nearly about thirteen years after the start of the Qur'an's revelation. [3] But why did Allah command Muhammad to copy the guidance of the previous "***Book"*** after more than a decade had passed since the beginning of the Qur'an revelation? Because contrary to the lies propagated by Muslims, it was never the intention of Allah to replace the Bible with the Qur'an. That is why Allah commanded Muhammad to follow the inspired guidance written in the Bible even at this late stage of his prophetic career.

Since Muslim scholars assert that the Qur'an was revealed progressively as the state of affairs warrants it, why was Allah telling Muhammad to refer back (regress) to the former Scriptures? Why did not Allah provide Muhammad with the needed progressive revelations to guide him as the situations warrant it instead of directing him back to the guidance recorded in the former Scriptures? Since the Qur'an was still being revealed piecemeal to Muhammad, is it not appropriate for Allah to reveal new verses in the Qur'an to guide Muhammad instead of telling him to "***copy the guidance"*** of the previous Scriptures?

The answer to all the above questions lies with the simple truth that according to Allah, the Bible is irreplaceable. As such, the Bible was indispensable for Muhammad. He was commanded to ***"copy the guidance"*** written in it and to follow them. If the Bible is good enough for Allah and if it is good enough for Muhammad, why is it not good enough for the average Muslims? As stated earlier, the above Qur'anic verses are substantiated and clarified by the most authentic Hadith in the Muslim world. Let us read the Hadith.

Sahih Bukhari, Volume 6, Book 60, Number 156:

> *Narrated By Mujahid: That he asked Ibn Abbas, "Is there a prostration in Surat-al-Sad?" (Sura 38:24) Ibn Abbas said, "Yes" and then recited: "**We gave**... **So follow their guidance."** (Sura 6:85-90) Then he said, "**He (David) is one them** (i.e. those prophets)." Mujahid narrated: I asked Ibn Abbas (regarding the above Verse). He said**, "Your***

Prophet (Muhammad) was one of those who were ordered to follow them."

It is interesting to note that according to the above Hadith, among the guidance that Muhammad was told to follow was the guidance given to **David**. He is considered as a prophet in Islam. And the Qur'an testifies that David was guided by Allah.

Surah 6:84: *"We guided Noah, and among his progeny,* ***David****."*

And now Muhammad was told to follow the guidance given to **David**. The inspired guidance that **David** received was the **Book of Psalms.** And the Qur'an verifies this in the following Qur'anic verses:

Surah 4:163: *We have sent thee inspiration… and to* ***David We gave the Psalms****. (Yusuf Ali)*

Surah 17:55: *And we preferred some of the prophets above others, and unto* ***David We gave the Psalms****. (Pickthall)*

When Muhammad was told to "***copy the guidance"*** of the earlier prophets, it included the **Book of Psalms**. Surprisingly, in the entire Qur'an, we can find only an incomplete single sentence from the **Book of Psalms**.

Surah 21:105: *Certainly We wrote in the* ***Psalms****, after the Torah: '****Indeed My righteous servants shall inherit the earth.'*** *(Ali Quli Qara'i)*

This certainly cannot be everything that was divinely revealed in the **Book of Psalms**. Surely there must be many more valuable "***guidance"*** in the **Book of Psalms** for Muhammad to copy and obey. For Allah to command Muhammad to follow what was revealed to **David**, even after the commencement of the Qur'an, proves that the **Book of Psalms** must be of great value to Muhammad. Muslims claim that the Qur'an was sent to reveal and restore what was allegedly lost or corrupted in the Bible. If true, where is the rest of the **Book of Psalms**? Why are the contents of the genuine **Book of Psalms**, which was supposedly corrupted in the Bible, not restored authentically in the Qur'an?

Muslims, if you really want to know what the rest of the **Book of Psalms** teaches, where can you find them? If it is not in the Qur'an, then where is it? Do you really believe that Allah would allow the inspired **Book of Psalms**, which he commanded Muhammad to copy,

to suddenly disappear after that? How can an entire Book of Allah just disappear into oblivion?

It may astound Muslims to know that God has preserved the entire **Book of Psalms**. The complete collection of **Psalms** can be found in the **Holy Bible** – a grand total of **150 Surahs**. And we will now quote the same verse that was plagiarized by the Qur'an from the **Book of Psalms** in the **Holy Bible**.

> ***Psalms 37:29:*** *"The righteous themselves will inherit the earth and they will reside forever upon it."*

And another gem from the **Book of Psalms** says:

> ***Psalm 89:34:*** *"My promise I will not break,* ***nor alter the Word*** *that is gone out of my lips."*

The **Book of Psalms** contains many precious truths. Muslims do not realize what they are really missing when they deny the Bible. As an example, we will now quote **Psalms 15** in its entirety to show sincere Muslims what they are really missing from the Word of God. Please read the inspired guidance provided in **Psalms 15:1-5**. These inspired verses explain to us how we can draw close to God. They reveal to us what acts of holy conduct and deeds of godly devotion must a worshipper of the true God manifest to draw close to him. Please read the beautiful words expressed here in **Psalms 15:1-5:**

> ***O Jehovah,*** *who will be a guest in your tent?*
> *Who will reside in your holy mountain?*
> *He who is walking faultlessly,*
> *And practicing righteousness,*
> *And speaks the truth within his heart.*
> *The one who does not slander with his tongue.*
> *To his companion he has done nothing bad,*
> *Or bring disgrace on his neighbor.*
> *In his eyes anyone wicked is certainly rejected,*
> *But those fearing God he honors.*
> *He keeps an oath even when it hurts him,*
> *And yet he does not alter.*
> *His money he has not given out on interest,*
> *Nor has he taken a bribe against an innocent one.*
> *Whoever does these things will never be shaken.*

Are there any hints of corruption in these beautiful verses? As a Muslim, are you not concerned by the fact that Muhammad accepted

the guidance of the Bible and believed in them, while you are taught not to do so today by your religious leaders? Does not Islam teach you that it is mandatory for you to follow the example set by your Prophet? Would Allah who ordered Muhammad to copy and follow the Scriptures of the Bible, prevent you and other Muslims from doing so? Should the Bible be corrupted in any way, Allah would not have commanded Muhammad to copy it. In fact, there is not a single reason whatsoever for Muslims to doubt the Bible. And this assurance comes from none other than Allah himself. If Muslims were to reason logically they would arrive at only one conclusion. If the Qur'an says the Bible is the Word of Allah, then according to the Qur'an it cannot be changed. As such it must be accepted and followed as it was done so by Muhammad at the command of Allah.

The **Torah** was revealed more than twenty centuries before the time of the Qur'an. And the Qur'an testifies to the authenticity of the **Torah.** In fact, the Qur'an testifies to the authenticity of the entire Scriptures of God that is contained in the Bible. Here are some points for Muslims to ponder:

(1) How can the **Torah** that had remained authentic for more than twenty centuries suddenly become corrupted only after the coming of Islam?

(2) How can the **Torah** that had transcends time and culture to provide guidance to Muhammad – years after he began to receive his own revelation – suddenly become corrupted?

(3) How can the **Torah,** the **Psalms** and the **Gospel** which served as Allah's only solution to deal with the serious doubts that Muhammad developed, suddenly become invalid after that? (See Surah 10:94).

(4) If Allah considers the **Bible** to be an invaluable guide for Muhammad who is an Arab (a foreigner), how can this precious Book suddenly become obsolete only after Muslims realized that the teachings of Muhammad contradicted the **Bible**?

It is unthinkable for the Bible which contains the Scriptures of Allah within its pages to become corrupted. The inspired writings of the **Torah**, the **Psalms** and the **Gospel** that can be found within the pages of the Bible are the eternal Words of the Almighty God. And they will forever remain as his eternal Words.

A MUSLIM OBJECTION

There is an objection that is often raised by Muslims that needs to be addressed. Not that this objection is valid by any means. But it needs to be addressed because it has been used persistently by Muslims as a pretext to reject the Bible. Some Muslims apologists claim that the word "**Bible"** does not appear in the Qur'an. Therefore, they assert that whenever it is stated in the Qur'an that "***None can change God's Word***," it applies only to the preservation of the Scriptures that were originally given to the prophets such as Moses, David, Jesus, and not to the Bible. Is this true? Is their argument valid?

If Muslims are sincere in their claim that Allah's promise to preserve from corruption applies only to the Scriptures that were given to the prophets such as **Moses**, **David** and **Jesus**, should not they then at least accept these Scriptures as the uncorrupted Word of God? Why do Muslims then reject the **Torah**, **Psalms** and **Gospel**, which were given to **Moses**, **David** and **Jesus**? Why do they then blasphemously claim that these Scriptures have become corrupted? Additionally, if the Qur'an's testimony of preservation applies only to these Scriptures, where are these preserved Scriptures today? Are they in the possessions of Muslims today? Can Muslims produce them to prove how vastly they differ from the **Torah**, **Psalms** and **Gospel** that we have in the Bible today? If not, how can the very Scriptures which were supposed to be preserved by Allah become lost? Does not this claim by Muslims make the Qur'an false?

Now, let's get to the bottom of this subject. The claim that the term ***"Bible,"*** or their Arabic equivalents do not appear in the Qur'an is a deception by Muslim apologists. The English term ***"Bible"*** comes through the Latin from the Greek word ***"Biblos,"*** which simply means ***"Book."*** And ***"Biblia"*** means ***"Little Books."*** The Bible is a collection of sixty-six little books that make up its content. Therefore, instead of expecting to find the term **"*Bible"*** in the Arabic Qur'an, Muslims should honestly examine to see whether the Qur'an refers to the **"*Bible"*** by its Arabic equivalent, namely **"*Al-Kitab"*** which means **"*the Book."*** And this is precisely what we find in the Qur'an. Thus, references to the Bible as **"*Al-Kitab"*** meaning **"*the Book"*** can be found in numerous passages of the Qur'an. Consider now the following example:

Surah 2:113: *The Jews say, ´The Christians have nothing to stand on, ´ and the Christians say, ´The Jews have nothing to stand on, ´ yet they both recite* ***the Book.*** *(A. Bewley)*

> *The Jews said, "The Christians are nothing" and the Christians said, "The Jews are nothing" whereas they both read* ***the Book****. (Ahmed Raza Khan)*

The Muslim Commentary on the Qur'an, **"Tafsir-ul-Qur'an,"** by **Maulana Abdul Majid Daryabadi**, gives the following explanation on **Surah 2:113:**

> "*The fact that both sides appealed to the same source of authority – served also to narrow and intensify the struggle." "The new religion … asserted that it had been founded to fulfill the mission of Judaism,* ***and endeavored to prove the correctness of this allegation from the Bible, the very book upon which Judaism is founded."***

Maulana Abdul Majid Daryabadi is a renowned Sunni Muslim scholar who is esteemed for his Commentary on the Qur'an. The fact that **Maulana Daryabadi** clearly identifies that the Arabic term, "***Al-Kitab"*** actually means "***the Bible"*** illustrates the fact that there are, at least, some honest Islamic scholars who correctly recognize that the term "***Book"*** or "***Scripture"*** used in the Qur'an is indeed the "***Holy Bible***." **Surah 2:113** is just one among the numerous verses in the Qur'an that confirms this truth.

Other scholars too recognize this fact. Among them is the renowned Muslim translator of the Qur'an, **Muhammad Asad**. Muhammad Asad readily acknowledged that the term, "***Al-Kitab"*** means "***the Bible"*** and should therefore be translated as such. For the benefit of our readers, we will now provide a few examples from the translation of the Qur'an by Muhammad Asad. Only the relevant quote from the Qur'anic verses is cited here:

> ***Surah 5:15:*** *"O followers of* ***the Bible!"***
> ***Surah 5:19:*** *"O followers of* ***the Bible!"***
> ***Surah 5:65-66:*** *If the followers of* ***the Bible*** *would but attain to true faith and God-consciousness,…and if they would but truly observe* ***the Torah and the Gospel and all the Revelation*** *that has been bestowed from on high upon them by their Sustainer,*

they would indeed partake of all the blessings of heaven and earth.

Surah 5:68: *Say: "O followers of* ***the Bible!*** *You have no valid ground for your beliefs -unless you truly observe the* ***Torah and the Gospel, and all that has been bestowed from on high upon you*** *by your Sustainer!"*

All the above examples prove that the term "***Book"*** or "***Scripture"*** with reference to the Jews and Christians mean nothing else but the "***Holy Bible***." Additionally, **Surah 5:65-66** confirms the fact that besides the **Torah** and the **Gospel**, numerous other Scriptures were also given to the "***followers of the Bible***." The Qur'anic verses make this clear by stating that the "***followers of the Bible"*** were commanded to observe "***the Torah"*** and "***the Gospel"*** and "***all the Revelation that has been bestowed from on high upon them."*** This shows that in addition to the **Torah** and the **Gospel**, various other Scriptures were also "***bestowed from on high"*** for them to observe. And all theses Scriptures in the Bible came under divine protection.

Similarly, **Surah 5:68** also states that the "***followers of the Bible"*** were commanded to observe "***the Torah"*** and "***the Gospel"*** and "***all that has been bestowed from on high."*** This Once again proves that the "***followers of the Bible"*** were given additional Scriptures besides the **Torah** and the **Gospel**.

The **Bible** ***(Al-Kitab)*** is a composite Book consisting of numerous Scriptures within it. The **Torah**, the **Psalms** and the **Gospel** are among those that are specifically named in the Qur'an. Although the Bible consisted of sixty-six individual writings, the entire collection is classified as "***the Book"*** due to the fact the Author is one, God himself. Just as a building may consist of many apartments within it, the Bible is composed of numerous Scriptures within it. Therefore, the claim of Muslims that the promised preservation does not apply to the Bible, but only to the Scriptures given to the prophets such as Moses, David and Jesus is like saying that the building will become useless through damage but not the apartments within it. Talk about absurdity.

Can Muslims please enlighten us as to how the apartments can be preserved while the building is destroyed? You just cannot. You have

to preserve one to preserve the other. That is why Muslims who make this absurd claim end up contradicting the very claim they put forward. They destroy their own argument. And they end up blaspheming against Allah by saying that the **Torah**, the **Psalms** and the **Gospel** are also corrupted. And not to forget, they eventually end up contradicting their own sacred book – the Qur'an which specifically confirms these Scriptures of Allah will be protected.

How much more delusional can one get? Can you not see the illusion that these Muslim apologists try to create to discredit the Word of God? This demonstrates the extent of deceit that some Muslims are willing to commit in order to invalid the Word of God – the Holy Bible. Do not allow yourselves to be deceived by all these trickery to discredit the Holy Bible. And this caution is also extended to all sincere Muslims.

TESTIMONY NUMBER TWELVE

Muhammad is commanded by Allah to make the following pledge:

Surah 42:15: *"And follow not their desires but say:* ***I believe in whatsoever Allah has sent down of the Book (all the holy Books****, this Qur'an* ***and the Books of the old from the Taurat (Torah), or the Injeel (Gospel)*** *or the Pages of Ibrahim (Abraham))" (Hilali-Khan)*

> *And say this: '****I believe in every Book that Allah has revealed.'*** *(Mohammad Tahir-ul-Qadri)*
>
> *And say to them:* ***"I have given credence to all the Books Allah has sent down and in all of them do I believe."*** *(Al-Muntakhab)*

Muhammad was commanded to believe in "***all the Books Allah has sent down"*** – every single one of them. This means that in addition to the Qur'an, it is mandatory for Muhammad to believe in "***the Books"*** that were sent to the Jews and the Christians – all of them. This confirms that "***all the Books"*** that were sent to the Jews and the Christians must have remained absolutely authentic when this Qur'anic verse was revealed to Muhammad. In fact, the Qur'an directly commands every single Muslim to believe in all the Books of Allah.

> ***Surah 4:136:*** *O you who believe! Believe in God and His Messenger (Muhammad) and the Book He has been sending down on His Messenger in parts* ***and the***

> ***(Divine) Books He sent down before. Whoever disbelieves in God and His angels and His Books and His Messengers and the Last Day, has indeed gone far astray.*** *(Ali Ünal)*

The above Qur'anic verse commands Muslims to believe in all the Books of Allah. And no verses were ever revealed after this to abrogate the above commandment. In other words, even after the completion of the Qur'an, this remains as the standing order of Allah. If the previous Books of Allah have been changed in any way, it would be absurd for the Qur'an to command Muslims to believe in all the Books of Allah. For Muhammad and the Muslims to truly submit to the commandment of Allah, their faith cannot be based on the Qur'an only but also on all the other earlier Books of Allah. In other words, they must submit to the teachings of the Bible. All the previous Books of Allah can only be found in the Bible. Deny the Bible and all the previous Books of Allah just disappears into oblivion. Muslims will now be left with only the Qur'an. Can they then submit to Allah's command to believe in all the Books of Allah? Can the Qur'an be the Word of God when the commandments written in it are irrelevant for Muslims today?

The command given to Muhammad to "***believe in all the Books"*** not only proves the fact that the Scriptures of the Bible were available to Muhammad but it also proves that they have remained uncorrupted. They are identical to the original Scriptures. Thus, the authentic Hebrew and Christian Greek Scriptures not only existed but were also available during the time of Muhammad. Undeniable proof of this is shown in the following Qur'anic verse. Please read the verse carefully:

Surah 32:23: *"We did indeed aforetime give the Book to Moses:* ***be not then in doubt of it's reaching (thee):*** *And we made it a guide to the Children of Israel." (Yusuf Ali)*

> *And certainly We gave the Book to Musa,* ***so be not in doubt concerning the receiving of it,*** *and We made it a guide for the children of Israel. (Shakir)*

Yes! It was available to Muhammad. When Allah says, "***be not then in doubt of it's reaching thee,"*** it is obvious that Allah was not talking about a corrupted Book of Moses. He was speaking about uncorrupted identical copies of the Book of Torah that he gave to Moses. If the copies of the Book of Moses were to reach Muhammad with alterations in it, then it cannot be spoken of as the Book that was given

to Moses. And it will certainly be deceitful for Allah to say, "***We gave the Book to Moses, be not in doubt concerning the receiving of it."*** The **Torah** was given to Moses more than fifteen centuries before the arrival of the Gospel. If uncorrupted copies of the **Torah** that were written centuries before the **Gospel** were available to Muhammad, then we can be sure that the rest of the later Scriptures of the Bible must have also reached him without corruption. Qur'anic evidences prove consistently that preserved copies of the **Torah** and the **Gospel** were available during the life-time of Muhammad. Like their Prophet, Muslims should accept the Holy Bible as the pure, unadulterated Word of God. Otherwise, they have "***indeed gone far astray."*** We are not the ones telling this but Allah.

TESTIMONY NUMBER THIRTEEN

> ***Surah 2:41:*** *And accept faith in what I have sent down (the Qur'an),* ***which confirms what is with you (the Torah/Bible),*** *and do not be the first to disbelieve in it – and do not exchange My verses for an abject price – and fear Me alone. (Faridul Haque)*
> *And believe in that which I reveal,* ***confirming that which ye possess already (of the Scripture)****, and be not first to disbelieve therein, and part not with My revelations for a trifling price, and keep your duty unto Me. (Pickthall)*

How can Allah say to the Christians that the Qur'an is "***confirming that which ye possess"*** if "***that which ye possess"*** has already become corrupted? This passage from the Qur'an can be true only if the Bible has continued to remain pure and uncorrupted at the time when Muhammad received this Qur'anic verse. The purpose of the Qur'an is to confirm the Bible as the Word of God. To confirm the Bibles in the possessions of the Christians world-wide as the authentic Word of God. Renowned Muslims scholars acknowledge that in view of the fact that the Bible had already been distributed worldwide by the time of Muhammad, it would be impossible to corrupt the Bible after that since any corruption can easily be exposed. More on this later.

> ***Surah 3:3:*** *"He hath revealed unto thee (Muhammad) the Scripture with truth,* ***confirming that which was (revealed) before it,*** *even as He revealed the* ***Torah*** *and the* ***Gospel."*** *(Pickthall)*

The root word for "**confirm"** or "**confirming"** as used in the Qur'anic Arabic of **Surah 3:3** is "***Saddaqa***." It means: "***to confirm, to accept as true, establishing as true, to believe, to give credence***." Thus, when Muhammad used this word, he "***confirmed"*** the Bible as the Word of God. And he "***believed"*** that the Bible is the authentic Word of God. The purpose of the Qur'an is to confirm the messages of God that are written in the Bible. This simply means that its duty is to prove the authenticity of these messages. Its purpose is not to correct, contradict or supersede it, but to authenticate it. The Qur'an uses the word "***confirming"*** numerous times in connection with the previous Scriptures but never once to mean as "***correcting"*** them.

For example, in a court of law if a witness confirms the statement of another witness, it means he or she is affirming the truthfulness of that statement. Thus, the confirmation of the authenticity of the Bible by the Qur'an is only possible if the Bible has still remained uncorrupted even after the Qur'an came into existence. This is because it is only possible after the Qur'an came into existence, for it to be on hand to confirm the Bible.

To know that the Qur'an is a confirmation of the previous Scriptures, Muslims have to study and examine both the Bible and the Qur'an. It is important for us to understand that by confirming the Bible, the Qur'an is actually validating its own merits by claiming that it contains the true original words of God in it. Notice Allah's words carefully in **Surah 2:41.** Allah was telling the Jews and Christians not to doubt the Qur'an on account of the fact it confirms the Scriptures which is in their possession. Therefore, the basis to believe in the Qur'an is simply because it confirms the Bible. It would defy logic and intellect for the Qur'an to use a corrupted Book as a confirmation of its own authenticity.

Therefore, Muslims who try to discredit the authenticity of the Bible are guilty of attacking the very foundation upon which the Qur'an relies on to validate itself. The Qur'an is quite clear and very explicit regarding Allah's position on the previous Scriptures. The Qur'an clearly testifies that the Bible which contains the Scriptures of the Jews and the Christians is the true and preserved Word of God. The function of the Qur'an was to confirm it.

By means of the Qur'an, Muhammad confirmed both the existence and the integrity of the Bible. Not a single word of the textual corruption of

the Bible was ever uttered by Muhammad. According to the Qur'an, the **Gospel** confirms the **Torah** (**Surah 5:46**). If the **Gospel** confirms the **Torah** by maintaining harmony between the two Scriptures, how is the Qur'an supposed to confirm the **Torah** and the **Gospel**? By invalidating them?

TESTIMONY NUMBER FOURTEEN

Allah commands both Jews and Christians to judge by what was revealed in the **Torah** and the **Gospel**.

> ***Surah 5:43: How come they unto thee for judgment when they have the Torah, wherein Allah hath delivered judgment for them?*** *Yet even after that, they turn away. Such folk are not believers. (Pickthall)*
> ***"And how do they make you a judge and they have the Taurat wherein is Allah's judgment?*** *Yet they turn back after that, and these are not the believers." (Shakir)*

The above event took place in the environment of Medina at the time of Muhammad. This Qur'anic verse not only proves that the Jews had the authentic **Torah** with them but it also proves that the accusation that they changed the **written text** of the **Torah** is a blatant lie. It defies logic as to why Allah would give such a commandment to the Jews to judge by the **Torah** if indeed it is changed in any way. If the claim of corruption is true, then it means that Muslims are worshipping an ignorant deity.

Muslims claim that the **Torah** (**Old Testament**) that we have in the Bible today is not the same as the original **Torah** that was given to Moses. Therefore, when Muslims claim that the **Torah** was corrupted by the Jews, they are actually saying that the Jews corrupted the written messages of the **Torah**. Imagine, mere man altering the Scriptures of Allah. Therefore, from the Muslims perspective, it follows that Allah has failed to guard his own Holy Scriptures. Can you comprehend the utter blasphemy that these Muslims are committing against Allah when they claim this? These are extremely serious charges.

One of the most basic attributes of Allah is his omnipotence. This means that he is all-powerful. Therefore, no one – neither man nor jinn – can nullify his Scriptures. As he gave his Scriptures to man, so is he able to preserve it from corruption by man. At no time can any of the

Scriptures of Allah be subjected to corruption. Since the **Torah** is the inspired Scripture of Allah, it cannot be subjected to corruption at any time at the hands of mere humans. That is the clear teaching of the Qur'an. Yet, Muslims blasphemously lowered the supremacy of Allah to below that of ordinary humans – to below that of the Jews whom they claim corrupted the Scripture of Allah. They made Allah inferior to man.

The above Qur'anic verse also states explicitly that the **Torah** contains the judgments of Allah in it. Are the Jews so powerful that they could alter or corrupt the written judgments of Allah when he himself testified that none can change his Word? This demonstrates that right from the time when the **Torah** was revealed to Moses until the time of Muhammad, the **Torah** remained unchanged and true in its contents. No changes whatsoever occurred through all those years. The only time when the **Torah** was ever accused of corruption is when Muslims began to discover that the stories that Muhammad narrated to the early Muslims contradicted with the original account in the Bible. Thus, instead of admitting that Muhammad got it wrong, they choose to fault the Bible. They choose to stake their salvation by trusting an illiterate man rather than believing the divine Word of God. The accusations by Muslims that the Bible had become corrupted did not arise until some 400 years after the death of Muhammad. More on this later.

The **Torah** that the Jews of Medina had in their possession is the same as the ones possessed by the Jews all over the world. How could the **Torah** then be corrupted? Throughout their history, the Jews have known only one Scripture. And that Scripture, as it is commonly known today, is the "**Old Testament**." From centuries before the time of Jesus Christ and right throughout the lifetime of Muhammad and down to this very day, the **Al-Kitab** of the Jews has always been nothing other than the **Old Testament**. The Qur'an repeatedly upholds the Scripture of the Jews, the **Old Testament**, as the genuine Word of God.

Surah 5:43 is part of **Surah Al-Maidah**, otherwise known as the **Fifth Surah**. This Surah was revealed during the period spanning the last five years of Muhammad's life. In fact the third verse of this Surah was revealed during his last pilgrimage. Muslims call it the "**Farewell Pilgrimage**." This pilgrimage was performed by Muhammad a short time before his death. Muhammad's prophetic career lasted for a

period of twenty-three years. **Surah Al-Maidah** was revealed piecemeal from the eighteenth to the twenty-third year. [4] This proves that even when the Qur'an was nearing its completion, it was never the intention of Allah to replace the **Torah** with the Qur'an. Even at this stage, he commanded the Jews to abide by the teachings of their own sacred Scripture.

An interesting fact that can be noted in **Surah 5:43** is that Allah did not want the Jews to turn to Muhammad for judgment. For Allah to rebuke the Jews for seeking the judgment of Muhammad rather than seeking the judgment of their own Scriptures clearly proves the fact that the **Torah** has remained unchanged and authentic at the time of Muhammad. It also proves that the **Torah** is held as an authoritative source for judgment by Allah. Allah prevented the Jews from going to Muhammad or to the Qur'an. It shows how highly the **Torah** is esteem by Allah. Allah would hardly exhort the Jews to judge by the **Torah** if it had become corrupted or unreliable in any way. The charge that the Bible has been changed is one of the greatest falsehoods ever proclaimed in the cause of truth.

Torah means Law. Therefore, the **Torah** that the Jews had in their possession contains the Laws of Allah. In matters pertaining to judicial rulings, the written laws must remain perfectly intact for **judgments** to be executed righteously and accurately. Any changes in the wordings or sentences can affect the ruling or the outcome of verdict. Thus, for Allah to direct the Jews to the **Torah,** proves that the **Torah** must have been perfectly preserved for **judgments** to be based on its written laws and for the Jews to judge by it. Allah also stated that those who turn away from the **Torah** are ***"not believers."*** Had the **Torah** failed to remain pure, turning away from this corrupted Scripture would have truly been the wise course.

Now, let us see what the Qur'an reveals about the integrity of the **Gospel** that was in the possession of the Christian contemporaries of Muhammad.

> ***Surah 5:47: "Let the People of the Gospel judge by what Allah hath revealed therein.*** *If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel." (Yusuf Ali)*

The above commandment was given to the Christians who were contemporaries of Muhammad. And the command is written in

the '**present tense'** which in the Arabic language can also refer to the future. Logically, if the copies of the **Gospel** were corrupted at the time of Muhammad, Allah would have never ordered the Christians to judge according to the laws of the **Gospel**. It would not have been possible at all for Allah to give such an order if there had been any reason to believe that the **Gospel** was not authentic in every detail. Like the **Torah**, the written laws in the **Gospel** must remain perfectly intact for **judgments** to be executed righteously and accurately. This command to judge by the **Gospel** can be carried out only if the copies that the Christians had in their possession are authentic copies of the original **Gospel**.

For centuries before the time of Muhammad right down to this very day, Christians have known only one divine Book. The Scriptures of the Christians throughout their history has always been the **Holy Bible**. Allah's commandment for the Jews to judge by the **Torah** and for the Christians to judge by the **Gospel** reveals two vital truths. Firstly, it proves that the Christians at the time of Muhammad must have had in their possession the **Bible** which consists of both the **Old and New Testaments**. Secondly, it proves that the **Bible** consisting of the **Old and New Testaments** has continued to remain as the authentic **Word of God**.

The references in both **Surah 5:43** and **Surah 5:47** do not say that Allah's command to the Jews and the Christians to follow their own Scriptures is to be in force until the arrival of the Qur'an. On the contrary, despite the arrival of the Qur'an, these verses expressly exhort the Jews and the Christians to abide by the **Torah** and the **Gospel**. Thus, the Qur'an neither abrogates nor supersedes the **Torah** or the **Gospel**. In fact, these two Qur'anic verses clearly show that the People of the Book have no need for the teachings of Muhammad or for his Qur'an. And Allah himself confirms this truth when he testified that they should go to their own Scriptures for "***judgment*"** or "***decisions."*** As such, the Bible is indeed sufficient for them.

The **Old and New Testaments** both date back to centuries before the time of Muhammad. And there are no historical evidences of any kind to support the claim that the original Scriptures of the Jews and the Christians were something other than these two Books. The Qur'an clearly confirms the Scriptures of these two groups as they existed in

Muhammad's time to be the authentic revelations of God. Therefore, the Qur'an testifies not only to the authenticity of the **Old and New Testaments** but also to their divine origin. As such, it can never become invalidated through corruption.

> ***Surah 12:111:*** *Indeed in the history of these men, there is a lesson for people of understanding. As for this Revelation, it could not possibly be a Hadith, fabricated.* ***It confirms the Divine Origin of the previous Scriptures.*** *(Shabbir Ahmed)*

The Qur'an's indisputable testimony to the authenticity of the **Holy Bible** which existed at the time of Muhammad shows Allah's determination in maintaining its preservation. Manuscript evidences prove that the **Bible** which is in our possession today is identical to the **Bible** that was in circulation during Muhammad's day. Therefore, the Qur'an is correct when it says that "***none can change the Word of Allah***." In contrast with the general Muslim attitude, the Qur'an speaks highly of the Bible.

Since the Qur'an encourages both Jews and Christians to judge by their own Scriptures, it shows that the Qur'an strongly believes that the Bible is the only source of guidance for them. And it is the only source of guidance for any who wish to know the divine will of God. Muslims should stop attacking the Bible because it would only result in their attacking the Qur'an which upholds the Bible as the uncorrupted Word of God!

One of the reasons for Muslims to attack the Bible is to discredit Christianity. This is to be expected. If Muslims can undermine the strength and integrity of the Bible, then it would be much easier for them to win arguments with Christians. It would also be easier to confound the Christian and make converts of those who do not know the truth about the powerful teachings of the Bible. By casting doubt upon the Bible, Muslims try to get you to doubt the Word of God. And then, they tell you how great Islam is.

Muslims use various methods to accomplish this. Especially when discussing subjects that Muslims find difficult to answer, they will quickly change the subject. Very often this change involves attacking the Bible. It is an advantage that you read the Qur'an, but only after having first studied the Bible. This is important because even though the Qur'an supports the authenticity of the Bible, you will not be able

to see through the other subtle elements of its powerful deception unless you first come to know and understand the Bible.

TESTIMONY NUMBER FIFTEEN

In many places the Qur'an reveals the determination of Allah to preserve the Holy Bible from corruption. His personal guarantee to protect his inspired Messages in the Jewish and Christian Scriptures are repeatedly assured in the Qur'an. In addition, Allah also assigns the Qur'an with the sacred duty to safeguard the Jewish and Christian Scriptures – Scriptures which constitute the Holy Bible. And in the following Qur'anic verse, we can now read about Allah's determination to protect his previous Scriptures by entrusting them to the protection of God-fearing men. Such is the determination of Allah to protect and preserve his previous Scriptures. Is it reasonable then to believe that Allah would permit the Bible to become corrupted as Muslims claim?

> ***Surah 5:44: We sent down the Torah containing guidance and light. The prophets, who had submitted, judged by it for the Jews, and so did the rabbis and the scribes, <u>as they were charged to preserve the Book of Allah</u> and were witnesses to it.*** *So do not fear the people, but fear Me, and do not sell My signs for a paltry gain. Those who do not judge by what Allah has sent down —it is they who are the faithless.(Ali Quli Qara'i)*
> *It was We who revealed the Law (to Moses): therein was guidance and light.* ***By its standard have been judged the Jews, by the Prophets who bowed (as in Islam) to Allah's Will, by the Rabbis and the Doctors of Law: <u>for to them was entrusted the protection of Allah's Book</u>*** *and they were witnesses thereto…If any do fail to judge by the light of what Allah has revealed, they are no better than Unbelievers. (Yusuf Ali)*

The above Qur'anic verse reveals that the **Prophets**, the **Rabbis** and the **Doctors of Law** (**Scribes**) were "***entrusted"*** personally by Allah with the sacred duty to protect his Book. To "***entrust"*** means "***to commit with confidence the care or protection of someone or something***." Will such God-fearing men who were individually and

personally selected by Allah to protect his divine Book, corrupt the Book of Allah? Will such God-fearing men stand by and allow others to corrupt the Book of Allah? Will Allah entrust his Book to be protected by these men if he has any reason to doubt or distrust them? Certainly not! Each time Muslims assert the Bible to be corrupted, they only end up criticizing Allah. If the Bible is corrupted, then it can only mean one thing. It means that the **Prophets**, the **Rabbis** and the **Doctors of Law** who were "***entrusted"*** by Allah to protect his Book, failed to protect it.

Can Muslims fully comprehend the implication of this? This means that Allah the omniscient failed to foresee the outcome of this failure. He failed to see the failure of these men. Allah failed to protect his Books because he made a mistake in entrusting them to the wrong people. Can Allah be trusted now that we have come to know that he has failed in his judgment? Can Allah make mistakes? Muslim critics of the Bible have a choice to make here. Either they can trust the wisdom of Allah and believe in the integrity of the Bible or they could doubt his wisdom and believe that the Bible that we have today is corrupted. We know that men can make bad choices but not God. Since Allah cannot make bad or wrong choices, the people to whom he "***entrusted the protection"*** of his divine Book must be pious, God-fearing men. They must be the sort of men who will guard the Book of Allah with their very lives. Only men of this sort would be chosen by Allah to protect his Book. This Qur'anic verse, therefore, puts an end to the claim that the People of the Book corrupted their Scriptures. Those "***entrusted the protection of Allah's Book"*** will never allow that to take place and Allah trusted them completely to protect his Word. If Muslims truly believe in Allah, they would trust in the integrity of the Holy Bible.

TESTIMONY NUMBER SIXTEEN

How credible were the **Old and New Testaments** during the time of the revelation of the Qur'an? And how did Allah view these Scriptures? Let the Qur'an answer these questions:

> ***Surah 5:66: Had they followed the Laws of <u>the Old and New Testaments</u> and what was revealed to them from their Lord, they would have received Our bounties from above and below in abundance.*** *Some*

of them are modest people, but many of them commit the worst sins. (Muhammad Sarwar)

If they had observed the <u>Torah and the Gospel</u> and what was revealed to them from their Lord, they would surely have been nourished from above and from below. There are some among them who are on the right course*; but there are many among them who do nothing. (Wahiduddin Khan)*

If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course*: But many of them follow a course that is evil. (Yusuf Ali)*

Four vital lessons can be learnt from this Qur'anic verse:

Firstly, it shows that when the Qur'an speaks of the **Torah** and the **Gospel**, it refers to "***the Old and New Testaments***."

Secondly, it shows that if the Jews and Christians were to abide by the "***Torah and the Gospel and what was revealed to them from their Lord***," it would result in their "***happiness***. " Can this be possible if what "***they stood fast by"*** were no longer the pure authentic Word of God?

Thirdly, this Qur'anic verse testifies that there were Jews and Christians who were "***on the right course"*** during the time of Muhammad. Notice, Allah was speaking in the present tense when he said to Muhammad, "***There is from among them a party on the right course."*** For Jews and Christians to be "***on the right course,"*** the Scriptures in their possession must be absolutely pure and authentic.

Fourthly, after mentioning the **Torah** and the **Gospel**, the Qur'an states that the Jews and Christians were also required to follow "***what was revealed to them from their Lord***." This refers to the rest of the inspired Scriptures that the Jews and Christians received from God. Scriptures such as those they received through the Prophets and Apostles. This proves that the complete Bible was untouched by corruption and it was available to the Jews, Christians and Muslims at the time of Muhammad.

The Scriptures that the Jews and Christians of Muhammad's time were commanded to believe and follow are the very Scriptures that can be

found in our Bibles today. Thus, the Qur'an is essentially confirming that the Bible that we have today is the uncorrupted Word of God. Since these Scriptures cannot be found anywhere else other than in the Bible, Muslims are left with no other option. If they fail to accept the Bible as the uncorrupted Word of God, it means the Qur'an is a lie. And Allah is a failure.

It must be remembered that **Surah 5** (**Surah Al Maidah**) was revealed during the final years of Muhammad's prophetic career and just five years before his death. [4] For Allah to state even at this late stage of the Qur'an's compilation that Christians will be "***nourished from above and from below"*** when they stood fast by their own Scriptures, proves that the Qur'an was not sent to replace the Bible. These faithful Christians would not have been on the right course if they had "***stood fast"*** by following Scriptures that had become corrupted.

If the Bible had been altered or changed in any way, why have the accusers not produced a list of the verses that were supposedly changed with a list of the original verses? After all, the authentic Bible was available during Muhammad's day and was read and circulated among the Christians. Therefore, if there are any changes or alterations in the Bible that we have today, these accusers can use the originals to prove their claim? Why don't they? Surely, the millions of the Bibles that were in circulation at the time of Muhammad could not have just disappeared from the face of the earth without a trace. Thus, the argument forwarded by Muslims requires a priori belief – a commitment based not on evidence but nonetheless insisted upon.

No Muslim should doubt the integrity of Bible as the Word of God. It is impossible to believe that the Bible has been changed without rejecting the teachings of the Qur'an at the same instant. Since the Qur'an attests to the fact that the Bible, consisting of the **Torah** and the **Gospel**, has remained trustworthy even during the final stages of Muhammad's prophetic career, we can be certain that it will continue to remain trustworthy for all eternity. Since no Qur'anic verses were revealed later to change the existing command of Allah in **Surah 5:66**, we can be certain that the command to follow the Bible is binding for all eternity. This is possible only if the Bible remains uncorrupted for all eternity.

TESTIMONY NUMBER SEVENTEEN

If the Bible is corrupted as Muslims claim, would the following admonition to Jews and Christians exist in the Qur'an today?

> ***Surah 5:68:*** *"**O People of the book! Ye have no ground to stand upon <u>unless</u> ye stand fast by the Law, the Gospel, and all the revelation** that has come to you from your Lord." (Yusuf Ali)*
>
> ***Say: 'People of the Book, you do not stand on anything, <u>until</u> you perform the Torah and the Gospel, and what was sent down to you from your Lord.'*** *(Arberry)*

The Jews and Christians were referred to as the "***People of the Book"*** in the Qur'an. This honorable title confirms the fact that the Qur'an recognizes the Jews and Christians as historically belonging to the community of faithful people who were originally given divine Scriptures. No other people were referred as such in the Qur'an. This in itself proves that they had the authentic Word of God with them. Besides the **Torah** and the **Gospel**, the Jews and Christians were also commanded to "***stand fast by all the revelation"*** that were given to them. This would include the **Book of Psalms** and the **Messages of the Prophets**. [5] All these Scriptures can be found in the Bible that we have today. The Qur'an clearly states that the Jews and the Christians will not stand on anything, "***until"*** or "***unless"*** they "***perform the Torah and the Gospel and what was sent down to them"*** by their Lord. This means that they will be without guidance unless or until they observe the inspired teachings in the Bible. This once again proves conclusively that the Bible was not abrogated with the arrival of the Qur'an. And this also rules out the claim of corruption by Muslims. Furthermore, in this Qur'anic verse we can see Allah's clear command to the Christians. The Qur'an is not for them. Instead, they were commanded to submit to the teachings of the **Gospel** for guidance.

As stated earlier, **Surah 5 (Surah Al Maidah)** was revealed in the eighteenth year of Muhammad's prophetic career – just five years before his death. Yet, the Qur'an still admonishes the Jews and the Christians "***to perform the Torah and the Gospel and what was sent down to them."*** It does not tell them to now perform what was sent down to Muhammad but by what was revealed to them in the Holy Bible. Thus, even when the compilation of the Qur'an was nearing its

completion, Christians were still admonished to stand fast by their own Scriptures. And no Qur'anic verses were revealed after **Surah Al Maidah** that shows a change in the standing of Allah regarding the commandment of Allah that was given to Christians. This means that even now as you are reading this article, the salvation of Christians rests on their obedience to "***perform the Torah and the Gospel and what was sent down to them."*** Their salvation does not rest on the Qur'an but the Bible. This confirms the dependability of the Bible not only at the time of Muhammad but right down to our day.

Although the Qur'an was revealed to Muhammad, this verse in the Qur'an was specifically addressed to the Christians. And when Allah told the Christians "***to stand fast by the Gospel***," he spoke to them in the present tense. We must ask the Muslims, how should Christians who read this verse in the Qur'an today understand it? Should Christians view this command "***to stand fast by the Gospel"*** as no longer applicable? Since when did it become inapplicable? At what specific period in time after this Qur'anic verse was revealed, did this verse become irrelevant for Christians? Are not Allah's commandments in the Qur'an eternal?

For Christians to submit today to Allah's commandment to "***stand fast by the Gospel***," the Bible must not only be available to them but it must also remain pure and trustworthy. Otherwise, Christians will find themselves submitting to Scriptures that are no longer the authentic Word of God when they submit to the commandments of Allah in the Qur'an today.

The paradox of the claim of corruption by Muslims is that if the Bible is truly corrupted and, therefore, if Christians today decide to abandon the teachings of the Bible and follow the Qur'an, guess what do they find? The Qur'an advises them to follow the **Gospel**. It tells them, "***You have no ground to stand upon unless you stand fast by the Gospel***." In other words, it tells them to go back to the Bible. Well, if Christians are unable to "***stand fast by the Gospel"*** because of the claim of corruption, then the Qur'an becomes a false guide by directing Christians to submit to a Scripture which has become corrupted. To submit to a Scripture which no longer exists. This is a serious error because the commandment for Christians to "***stand fast by the Gospel"*** can still be found in the Qur'an today.

Each time Muslims charge the Bible with corruption, they end up either insulting Allah or condemning the Qur'an as a false guidance. And, of course, this would make Islam false as well.

TESTIMONY NUMBER EIGHTEEN

One of the strongest evidences in the Qur'an that testifies to the everlasting integrity of the Bible is firmly established here in the following Qur'anic verse. The rendering of four different translations is provided below:

> ***Surah 3:55:*** *When Allah said:* ***O Jesus****, I will cause thee to die and exalt thee in My presence and clear thee of those who disbelieve* ***and make those who follow thee above those who disbelieve to the day of Resurrection.*** *(Maulana Ali)*
>
> ***I will make those who follow thee superior to those who disbelieve until the Day of Resurrection.*** *(Yusuf Ali)*
>
> *I will clean you of those who rejected you and* ***exalt your followers above the unbelievers until the Day of Resurrection.*** *(Farook Malik)*
>
> ***And I will place the people who follow you above those who are kafir until the Day of Rising.*** *(A. Bewley)*

This is a very profound statement in the Qur'an. It reveals the superiority of those who follow Jesus Christ. It does not say those who believe in Jesus will be made superior but those who follow him. The context shows that Allah spoke the words of the above Qur'anic verse to Jesus Christ when he was still on earth. This event took place centuries before the birth of Islam. The disciples of Jesus who followed him were known as Christians.

According to the above Qur'anic verse, Christians will be **exulted** or **made superior** over the disbelievers **until the Day of Resurrection**. The Day of Resurrection or ***Qiyamah*** will occur at the **time of the end**. Let us see how this Qur'anic verse actually testifies to the eternal legitimacy of the Bible that is in the possession of Christians. Let us now analyze this Qur'anic verse step by step.

- For Christians to be exulted until the time of the end, the true Christian faith must exist in this world until the time of the end.

- For the true Christian faith to exist in this world until the time of the end, true Christians must be present in this world until the time of the end.
- For true Christians to be present in this world until the time of the end, Christians must have a righteous standing with God until the time of end.
- For Christians to have a righteous standing with God until the time of end, Christians must be guided righteously until the time of the end.
- For Christians to be guided righteously until the time of the end, the Bible which is in their possession must remain true until the time of the end.
- For the Bible to remain true until the time of the end, the Bible must remain free from corruption until the time of the end.
- Only then, can Christians have a righteous standing with God and be exulted "until the Day of Resurrection."

This Qur'anic verse is one of the strongest testimonies which proves that the Bible will continue to remain pure and unchanged for ever and ever. And this certainly confirms the truth that the Bible, which is in our possession today, is the uncorrupted Word of God. It will be logically impossible for the Bible to continue uncorrupted until the time of the end if it has already been corrupted today.

The Qur'an also contrasts the followers of Jesus with the unbelievers (**kafirs**). This in itself proves that Christians are true believers. Can you imagine Christians being judged as true believers "***until the Day of Resurrection"*** by Allah himself when Muslims are taught to believe that Christians are following a falsified Bible. Muslims must note that the above Qur'anic verse does not say that Christians will be made superior until the time of Muhammad's arrival or until the arrival of the Qur'an but **until the time of the end**.

From the founding of Christianity until today, true Christians have not and still do not submit themselves to the teachings of Allah in the Qur'an. They only submit to the teachings of the Bible. So how can Allah then exult Christians and make them "***superior to those who disbelieve until the Day of Resurrection"*** when they do not subscribe to the teachings of the Qur'an? The answer is obvious but not to Muslims. This Qur'anic verse proves beyond doubt that the Bible alone is indeed sufficient for the outworking of a Christian's salvation

– in the past, present and future. In fact, the teachings of the Bible will remain as the authoritative guidance for all mankind. Thus, the claim that the Qur'an was sent to replace the Bible is a preposterous lie manufactured by Muslims.

Since the Qur'an states that Allah will make the followers of Christ superior over the disbelievers, this would then mean that Christians will prevail over the disbelievers until ***"the Day of Resurrection."*** As such, it would be logically impossible for the disbelievers to corrupt the Scriptures of the Christians. So how can Muslims then believe that the Christians who were given supremacy by Allah, remain helpless as their Scriptures are mutilated by the disbelievers? Would not this in reality then mean that the disbelievers are superior? Would not this then prove that Allah's promise regarding the supremacy of the followers of Jesus is a lie? Does not this make the Qur'an false?

The Qur'an states explicitly that the Christians who follow Jesus will be made superior until the time of the end. For this Qur'anic verse to be true, the continuous existence of true Christians from each successive generation must be present here on earth until the time of the end. But how can Christians keep following Jesus when he is no longer with them? This is only possible if the teachings of Jesus are perfectly preserved in the Bible. Therefore, by submitting to the accurate teachings of Jesus as it is preserved in the Bible today, true Christians can continue to follow him until the time of the end.

This means that the reliability of Allah's proclamation in this Qur'anic verse is very much dependent on the continued preservation of the Bible. The instant the Bible becomes corrupted, then this Qur'anic verse loses its credibility. Therefore, the Bible must continue to remain authentic for this Qur'anic verse to maintain its credibility. Thus, once again we can see that each time Muslims claim the Bible to be corrupted, the end up falsifying the Qur'an.

Yes! True Christians will continue to follow Jesus Christ until the Day of Resurrection and beyond that. This is possible because the Bible in their possession will continue to remain as the true authentic Word of God, both now and forever. In fact, in one of the teachings that Jesus taught his followers, he confirmed this truth regarding the preservation of the Bible:

> ***Matthew 5:18:*** *Truly I say to you that sooner would heaven and earth pass away than one stroke of a letter*

to pass away from the Holy Scriptures before everything has come true.

TESTIMONY NUMBER NINETEEN

In view of the importance of the following Qur'anic verse, we have provided three different translations to help our readers get the full sense of the meaning of this verse.

Surah 12:111: *Indeed in their stories, there is lesson for men of understanding.* ***It (the Qur'an) is not a forged statement but a confirmation of Allah's existing Books which went before it*** *(the* ***Taurat (Torah)****, the* ***Injeel (Gospel)*** *and other Scriptures of Allah) and a detailed explanation of everything and a guide and a Mercy for the people who believe." (Hilali-Khan)*

In their history verily there is a lesson for men of understanding. ***It is no invented story but a confirmation of the existing (Scripture)*** *and a detailed explanation of everything, and a guidance and a mercy for folk who believe. (Pickthall)*

Indeed in the history of these men, there is a lesson for people of understanding. As for this Revelation, it could not possibly be a Hadith, fabricated. ***It confirms the Divine Origin of the previous Scriptures****, and gives a detailed explanation of everything. And it is a Beacon and Mercy for all those who accept it. (Shabbir Ahmed)*

Valuable lessons can be learnt from this Qur'anic verse.

The **Torah** and the **Gospel** are described here as "***Allah's existing Books."*** And Allah claims the ownership of these two **Books**. This means that the **Torah** and the **Gospel** belong to Allah. It is important to note that the Qur'an does not speak of the **Torah** and the **Gospel** as **Allah's Books** in the past tense but in the present continuous tense as "***Allah's existing Books***."

Therefore, the **Torah** and the **Gospel** are not described here as **Books** that were once existing as the authentic Scriptures of Allah. No but as **Books** that are still "***existing"*** – even at this very moment in time – as the authentic Scriptures of Allah. This is certainly true because each time Muslims read this verse in their Qur'an today, this

is exactly what it tells them. It tells them the **Torah** and the **Gospel** are "***Allah's existing Books***." If the **Torah** and the **Gospel** are falsified in any way, then they cannot be described presently as "***Allah's existing Books***." They would have ceased to be the Books of Allah.

For example, if I were to write a thesis and someone copies it. But in the process, if the person were to leave out many of my ideas and adds many of his own in it, then that thesis would no longer be mine. I would most definitely not claim ownership of this corrupted work because it is no longer my thesis. My disclaimer is proper because the words and ideas in the thesis are no longer mine but belongs to someone else's. Yet, we find in the above Qur'anic verse Allah claims ownership of the **Torah** and the **Gospel**. He describes them as "***His existing Books***." Can they then become corrupted? Would it be proper for Muslims to believe that Allah is claiming Books that have become corrupted as his existing Books? Can Muslims truly believe that these Books of Allah are no longer the Scriptures of Allah?

Even after the arrival of the Qur'an, Allah refers affectionately to the **Torah** and the **Gospel** as his "***existing Scriptures***." Now, why would he address them as such if the real purpose of the Qur'an is to replace them? Would it possible to describe them as such if they have become corrupted? Can "***Allah's existing Books"*** become falsified in the course of time at the hands of mere humans? Can "***Allah's existing Books"*** cease to be the existing Books of Allah? And this is what Muslims blasphemously choose to believe.

Surah 12:111 also states very clearly that "***the Qur'an is not a forged statement but a confirmation of Allah's existing Books***." Thus, the Qur'an confirms ***Allah's existing Books***." Can the Qur'an confirm "***Allah's existing Books"*** if "***Allah's existing Books"*** have already become corrupted? How can Muslims continue to believe that the Bible has become corrupted when Allah repeatedly says that the Qur'an is a confirmation of the Bible? Is the Qur'an confirming a corrupted Book? Muslims who charge the Bible with corruption are accusing Allah of dishonestly saying something which is not true. They also accuse Allah with failure to protect his Holy Books. And they deny the teachings of the Qur'an.

Surah 12:111 proves that the Bible, described as "***Allah's existing Books"*** is the genuine Word of God. It is referred to in the plural

because it contains the **Torah**, **Gospel**, **Psalms** and the **Scriptures of the Prophets**. Let us analyze this Qur'anic verse once again. Why does Allah repeatedly mentions that the Qur'an is a "***confirmation of Allah's existing Books"****?* It is vital to understand the actual reason why Allah repeatedly declares that the Qur'an is a confirmation of the previous Scriptures. **Surah 12:111** reveals to us the actual reason why Allah does this.

Notice the wordings of Allah carefully in **Surah 12:111**. Allah is saying that the Qur'an is not an "***invented story"*** or a "***forged statement"*** by virtue of the fact that it confirms the Scriptures of the Bible. Thus, it can clearly be seen here that Allah is drawing on the strength of the authenticity of the Bible to validate the Qur'an. In other words, Allah is saying that the Qur'an is true because it is a confirmation of something that is true – the Scriptures of the Holy Bible. So, how can the previous Scriptures then be charged with corruption? It is like saying that the title deed of the Qur'an has become fraudulent. The authenticity of the Qur'an depends very much on the authenticity of the Bible. And the Qur'an repeatedly confirms this truth about the authenticity of the Bible as the existing Word of God.

Therefore, the claim by Muslims that the Bible has become corrupted is in conflict with the teachings of the Qur'an. To claim that the Qur'an was sent to replace the Bible is an absolute lie invented by desperate Muslims.

TESTIMONY NUMBER TWENTY

To **confirm** means: "***To establish the truth or correctness of something previously believed***." It also means: "***To establish the certainty or validity or accuracy or genuineness of something or someone***." Therefore, when it is stated in the Qur'an that the Qur'an confirms the **Torah** and the **Gospel**, it means the Qur'an supports the truthfulness or correctness of these Scriptures. In other words, the Qur'an establishes the truthfulness of the Bible as the authentic **Word of God**.

Muslims believe that Allah is the all knowing one. Therefore, if the Bible is falsified in any way, Allah would know it. Would Allah knowingly commit to writing in the Qur'an, over and over again, that the Qur'an was sent to confirm the **Torah** and the **Gospel** if the Bible had truly become corrupted? The verses stating that the Qur'an

confirms the **Torah** and the **Gospel** still exist in the Qur'an till today. For these Qur'anic verses to be true today, the Bible has to be true today. Presented below are some of the Qur'anic verses that speak about the Qur'an's confirmation of the **Torah** and the **Gospel**. Please give attention to the details in these verses:

> ***Surah 2:41:*** *And believe in what I have sent down this Qur'an,* ***confirming*** *that which is with you (the Taurat (**Torah**) and the Injeel (**Gospel**)) and be not the first to disbelieve therein. (Hilali-Khan)*
>
> ***Surah 2:91:*** *And when it is said unto them. Believe in that which Allah hath revealed, they say: We believe in that which was revealed unto us. And they disbelieve in that which cometh after it, though it is the truth* ***confirming*** *that which they possess. (Pickthall)*
>
> ***Surah 2:101:*** *When God sent them a messenger* ***confirming*** *the Scriptures they already had, some of those who had received the Scripture before threw the Book of God over their shoulders as if they had no knowledge. (Abdel Haleem)*
>
> ***Surah 3:3:*** *It is He Who sent down to thee (step by step), in truth, the Book,* ***confirming*** *what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) (Yusuf Ali)*
>
> ***Surah 5:48:*** *To you (O Messenger) We have sent the Book in Sure Truth* ***confirming*** *the Divine Origin of whatever Scripture was before it. The Qur'an is the Watcher over the old Scriptures and guards the Truth in them. (Shabbir Ahmed)*
>
> ***Surah 6:92:*** *And this Qur'an is the Blessed Book that We have sent down,* ***confirming*** *the Divine Origin of what was revealed before it. (Shabbir Ahmed)*

Surah 10:37: *No one could have composed this Qur'an besides God. This* ***confirms*** *the existing Book (**the Bible**) and explains itself. There is no doubt that it is from the Lord of the Universe. (Sarwar)*

> ***Surah 12:111:*** *Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a* ***confirmation*** *of the Allah's existing Books (the Taurat (**Torah**), the Injeel (**Gospel**)*

and other Scriptures of Allah) and a detailed explanation of everything and a guide and a Mercy for the people who believe. (Hilali-Khan)

***Surah 35:31:** (O Prophet) the Book We have revealed to you is the Truth, **confirming** that came before it. Verily Allah is well aware of His servants and sees everything. (Maududi)*

Muslims must contemplate deeply over the significance of all these Qur'anic verses. They must come to terms with what these Qur'anic verses are actually revealing to them about the Scriptures of Allah. What these verses actually mean to them for their salvation. A failure to understand and accept these verses in the Qur'an may lead them into the path of destruction at the hands of Allah.

All of the above Qur'anic verses proclaim that the Qur'an is a confirmation of the **Torah** and the **Gospel**. Therefore, as long as these verses that speak of the Qur'an's confirmation of the Bible exist in the Qur'an, the Bible must remain true. Otherwise, it would mean that Qur'an is now confirming corrupted Scriptures as the true Word of God. Since these verses still exist in the Qur'an at this very moment, any changes in the Bible would mean that the Qur'an is now erroneous confirming the Scriptures that have become corrupted as the true Word of God. And that would make the Qur'an false. And now we will fast forward to the future.

Muslims strongly believe that the Qur'an is exclusively protected by Allah from any changes occurring within its pages. If true, then it is impossible for any changes to occur to any of the above cited Qur'anic verses at any time. This means that all of the above Qur'anic verses which proclaim that the Qur'an is a confirmation of the **Torah** and the **Gospel** will remain unchanged for all eternity. And since these verses will always remain true in the Qur'an, the Bible has to be authentic at all times for these Qur'anic verses to remain true in the Qur'an for all eternity. Muslims must come to realize that authenticity of the Qur'an depends very much upon the enduring authenticity of the Bible.

Let's recap. All the above Qur'anic verses prove with utmost certainty that the Bible was pure and authentic at the time when Muhammad received these verses from Allah. For these Qur'anic verses to remain true as the eternal words of Allah, the Bible has to remain true

eternally. The instant the Bible fails in its integrity, all these verses in the Qur'an will become false instantly. Since all these verses are still the standing order of Allah in the Qur'an, it means that even at this very minute the Qur'an is confirming the Bible as the Word of God. And these Qur'anic verses were never abrogated later by Allah. This means that the Bible that we have in our possession today is the authentic uncorrupted Word of God. It has to be. If Muslims are sincere and truly faithful to the teachings of the Qur'an, they will accept the truthfulness of this conclusion. And we are glad that there are sincere Muslim scholars, both past and present, who acknowledge the indisputable fact that the Bible cannot be corrupted. We will now look at two examples, one ancient and the other modern.

Ibn Abbas (618-687 C.E.) is a paternal cousin of Muhammad. He was one of a special group of Muslims known as the "***Companions of Muhammad***." He is regarded as one of the great scholars in Islamic History and as one of the most authoritative scholars of early Islam. He is also esteemed above all other Commentators of the Qur'an. His commentary on the subject of "***corruption"*** is stated in the following Hadith.

The Book of the Oneness of God, the Chapter of Surat Al-Borooj, Number 85:

> "*They corrupt the word" means "they alter or change its meaning."* ***Yet no one is able to change even a single word from any Book of Allah***. ***The meaning is that they interpret the word wrongly***. *(Al-Bukhari, Kitaab Al-Tawheed, Baab Qawlu Allah Ta'ala, "Bal Huwa Qur'aanun Majeed, fi lawin")*

Ibn Abbas stated, "***no one is able to change even a single word from <u>any</u> Book of Allah***." Therefore, it is impossible for any changes to occur in the written text in "***any Book of Allah***." In other words, it is impossible for anyone to corrupt the written Scriptures of the Bible. While one may misinterpret the meaning of the text orally, it is impossible for the written text to be corrupted. Let us now look at the commentary of a contemporary Muslim scholar.

Dr Saeed Abdullah, Professor of Islamic Studies, Melbourne University:

> "*The reverence that the Qur'an has shown them (the Scriptures of the Jews and Christians) at the time*

*should be retained today. Many interpreters of the Qur'an, from **Tabari** to **Razi** to **Ibn Taymiyya** and even **Qutb**, appear to be inclined to share this view." "**The wholesale dismissive attitude held by many Muslims in the modern period towards the scriptures of Judaism and Christianity does not seem to have the support of either the Qur'an or the major figures of tafsir."***

Dr Saeed Abdullah states very clearly that the negative attitude that many Muslims have today regarding the authenticity of the Bible "***does not seem to have the support of either the Qur'an or the major figures of tafsir**."* Dr Saeed Abdullah cited the names of very prominent ancient scholars of Islam to support this fact. **Al-Tabari**, **Razi**, **Ibn Taymiyya** and **Qutb** are heavyweights in Islam. And they all agree that the Scriptures of the Jews and the Christians cannot be textually corrupted. In other words the written text of Bible is the same as it was originally revealed by God.

TESTIMONY NUMBER TWENTY-ONE

Abundant evidences were provided in this article to prove that the Qur'an was not sent to replace the Holy Bible. If it was not sent to replace the Holy Bible, then why did Allah reveal the Qur'an? What was his purpose for doing so? Before we answer this question, it is important to understand that the Qur'an was specifically sent to the Arabs in the Arabic language:

***Surah 12:2:** "Surely We have revealed it – an **Arabic Qur'an** – that you may understand." (Shakir)*
***Surah 42:7:** And thus have We revealed to you an **Arabic Qur'an**. (Shakir)*

All the previous Scriptures of Allah were revealed in non-Arabic languages. We will now look into the reason as to why it became necessary for Allah to send the Qur'an. We will let the Qur'an itself explain Allah's reason for sending the Qur'an. The answer is provided in the following Qur'anic verses:

***Surah 6:154-156:** Again, **We gave the Scripture unto Moses, complete for him who would do good, an explanation of all things, a guidance and a mercy, that they might believe in the meeting with their Lord**. And this is a blessed Scripture which We have*

revealed. So follow it and ward off (evil), that ye may find mercy. ***Lest ye should say: "The Book was sent down to two Peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study****." (Pickthall)*

Surah 6:156: *We have sent it down as the spirit of truth guiding into all truth* ***lest you people render such a reason as to say: "The Book sent down to the people of Musa and to those of Isa aforetime was expressed in their own tongues, in languages, we were not taught nor did we understand"; an excuse which it shall no longer be possible to justify.*** *(Al-Muntakhab)*

Essential details can be gathered here:

Firstly, these Qur'anic verses clearly testify that the divinely inspired Book of Allah was sent to only "***two Peoples"*** before the time of Islam. And the Qur'an itself identifies them as the "***people of Musa (Moses) and to those of Isa (Jesus)***." This is a very important point to remember because it tells us that whenever the Qur'an speaks of Allah's previous Books or Scriptures, it applies exclusively to the Scriptures that were given to the Jews and Christians – Scriptures that were recorded in the Bible before the time of Islam.

Secondly, these Qur'anic verses tell us that the actual reason for sending the Qur'an to the Arabs – in their own language – is because they could now become acquainted with the messages of the Bible that were sent earlier to the Jews and Christians. It was sent as a response to the plea of the Arabs, "***We were in fact unaware of what they studied***." And the Qur'an specifically identifies and tells us the reason as to why the Arabs were unaware of the messages of the Bible. They voiced their concern to Allah: "***The Book sent down to the people of Musa and to those of Isa aforetime was expressed in their own tongues, in languages, we were not taught nor did we understand."*** It was clearly a problem of language. The solution only necessitates a duplication of the Book of the Jews and the Christians in the Arabic language. Thus, the purpose for the revealing of the Qur'an was not to correct or replace the Bible, but for the Arabs to know for themselves the Message of the Bible in their own language. This is the only reason Allah gave in the Qur'an for sending the Qur'an to the Arabs.

Therefore, the Qur'an was not sent, as Muslims falsely claim, because of the supposedly corruption of the previous Scriptures. This fact is strongly substantiated by the following Qur'anic verse:

> ***Surah 46:12:*** *"And yet, before this was the* ***Scripture of Moses,*** *an example and a grace.* ***And this (Qur'an) is a Book confirming the Truth (in Torah), in the Arabic Tongue,*** *to warn the wrongdoers, and a herald of glad tiding for the doers of good." (Shabbir Ahmed)*

And before this, was the ***Book of Moses*** *as a guide and a mercy:* ***And this Book confirms (it) in the Arabic tongue.*** *(Yusuf Ali)*

It can be seen from the above Qur'anic verse that the Qur'an is supposed to be an Arabic version of the Judeo-Christian Scriptures, specifically a confirmation of the Book of Moses in Arabic for Arabs. That is why the above Qur'anic verse clearly states: ***"And this Book confirms it in the Arabic tongue."***

It is also important to note that **Surah 6:154–156** clearly testify that the previous Scripture is **"*complete for him who would do good, an explanation of all things, a guidance and a mercy that they might believe in the meeting with their Lord."***

The Qur'an testifies that previous Scripture is "***complete for him who would do good and an explanation of all things***." As such, will Christians then need any additional guidance besides the Scriptures of the Bible to help them meet with their Lord? To put it more pointedly, do they need the Qur'an? Therefore, the Qur'an was not sent for the benefit of the Jews or Christians but for the Arab Muslims. These Qur'anic verses are just echoing a vital truth that was written by divine inspiration long before the Qur'an came into existence. Concerning the very purpose of the Holy Bible, the Bible itself testifies:

> ***2 Timothy 3:16-17:*** *All Scripture is given by the inspiration of God and is profitable for teaching, for reproving, for setting things straight, for instruction in righteousness,* ***that the man of God may be fully competent, completely equipped for every good work***.

The Qur'an is supposed to be an Arabic version of the Bible. The fact that the Qur'an ended up being different and even contradictory to the Bible has put Muslims in a dilemma. How can the Qur'an, which is supposed to confirm and verify the Bible, be so different in its

contents? How can the Qur'an, which is supposed to be an exact duplication of the Bible in the Arabic language, ends up contradicting the very source it is supposed to emulate. The only way out of this dilemma for Muslims is to fault the Bible. However, in doing so they have taken a stand against the author of the Bible – God himself! This is blasphemy at its greatest against the true God.

TESTIMONY NUMBER TWENTY-TWO

The evidences presented up to now in this article have established the following facts regarding the teachings of the Qur'an on the subject of the integrity of the Bible. The Qur'an confirms that the **Torah**, the **Psalms**, the **Gospel** and the **Scriptures** that were given to the **Prophets** are the Words of Allah. All these Scriptures make up the contents of the Bible. They can only be found in the Bible that we have in our possession today. These Scriptures are described in the Qur'an as Scriptures belonging to Allah. And Allah guarantees to protect his inspired Scriptures. If humans are able to change any of the Words of Allah, then no Revelations of Allah could be trusted. Since no humans can be more powerful than Allah, then it is impossible for humans to change the Words of Allah. Therefore, none has the power to change his Words. In other words, none can change the Bible. This is the clear teaching of the Qur'an.

Muslims, who doubt the authenticity of the Bible as the Word of God, should carefully consider the significance of Allah's statement in the following Qur'anic verse. For the benefit of our Muslim readers, we have provided four different translations of this verse.

> ***Surah 10:37****: No one could have composed this Qur'an besides God.* ***This confirms the existing Book (the Bible) and explains itself****.* ***There is no doubt that it is from the Lord of the Universe****. (Sarwar)*
>
> *This Qur'an is not such as could be produced by anyone other than Allah; in fact* ***it is the confirmation of prior revelations (Psalms, Torah, and Gospel) and fully explains the Holy Book (prior scriptures)****; there is no doubt in this fact that it is (revealed) from the Lord of the Worlds. (Farook Malik)*
>
> *This Qur'an could never have been devised by any besides Allah.* ***Rather it is confirmation of what came***

before it and an elucidation of the Book which contains no doubt from the Lord of all the worlds.
(A. Bewley)
This Qur'an could not have been produced without God; ***it is to authenticate what is between his hands, and to give details of the Book in which there is no doubt****, from the Lord of the worlds. (The Monotheist Group)*

Once again it is stated that the Qur'an "***confirms the existing Book"*** of Allah. And renowned Qur'an translators like Muhammad Sarwar and Farook Malik recognize the fact that the term "***existing Book"*** refers to the Bible. This means the Holy Bible is the "***existing Book"*** of Allah. The Arabic word translated as "***confirm"*** in **Surah 10:37** means "***to secure or establish something which has already been stated or done."*** For the Qur'an to confirm the Bible as such, it absolutely necessary for the Bible to be true and unchanged at the time when this Qur'anic verse was revealed. And since this claim still remains in the Qur'an today, the Bible has to constantly remain as such. Invalid the Bible and you invalid the Qur'an. The Bible is of great importance to Muslims since it contains an earlier and more complete rendition of the message that the Qur'an intends to affirm.

Surah 10:37 also states that the purpose of the Qur'an is to provide "***a detailed explanation of the former Scripture, about which there is no doubt***." To give a detailed explanation or clarification of the former Scripture, it absolutely necessary for the former Scripture to remain intact. How can the Qur'an give "***a detailed explanation of the former Scripture"*** if the details of the former Scripture have become uncertain through corruption? You cannot confirm something if the original has become unclear or is no longer in existence. It is important to understand that to confirm something, the thing confirmed must be produced as evidence. Therefore, when the Qur'an confirms the authenticity of the Bible, it is absolutely necessary for the authentic Bible to be presented as evidence. In other words, the authentic Bible must exist.

What Muslims fail to comprehend is the fact that whenever Allah states the Qur'an was sent to confirm the Bible, it means that Allah is absolutely certain of the status of the Bible as the authentic Word of God. He reveals these Qur'anic verses as a confirmation of this fact.

Thus, the Qur'an's confirmation of the Bible is only a result of this confidence of Allah in the authenticity of the Bible. Can Allah be wrong?

After stating that the purpose of the Qur'an is to serve as "***a confirmation of what was before it and a detailed explanation of the former Scripture***," Allah adds, "***about which there is no doubt***." When Allah spoke about "***the former Scripture***," he qualified the status of "***the former Scripture"*** with the following profound statement, "***about which there is no doubt***." How can Allah tell Muslims not to doubt his "***former Scripture"*** if it has already become corrupted? The "***former Scripture"*** of Allah that was given to the Jews and the Christians can only be found in the Bible that we have today. Of course, some Muslim translators render this Qur'anic verse in such a way to mean that it is the Qur'an that is not to be doubted. If true, then it serves as a double bonus for validating the integrity of the Bible. Why do we say that?

It is astounding to note that the very recipient of the Qur'an had doubts about the Qur'an. Yes! Muhammad had doubts about the Qur'an. And guess what was Allah's remedy for Muhammad? Allah's remedy is found in the following Qur'anic verse:

> ***Surah 10:94:*** *So if you are in doubt, (O Muhammad), about that which We have revealed to you,* ***then ask those who have been reading the Scripture before you****. (U. Muhammad, Sahih International)*

Muhammad was commanded by Allah to consult the people "***who have been reading the Scripture"*** that was revealed "***before"*** him to clear his doubts. Yes Muslims, even your Prophet was told to go to ordinary Christians who have been reading the Bible to overcome his doubts. You should do the same. Therefore, there is no justification for you to reject the Bible – the eternal Word of the Almighty God. So which Scripture do you think qualifies to be identified with the statement, "***about which there is no doubt."****?* However, even if Muslims claim that the statement, "***about which there is no doubt"*** applies to the Qur'an, it only serves to prove the superiority of the Holy Bible which functions as the only solution for the doubts raised by the Qur'an? It qualifies the qualifier.

For Muslims to doubt the authenticity of the Bible is to distrust Allah. When Muslims defiantly reject the Holy Bible, they are rejecting

the "***existing Book"*** of Allah. Do Muslims really understand the serious implication of their action? The following Qur'anic verse also calls upon Muhammad to "***ask the people of the Reminder"*** on other matters of vital concerns. This verse was revealed during the time when Muhammad underwent some moments of serious doubts and discouragement. [6]

> ***Surah 21:7:*** *And We sent not before you (O Muhammad) but men to whom We inspired, so* ***ask the people of the Reminder*** *[Scriptures – the Taurat (**Torah**), the Injeel (**Gospel**)] if you do not know. (Hilali-Khan)*
> *"If you do not know this* ***ask the followers of earlier revelation****." (Muhammad Asad)*

Muhammad Asad's exegesis for this Qur'anic verse, which is cited in his translation of the Qur'an, states: ***Lit. "followers of the reminder – i.e. of the Bible."*** *(Qur'an Ref: 21:7*
Source: http://www.islamicity.com/Qur'anSearch)
As it can be seen, renowned Qur'an translators like **Muhammad Asad** recognizes the fact that whenever the term **Revelation**, **Reminder**, **Message**, **Scripture** or **Book** appears in the Qur'an with reference to the Jews and Christians, it literally means the **Bible**.
The above Qur'anic verse commands Muhammad to clarify matters of divine nature by asking those who possess the Bible. Here we find Allah once again appealing to the Bible to address the troubles of Muhammad. Would it make sense for Allah to direct Muhammad to seek assurance from a "***people"*** whose Holy Book had become corrupted? Surely not! Allah gave this command because he knew with utmost certainty that the Scriptures they held were genuine. It is important to note that the verb, "***ask the people"*** is in the present tense. Thus, even during the course of the Qur'an's revelation, Muhammad was told to consult the People of the Book. And Allah specifically told Muhammad, "***Ask the people of the Reminder if you do not know."*** It will therefore defy logic for Allah to direct Muhammad to a people whose Holy Book has become corrupted. This proves that even more than five centuries after its completion, the Bible remains unchanged. Is it not a little suspicious that the Bible which has remained unchanged for centuries to suddenly be accused of corruption only

after Muslims discovered the presence of numerous contradictions between the Bible and the Qur'an? It must be remembered that since the Qur'an came much later, it is the teachings of the Qur'an that are contradicting the divine teachings of Allah in the Bible. So Muslims should not put the cart before the horse.

The Muslim's assertion that the corruption of the Bible is taught in the Qur'an is unfounded. To this day, Muslims have never been able to bring forth any evidences to show at what point in history the alleged corruptions of the text of the Bible took place. No evidences were revealed to show how the Bible came to be changed. And no evidences were provided to show precisely when these changes were made, by whom the changes were made, and what the changes were.

Manuscript evidences pre-dating Islam proves that the texts that were available to Muhammad in the seventh century are essentially the same as the ones we have today. If they are unreliable today as Muslims claim them to be, they would have been unreliable then. Yet, Allah told Muhammad to "***ask the followers of earlier revelation***." So who should we believe – Allah or the Muslims who deny the Bible? The irony for Muslims is that Allah tells them not to doubt the Bible, but if they do doubt the Bible, then they have to go to the Bible to clear their doubts. Are Muslims prepared to face Allah on Judgment Day with their blasphemous accusation that he could not preserve his inspired Scriptures which he gave to the Jews and Christians from corruption?

TESTIMONY NUMBER TWENTY-THREE

The following Qur'anic verse shows why it is vital for Muslims to accept the Bible as the divine Word of God. The Bible is made up of many individual Books. And in this Qur'anic verse, Allah affectionately identifies the Books of the Bible as "***heavenly Books***." He values the Bible and describes it as the "***evidence of the Truth***." Time and again Allah appealed to the Bible. Consider now the importance of the Bible in the following Qur'anic verses:

> ***Surah 20:133:*** *"They have said, '**Why has he**, **(Muhammad)**, **not brought some miracle from his Lord?' Have they not received the previously revealed heavenly Books as the evidence of the Truth?"** (Sarwar)*

And they say, 'Why does he not bring us a miracle from his Lord?' ***Were they not given enough miracles in the former Scriptures?*** *(Talal A. Itani)*
And they say, "Why does he not bring us a miracle from his Lord?" ***But has there not come to them a clear evidence of all the truth that was in the former Scriptures?*** *(Shabbir Ahmed)*

The Muhammad's contemporaries demanded proof from him to authenticate his claim of prophethood. They wanted him to produce "***some miracle"*** just as the earlier prophets of God have done in the past to substantiate their claims of prophethood. They wanted tangible evidences to validate his calling as a prophet of God. Of course there were none since Muhammad could not perform any miracles. And Allah came to the defense of Muhammad. But who came to the defense of Allah? He appealed to the authority of the Bible to answer their demands for evidences in the form of miracles. Allah answered: "***Have they not received the previously revealed heavenly Books as the evidence of the Truth?" "Were they not given enough miracles in the former Scriptures?"***

Do Muslims really understand the significance of Allah's response to the people who demanded proof of miracles to authenticate Muhammad's calling as a prophet of God? Noteworthy points can be learnt here from **Surah 20:122**.

(1) When the contemporaries of Muhammad demanded proof of miracles, Allah responded: "***Have they not received the previously revealed heavenly Books as the evidence of the Truth?"*** By saying this, Allah is telling them that the Bible is sufficient as "***evidence of the Truth***." In other words, the Bible is good as the miracles that they demanding.

(2) This Qur'anic verse is also testifying that the evidences to substantiate Allah's capacity to perform miracles can be found in the Bible. Therefore, if Muhammad needs to provide evidence to his contemporaries, he will have to prove it from the Bible. This means that if his contemporaries want to know about real miracles, they have to go to the Bible. This further proves that accounts of true miracles can only be found in the Bible.

(3) This Qur'anic verse reveals the tremendous authoritative strength of "***the previously revealed heavenly Books."*** The existence of

authentic accounts of miracles in the Bible is as good as the display of miracles itself. If the Bible says so, it surely must be.

(4) Since Allah used "***the previously revealed heavenly Books as the evidence of the Truth***," the pervious Scriptures cannot be a lie. They must be absolutely reliable and free from corruption to be described as such. The value of appealing to the "***previous Books"*** is that those individual Books of the Bible are absolutely trustworthy. If the "***previous Books"*** were not trustworthy, what good are their testimonies?

All these evidences demonstrate that even after the arrival of the Qur'an, Allah still value the Bible as an indispensable authority. The fact that Allah used the authority of the Bible to silence his critics shows that it is not a Book that is hopelessly lost in obscurity through the transient of time. Neither is it corrupted in any way. The Bible served as a respected authority for Allah to use whenever the situation demands it. The value of appealing to the Bible by Allah proves the absolute trustworthiness of the Bible. If the Bible is not dependable, its testimony would be of no value.

Muslims must consider why did not Allah answer those miracle demanders without supplicating to the Bible? Why did he not use the Qur'an or inspire a new Qur'anic verse to answer them? After all, at this point in time, the Qur'an was still being revealed piecemeal? Yet, at a crucial moment when Muhammad's prophethood was challenged, the only authority Allah can turn to was the Bible, to answer the critics. Can Muslims really believe that Allah would permit such an essential Book to become worthless through corruption? Since the Qur'an itself speaks with such reverence about the authority of the Bible, what do you think Allah wants you to believe?

Since the Bible is made up of many individual Books, it is not surprising for the Qur'an to refer to the Bible in the plural as "***previously revealed heavenly Books***." By referring to the Bible as "***heavenly Books***," the Qur'an is testifying to the truth that the origin of the Bible is divine – heaven itself. In other words, the source of the Bible is none other than God himself. Since God himself is the author of the Bible, do you think any man would be able to change the very Word of the Almighty God? There is an inspired verse in the Holy Bible that is worth considering at this point:

Psalm 119:89: *"Forever, O Jehovah,* ***Your Word is firmly fixed in the heavens."***

Since God's Word is stationed in the heaven, no man will be able to corrupt them. It is divinely protected by God. That is why the Qur'an repeatedly testifies that none can change the Word of God. The Qur'an actually commands Muslims to believe in the former Scriptures. Therefore, true Muslims who are faithful to the teaching of the Qur'an have nothing to lose by following the teachings of their own Scripture in this vital matter of accepting the Bible as the unchanged Word of God. In fact, it is mandatory for Muslims to do so. While the purpose of this article is to assist Christians to defend their Holy Book against the lies propagated by Muslim apologists, it is also the purpose of this article to lovingly implore sincere Muslims to come to their senses. We sincerely invite Muslims to investigate the teachings of the Bible with an open mind. You can get a foretaste of the Bible's profound teachings by reading the Sermon of Jesus Christ in the **Book of Matthews, Chapters 5–7**. These three chapters will forever change the way you have been taught to think. Try it.

TESTIMONY NUMBER TWENTY-FOUR

One of the most troubling verses in the Qur'an for Muslims is **Surah 10:94**. This Qur'anic verse reveals that Muhammad had serious doubts as to whether he was indeed receiving genuine revelations from God. This Qur'anic verse expressly states that as a result of these doubts, Allah had to swiftly take counter measures to address this serious problem. He commanded Muhammad to consult those who read the Scriptures that were revealed before the arrival of the Qur'an. In order to verify the truth, Muhammad had to consult those who read the Holy Bible. [6] Though we have discussed **Surah 10:94** briefly in this article, we will now consider it in length. Three different translations of this Qur'anic verse are provided below:

Surah 10:94: "And if thou (Muhammad) art in doubt concerning that which We reveal unto thee, then question those who read the Scripture that was before thee. *Verily the Truth from thy Lord hath come unto thee. So be not thou of the waverers." (Pickthall)*

"***But if you are in doubt as to what We have revealed to you, ask those who read the Book before you****; certainly the truth has come to you from your Lord,*

therefore ***you should not be of the disputers."*** *(Shakir)*

"***So if you (O Muhammad) are in doubt concerning that which We have revealed unto you****...****then ask those who are reading the Book (Torah) and the Injeel (Gospel)*** *before you. Verily, the truth has come to you from your Lord.* ***So be not of those who doubt it."*** *(Hilali-Khan)*

"***Ask those who read the Book before you."*** Those who have been reading the "***Book"*** before the time of Muhammad were the Jews and the Christians. And the only "***Book"*** that the Christians have been reading is the Holy Bible. What was revealed to Muhammad was the Qur'an. To paraphrase, this verse is simply saying, "***Muhammad, if you have doubts about the Qur'an, seek out the people who read the Bible to clear your doubts."***

Let us now carefully analyze the full implication of this single verse in the Qur'an. This Qur'anic verse is clearly stating that the Bible functions as the standard for Muhammad to determine whether the Qur'an is true or not. It also tells us that the Bible functions as the judge to determine whether Muhammad's revelations are genuinely from God or not. Thus, this Qur'anic verse reveals that the Bible's evidence is critical for the confirmation of the authenticity of the Qur'an.

Since the Bible is the standard of truth with which the Qur'an must agree, it stands above the judgment of the Qur'an. It is the Qur'an and not the Bible that has to be viewed in the light of previous Scriptures for verification purposes. It is the Bible that evaluates the Qur'an and not the other way round. This substantiates the indisputable truth that the Bible is far greater in authority than the Qur'an. How can the Qur'an evaluate the Book that evaluates it? Therefore, contrary to the claims by Muslims that the Qur'an was sent to replace the Bible, Allah urges Muhammad to consult the Bible when he is in doubt. **Surah 10:94** not only confirms the credibility of the Bible as the authoritative Word of God, but it also reveals the fact that the Qur'an is not meant to supersede the Bible.

Allah commands Muhammad to confer with the Bible when he has doubts. In order for Muhammad to consult the Christians to overcome his doubts, it is absolutely essential, mandatory, crucial, vital, and

compulsory for the Bible to remain pure. It would be meaningless for Muhammad to seek clarification from a people who read corrupted Scriptures or Scriptures which could be corrupted. This divine commandment would not have been given to Muhammad if the Bible is altered in any way. It would not have been given if the Bible is to be replaced by the arrival of the Qur'an. This shows that the Bible is the standard of gold by which the Qur'an is to be examined. As Muslims are not above Muhammad, they must also similarly submit to the direction given in this Qur'anic verse.

Here we have Allah's final Prophet who is advised to clear his doubts by learning from ordinary Christians. Why? Because the Bible – the authentic Word of God – eliminates doubts and restores faith. It would make no sense for Allah to command those who are in doubt to consult with the Christians if the Bible in their possession is corrupted in any way. Christians themselves would certainly be plagued by many misconceptions if what they were studying are distorted Scriptures. Hence, the Scriptures given before Islam – the Holy Bible – must have remained pure and uncorrupted for Allah to command Muhammad to seek its support to eliminate his doubts. Muhammad's life hangs in the balance if he does not heed this commandment. He will be among those who perish. After the directive in **Surah 10:94**, the Qur'anic verse that immediately follows reveals the stern warning of Allah to Muhammad.

> ***Surah 10:95: Be not of those who deny Our Revelations*** *and become losers. (Shabbir Ahamed)*
> *"And do not be of those who reject the Signs (Verses) of Allah,* ***or you shall be of those who will perish."*** *(Syed Vicar Ahamed)*

The Chapter name for **Surah 10** is **Surah Jonah** or **Surah Yunus** as it known in Arabic. What should be troubling for Muslims is the fact that this **Surah** is a late Meccan Surah. For the Prophet of Allah to have serious doubts about the revelations he was receiving – almost a decade after receiving them – is indeed troubling. The nature of Muhammad's doubt is serious because he was having doubts about the validity of the Qur'an itself, the very source that is supposed to build faith in Allah. Read once again the words of Allah in **Surah 10:94**:

> *"**And if thou (Muhammad) art in doubt concerning that which We reveal unto thee,** then question those*

who read the Scripture (that was) before thee… And be not thou of those who deny the revelations of Allah, for then wert thou of the losers."

The only solution to resolve Muhammad's serious lack of faith in the Qur'anic messages was the **Holy Bible**. That is the only solution Allah could think of to remedy this volatile situation. If the claim by Muslims that the Qur'an was sent to replace the Bible is true, would Allah make such an urgent appeal to the Bible to deal with a crisis as serious as this? The restoration of Muhammad's faith rested on the Bible. Why was Allah unable to remove the doubts of his Prophet by inspiring a faith-strengthening verse in the Qur'an? Repeatedly, the Holy Bible came to the support of Allah to deal with matters which otherwise could not be solved.

The success of Muhammad's prophethood depended very much on his submission to the teachings of the Bible. Will not Allah protect such an essential Book from becoming corrupted? Will he not protect the very foundation upon which the credibility of the Qur'an depends on? The Muslim claim that only the Qur'an is preserved with the exclusion of the Bible means the destruction of the very foundation on which the Qur'an builds its dependability. If you destroy the foundation, you destroy everything that is built on it.

Well Muslims, does it not come as a shocking truth to learn that your infallible Prophet – the very recipient of the Qur'an – had serious doubts about the revelations he was receiving – years after he began to receive them? Does it not astound you to learn that the only **available source** for your Prophet to overcome his doubts is the **Holy Bible**? For Muhammad to trust the Qur'an, he had to first trust the Bible.

It is also essential for Muslims to note that while the Prophet of Islam was told to go to the People of the Book when he had doubts, the Jews and Christians were never instructed to consult Muhammad. In fact, the opposite is true. They were even admonished by Allah for consulting Muhammad. Instead, they were told to consult their own inspired Scriptures. The following Qur'anic verses clearly testify to this truth:

***Surah 5:43: "How come they unto thee for judgment when they have the Torah**, wherein Allah hath delivered judgment (for them)?" (Pickthall)*

Surah 5:47: "The followers of the Gospels (the New Testament) must judge according to what God has revealed in it. *Those who do not judge by the laws of God are evil doers. (Muhammad Sarwar)*

The above two Surahs can still be found un the Qur'an today. This means that even today, Allah is telling Christians that Holy Bible is the only guide for Christians. As such, it has to remain pure. Muslims, if you truly believe in Allah and the Qur'an, you will not allow yourselves to be deceived by those who falsely suggest that the Bible has become corrupted. Read the Qur'an for yourself. Then, as you will be directed to do so by the Qur'an, read the Holy Bible.

TESTIMONY NUMBER TWENTY-FIVE

All too often we find Muslims making the claim that the Qur'an was sent to replace the Bible. They claim that the Bible is no longer the authentic Word of God since it has become invalid through corruption. Incredibly, at the same instant they also claim that the coming of Muhammad is accurately prophesized in the Bible. Consequently, Muslims have to now juggle between the claim of corruption and the claim of authenticity of the verses that supposedly foretold the coming of Muhammad. Therefore, to reconcile these conflicting views, Muslim apologists came up with an ingenious plan. They claim that only parts of the Bible which agrees with the Qur'an should be accepted as authentic. However, where there are discrepancies between the Bible and the Qur'an, the Bible's view should be rejected in favor of the Qur'an.

While we are happy to acknowledge that there are major differences between the teachings of the Bible and the Qur'an, we do not however agree with their argument that the Qur'an should have precedence in areas where it differs from the Bible. As for these apologists, we will now show them the error of their ways. We will use a single Qur'anic verse to demonstrate why it is erroneous to let the Qur'an have priority over the teachings of the Bible in areas where they conflict. Let us now look at a Qur'anic verse that narrates about an article of faith that is supposedly practiced in Christianity. The Qur'an states:

Surah 2:145: *"Even if thou wert to bring to the people of the Book all the Signs (together), they would not follow Thy Qibla; nor art thou going to follow*

their Qibla; ***nor indeed will they follow each other's Qibla."*** *(Yusuf Ali)*

"*Even if you give every proof to the people of the Book, they will not accept your Qiblah, nor will you accept theirs.* ***Neither of them (the Jews and Christians) are the followers of each other****." (Malik)*

The Qiblah or Kiblah is the direction of the Ka'ba at Mecca, to which Muslims face at prayer. After stating that the "***people of the Book" (Jews and Christians)*** will not follow the Qiblah of the Muslims, this Qur'anic verse then goes on to state, "***nor will they follow each other's Qiblah."*** This is indeed a gross error in the Qur'an because Christians never had a Qiblah. They never had a specific direction to face while praying. So, how can the Qur'an then tell that the Jews will not follow the **Qiblah of the Christians** and vice-versa? It is a well-known historical fact that Christians never had a Qiblah. Even ordinary Muslims are aware of this fact. In the entire Christian Scriptures there is not even a slightest hint of a Qiblah for Christians. Therefore, if Allah truly revealed the **Gospel** as claimed in the Qur'an, such an obvious error will never be found in the Qur'an. He cannot therefore be the source behind the inspiration of the **Gospel**.

It is not only a fact that Christians did not have a Qiblah but it is also impossible for them to have one. This is in line with the divine teachings they received from their sacred Scriptures. In **2 Corinthians 4:18**, the Bible teaches Christians to keep their "***eyes <u>not</u> on the things seen, but on the things unseen. For the things seen are temporary, but the things unseen are everlasting."*** Thus, instead of viewing any physical object or place with reverence so as to direct their prayers towards it, Christians are taught to direct their prayers towards their Creator. And because of this profound teaching in the Bible, Christians are not restricted to face a certain prayer direction.

Furthermore, the divine conception of the true Christian faith rules out the association of any physically perceivable object as a focal point for Christians to worship their God. This is potentially idolatrous.

2 Corinthians 5:7: *"For we are* ***walking by faith****,* ***not by sight****."*

Jesus firmly established the Christian position on this issue in **John 4:19-24:**

> *The (Samaritan) woman said to him: "Sir, I see that you are a prophet. Our forefathers worshiped on this mountain, but you people say that in Jerusalem is the place where people must worship." Jesus said to her: "Believe me, woman,* ***the hour is coming when neither on this mountain nor in Jerusalem will you people worship the Father****. You worship what you do not know; we worship what we know, because salvation began with the Jews.* ***Nevertheless, the hour is coming, and it is now, when the true worshipers will worship the Father in spirit and truth. For indeed, the Father is looking for suchlike ones to worship him. God is a Spirit and those worshiping him must worship with spirit and truth."***

The above Biblical verses was revealed more than five centuries **before** the time of Muhammad. It shows that the form of worship that is specified by Jehovah is not a ritualistic form of physical veneration. Rather, it is a superlative form of devotion that is governed by the inner spiritual veneration of the worshipper towards Him. Can true godliness be attained by just the bodily turning to the right or left? It is not the turning of the body but the turning of the heart towards God in righteousness that counts with Him.

The above words of Jesus clearly show that from God's point of view, it is futile to direct our prayers towards any physical places of reverence, even if it means a city such as Jerusalem. Christians were never taught by their God to pray facing any physical object, place or city. Thus, Christians were never required to face a specific direction while praying. If Christians had to face a certain direction in order to pray, it will be an insult to the supremacy of their God. Christians do not need a Qiblah. Jehovah, the God whom they worship, will be able to listen and accept the prayers of his faithful servants, no matter from what directions such prayers are expressed to Him.

The Qur'an made an enormous mistake when it spoke about the Qiblah of the Christians. We challenge Muslim apologists to produce a single verse from the Bible that speaks about the Qiblah of the Christians. This is actually a double error in the Qur'an. In the first place, the Qur'an made an obvious error in stating that Christians face a specific direction while praying. Secondly, the Qur'an failed to

understand that it is ethically and morally wrong for a Christian to face a specific object while praying as Muslims do. This is because it is potentially idolatrous for the Christian to do so. Such an act does not harmonize with the spirit directed teachings of the Holy Bible.

Right from the beginning, Jehovah God warned the Israelites from falling prey to this subtle form of idolatry. It is subtle because the worshippers who engage in this form of idolatry will deny – just as Muslims do today – that they are actually rendering worship to the object of reverence. Muslims cannot see it as an act of idolatry. The Muslim argument is that while they pray facing that object of reverence, their minds and prayers are actually directed towards God. Therefore, they claim that the object of reverence has no bearing whatsoever on their worship of Allah. If their claim is true, then there is absolutely no reason to face that object of reverence while praying – since it supposedly has no bearing whatsoever on their worship of Allah. In other words, their purpose of facing that object of reverence is in reality pointless.

So, why are Muslims then commanded in the Qur'an to face that object of reverence whenever they have to approach Allah in prayer? Why is it mandatory for them to do so? This shows that contrary to the claim of Muslims, that object of reverence is significant in their form of worship. It is an essential commitment in their sacred service to Allah. Thus, it is indisputably an act of idolatry.

As stated, the Muslim argument is that while they pray facing the object of reverence, their minds and prayers are actually directed towards God. Therefore, they reason it is not actually an act of idolatry. The Muslim argument can be likened to that of a man who justifies his adulterous acts by claiming that he was thinking of his wife while he was committing the sinful act. Can this excuse his sinful act? Adultery is adultery no matter where you direct your thoughts during that sinful act. And idolatry is idolatry no matter where you direct your thoughts while performing the idolatrous act.

And we must not overlook the fact that during the Hajj, Muslims actually touch and kiss the Black Stone with reverence – the focus of the direction of their prayers. That the Black Stone is truly the focus of their prayers can clearly be seen by the fact that the entire ritual of the Hajj centers on this idol in the shape of a Black Stone. And Muslims fondly kiss the Black Stone which with reverence in their heart. This is

purely an act of idolatry no matter what excuses Muslims give. Any reverence given to an object is idolatry. Why kiss a stone if your mind is on Allah?

Centuries before the arrival of Islam, Jehovah God warned the nation of Israel to avoid this subtle entrapment of Satan. An entrapment that Islam, centuries later, failed to escape. Read the warnings of Jehovah:

> ***Leviticus 26:1:*** *"Do not make for yourselves worthless idols. You must not erect for yourselves a carved statue or a sacred pillar and* ***you must not put a stone as a sacred showpiece in your land to bow down toward it****. I am Jehovah your God."*

Jehovah God told the Israelites not to bow down to any images. And that includes images in the form of a stone:

> ***Exodus 20:4-5:*** *"You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth.* ***You must not bow down to them*** *nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion."*
>
> ***1 Corinthians 10:14:*** *Therefore, my beloved ones, flee from* ***idolatry.***

Some Muslims claim that the purpose of the Qiblah is to promote unity. It is said that the entire Muslim world is unified by the requirement laid upon them to face a single focal point while praying. However, contrary to the claims made by Muslims, unity is not attained by facing a single direction but by love. The fact that Muslims kill and slaughter one another – while facing a single Qiblah – is a proof of this truth. The Islamic divide is actually much more serious than most Muslims are willing to admit.

There was never and there will never be a Qiblah for Christians. Christians can pray to their God from anywhere, from any direction, in any respectable position, at any time of the day or night and still be confident that their beloved God would listen to them. To insist that you have to face a specific direction or an object to talk to God is an insult to his Almightiness.

Well, there is a disagreement now between the teachings of the Bible and the teachings of the Qur'an. So, what should Christians do now?

Should they listen to the suggestion of these Muslim apologists and abandon the profound teachings of the Holy Bible? Should they, in imitation of Muslims, start looking for a pagan sacred stone to face while praying? Would it not be wise for them to follow the divine teachings of the Bible and worship their God with spirit and truth? While we are on this subject, we would like these Muslim apologists to enlighten us on the following issues:

(1) Since when did Christians have a Qiblah? **(2)** What is the Qiblah of the Christians? **(3)** Where are Christians supposed to face while praying? **(4)** If Allah is truly the one who inspired the writings of the Gospel, as the Qur'an claims, then why did he not know that there is no Qiblah in Christianity?

What vital lessons can Muslims learn here? The Qur'an should never contradict the teachings of the Holy Bible. As **Surah 10:94** testifies, the Qur'an should never evaluate the Book that evaluates it. Thus, we can clearly see that the suggestions of Muslim apologists to reject the teachings of the Bible that are in conflict with the Qur'an are not only baseless but it can also lead to embarrassment for Muslims. True Christians believe and accept the entire Bible as the authentic "***Word of God***."

> ***1 Thessalonians 2:13:*** *"And we also thank God continually because,* ***when you received the word of God's message, which you heard from us, you accepted it not as the word of men, but as it actually is, the Word of God."***

And Allah warns the Muslim apologists:

> ***Surah 29:46: And do not dispute with the followers of the Book*** *except by what is best, except those of them who act unjustly, and* ***say: 'We believe in that which has been revealed to us and revealed to you****, and our God and your God is One, and to Him do we submit.' (Shakir)*
>
> *"****And argue not with the people of the Scripture*** *(****Jews and Christians****)." (Hilali-Khan)*

A FINAL TESTIMONY

The Qur'an clearly testifies that the Scriptures that were given to the Jews and Christians are the inspired Messages of Allah. The same claim of inspiration is also made for the Qur'an. As such, there should

be complete agreement between the teachings of the Bible and the Qur'an. However, since the Bible and the Qur'an differ immensely from one another, Muslims find themselves in a dilemma. How are they going to reconcile the significant differences between the Qur'an and the Bible? In their desperate attempt to reconcile the differences in favor of Islam, Muslims found it necessary to fault the Bible. Therefore, the claim that the Bible is corrupted is nothing more than a desperate attempt by Muslims to salvage the credibility of the Qur'an. However, in their attempt to falsely accuse the Bible of corruption, Muslims have invalidated the Qur'an in the process. Muslims have now proven that Qur'an is false in its claim that the inspired Messages of Allah cannot be corrupted.

In this article we presented numerous evidences to prove why the Bible cannot be corrupted as Muslims claim. Finding no evidences in the Qur'an to support their claim of corruption, some Muslims have begun asserting that the corruption of the Bible must have taken place after the completion of the Qur'an. Of course, this claim is false since it still contradicts the teachings of the Qur'an which says that none can change the Word of Allah. And logically this would mean that Allah's Word cannot be changed at any time. Therefore, it cannot be changed in the past, present or in the future. It is not supposed to according to the teachings of the Qur'an.

Hence, if Muslims were to insist that the Bible was corrupted after the completion of the Qur'an, this would then mean that Allah was unaware that his Scriptures would become corrupted in the future. And he would not have boldly made the claim that none can change his Word. Of course, this would without a doubt make the Qur'an false since it contains an erroneous claim of Allah in it.

The evidences provided in this article prove with absolute certainty why it is impossible for anyone to corrupt the Bible. And evidences were also shown to prove why it is impossible for the Bible to become corrupted **after** the time of Muhammad. However, to let this matter rest with absolute certainty, we will reason on this subject further. Just ponder on this for a moment. If the corruption took place **after** Muhammad's time, then our present Bible would surely be different from the Bibles that **predated** Muhammad. Then how is it possible that we have in various museums, ancient copies of the Bible which **predate** Muhammad that are identical to the Bibles we have

today? Does not this positively confirm the truth that the Bible we have today is the same as the ones that existed **before** the time of Muhammad? The only possibility for the Bible to reach us identically as the predated copies is by maintaining its authenticity absolutely and remaining unchanged **during** and **after** the time of Muhammad. Otherwise, it could not reach us as such.

Furthermore, how does one explain the fact that the Bibles that we have with us today are based on manuscripts which **predate** Muhammad by hundreds of years? And there are thousands of these manuscripts in multiple languages. We can find manuscripts of the Bible written four to five hundred years **before** the time of Muhammad that are on public display in museums today. When comparing our modern Bibles with these ancient manuscripts, we can easily substantiate the fact that the Bible we have today has remained the same since those words were written in the Qur'an saying, "***there is guidance and light***" in the **Torah** and the **Gospel**. The Qur'an testifies to the authenticity of the Bibles at the time of Muhammad. Since the Bibles we have today are identical copies of the Bibles that existed **before** and **during** the time of Muhammad, then the Qur'an's testimony to their authenticity applies with equal force to the copies of the Bible that we have today in our possession. Yes! The Bible has continued to remain unchanged right to our day. We will now show the readers why it is absolutely impossible for the Bible to be altered **after** the time of the Qur'an's completion.

ONE: Not only was the Bible translated into many languages **before** the time of Muhammad, but by then it had already been distributed throughout the civilized world. The Bible was by that time distributed in Europe, Asia and Africa. It was translated into Latin, Greek, Coptic, Gothic, Syrian, Ethiopian, Armenian and many other languages. For the corruption to take place **after** the time of the Qur'an's completion, it would mean that the Jews and the Christians were able to alter the texts of every single copy of their Bible, all over the world, in every country and in all the languages that the Bible was written in. And this must be accomplished with the consent and collusion of every single individual in the entire world who owns a copy of the Bible. And they must do this without leaving a single copy of the original Bible to exist. This would then involve the undertaking to destroy thousands or even hundreds of thousands of the original

Bibles from all around the world. Are the Jews and the Christians capable of accomplishing such a stupendous task without leaving a trace of their conspiracy?

TWO: Since the copies of the Bible that we have today are identical in its message and content, then the assumption that it came from earlier corrupted versions would mean that the earlier corrupted versions were also identical in their message and content. Therefore, those who corrupted the earlier versions must have made **identical changes** in all those earlier copies of the Bible in all the nations and in all the languages. And this change has to be made simultaneously in all the Bibles, in all the nations and in all the languages. This means a universal approval for the alteration of the Bible has had to take place. Then, this would also call for every single individual Jews and Christians all over the world – who owns a Bible – to conspire with one another so that the changes would be identical.

Imagine! Muslims are asking us to believe that some unknown individuals were able to change all the manuscripts that were written in multiple languages and that were distributed over a significant geographical area and change them all simultaneously and in the same manner so that nobody would notice the changes. This is not only an utterly absurd proposition but also a feat that is humanly impossible. And we are also left wondering, why did the rest of the faithful Christians and Jews remain silent while their Scriptures were mutilated right before them? This feat, if it is true, would be a miracle in itself. To even imagine such an event taking place is totally insane. This scenario is not only logistically unachievable but also morally impossible. For this to occur, thousands of God-fearing persons who love the Word of God with their very lives would have had to choose to alter their sacred Scriptures knowingly. Are Muslims expecting us to believe this? The Qur'an itself testifies that faithful worshippers among the People of the Book will take a stand for righteousness:

> ***Surah 3:113:*** *"Not all of them are alike:* ***Of the People of the Book are a portion that stand (for the right):*** *They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration." (Yusuf Ali)*
>
> *Not all the People of the Scripture are alike.* ***Among them are those who take a firm stand for the right***

> ***cause**, reflect upon the Revelations of Allah by night and fall in full submission. (Shabbir)*

Would not these faithful ones safely protect and preserve their Scriptures? These righteous Jews and Christians would certainly have exposed those among them that were attempting to corrupt their sacred Scriptures. Such sincere worshippers would never permit the corruption of their Scriptures to occur. The Qur'an itself testifies that they will "***take a firm stand for the right cause."***

THREE: If Muslims claim that the Bible was corrupted **after** the completion of the Qur'an, then this is an admission that it was not corrupted before that. If so, how is it possible that until today, not a single copy of the uncorrupted Bible can be found from among the millions of Bibles that were available before the time of Muhammad in the **Middle East**, **Europe**, **Asia** and **Africa**? What happened to all of those Bibles? If the claim of Bible corruption is true, then the original would be needed to prove the existence of any such distortions in the later copies of the Bible. Such "originals" has never been found till today. Of course it will never be found since the Bible that we have in our possession today is the original. This proves that the Bible that existed before the Qur'an is the same that we have today.

Not only do we have external evidences such as the Qur'an that validates the integrity of the Bible but we also have internal evidences in the Bible itself that prove why the Jews could not have corrupted their Scriptures. Before we proceed on, it is useful in our discussion to remember that since the **Old Testament** is written in the **Hebrew** language it is also known as the **Hebrew Scriptures**. The principle theme of the **Christian Greek Scriptures** is the **Kingdom of God** with Jesus Christ as the principal ruler. Yet, it is significant to note that in the **Hebrew Scriptures** that were revealed to the Jews, there are numerous prophecies regarding the coming of the **Son of God** as the anointed ruler of this **Kingdom of God**. Though the **Hebrew Scriptures** were completed about four centuries before the time Jesus Christ was born, it contains numerous prophecies regarding his role as the future King and Messiah. The teachings of the **Christian Greek Scriptures** that identify Jesus Christ as the **Son of God** is constantly justified by quotes from the **Hebrew Scriptures** (Old Testament). There are numerous examples in the Bible to evidence this fact.

For example, in the **Hebrew Scriptures** in **Psalm 2:7**, God speaks of the coming of his Son as the anointed one.

> ***Psalm 2:7:*** *I will tell of the decree of Jehovah. He said unto me: "**You are my son; today I have become your father."***

Furthermore, in the **Hebrew Scriptures** in **2 Samuel 7:14**, when God informed David that this same Anointed One would be a descendent of his lineage, He once again made the following statement regarding his Son:

> ***2 Samuel 7:14:*** *"**I myself shall become his father, and he himself will become my son."***

Both these texts are quoted word for word in the **Christian Greek Scriptures**.

> ***Hebrews 1:5:*** *For example, to which one of the angels did God ever say: "**You are my son; today I have become your father"?** And again: "**I will become his father, and he will become my son"?*

The **Hebrew Scriptures** find their fulfillment in the **Christian Greek Scriptures**. **Psalms 2:7** and **2 Samuel 7:14**, which speaks about the coming of the Son of God as God's Anointed One, find their fulfillment in **Hebrews 1:5** with the coming of Jesus Christ. In fact, there are numerous other prophecies similar to this in the **Jewish Hebrew Scriptures** that find their fulfilled in the **Christian Greek Scriptures**.

To this day, the two relevant texts quoted above and many other similar texts remain in the treasured Scriptures of the Jews, a people who do not believe that God has a unique Son any more than the Muslims do. The doctrine of Jesus as the unique Son of God is as fervently rejected by the Jews as it is by the Muslims. It is rejected even more so by the Jews as they do not believe in Jesus at all, whereas the Muslims at least acknowledge that he is a true prophet. Yet, the very texts foretelling the coming of God's Son into the world remain intact in the Jewish Scriptures. Why did not the Jews obliterate these texts to suit their purposes?

When Muslims claim that the Jews distorted their Scriptures, should not the verses that points to the unique Sonship of Jesus be among the first to be removed or falsified by them? Yet, we do not find that to be the case. The Jewish Bible is exactly the same as the Old Testament

Jewish Scriptures which are integrated in the Christian Bible. Could the Jews and Christians have conspired to change their Scriptures identically? Is it possible when the Jews and Christians differ so conspicuously in their beliefs? Besides the fact that God would prevent and never allow such alterations from taking place, the circumstances itself would render such an attempt impossible.

We will now look at another piece of evidence that proves why the **Hebrew Scriptures** (Old Testament) could not have been falsified as Muslims try to claim. About two centuries before the time of Jesus Christ, the whole text from the original **Hebrew Scriptures** was translated into the **Greek language**. This translation is known as the **Septuagint** and was widely distributed in the Greek speaking world. This translation in **Greek** would have had to be changed identically along with its **Hebrew** counterpart, if indeed the **Hebrew Scriptures** were changed. However, we find no such supporting evidences. To this day this **Greek translation** is thoroughly consistent with the oldest **Hebrew Massoretic** texts that have been preserved by the Jews and which are displayed in various museums. This proves that the Scriptures of the Bible were never corrupted and it continues to remain as the authenticity Word of God.

Bevan-Jones, Christianity Explained to Muslims, p. 19:

> *It only remains to point out that it would have been utterly impossible for the Jews and the Christians to have effected this kind of textual corruption at or about the time of Muhammad, for the following very good reasons:* ***By that period they were spread over the whole of the known world and could not have met together to agree to do this thing.*** *….Then, too, the Jews and the Christians were, unfortunately, mutually hostile; so that the one party would have promptly exposed any alterations or perversions by the other.*

The Jewish Scriptures has been in the possessions of both the Jews and the Christians throughout the world ever since the time of Christ. A falsification of any portion of the text would involve a worldwide conspiracy between every single Jew who owns the Hebrew Scriptures and every single Christian who owns a Bible. Try to figure out if this possible.

QUESTIONS FOR MUSLIMS

If Muslims are serious in their claim that the Bible is corrupted and therefore is no longer the authentic Word of God, then they must be able to answer the questions provided below:

(1) When, and up to what period of time in history was the true uncorrupted Bible in circulation?

(2) Where are the uncorrupted Bibles now to give evidence of the corruption of the Bibles we have today?

(3) Is it not true that to prove that the dollar somebody holds is forged, you have to have the authentic dollar to compare it with the forged dollar?

(4) Do Muslims have the "authentic Bible" to compare it with the Bible that we have today?

(5) Since the entire Muslim world is unable to produce a single copy of the alleged "original Bible," does it not then prove that the claim that the Bible is corrupted is totally unsubstantiated?

(6) If Christians and Jews have two different religions, what is the purpose of their conspiracy to corrupt their own Scriptures?

(7) Why would Christians corrupt their own Scriptures?

(8) What is the motive of the Jews and Christians for corrupting their own Scriptures?

(9) Where was Allah during the time when all these changes supposedly took place?

(10) What happened to Allah's solemn promise in the Qur'an that "none can change his Word?"

(11) Even though Muslims claim the Bible to be corrupted, why do they still accept as true that it foretold the coming of Muhammad?

(12) Why do Muslims still use this very same "corrupted Bible" to validate Muhammad's prophethood?

(13) Is it logical for someone claiming the food to be poisoned, to still find parts of it suitable for consumption?

The ancient copies of the entire Bible, which are called the **Codices**, date back centuries before the arrival of Islam in early Seventh Century C.E. Provided below are the most well-known Codices:

(1) **Septuagint** (**Second Century B.C.E.**) is the earliest translation of the complete **Hebrew Scriptures** into **Greek**. This translation is kept in the British Museum.

(2) **The Codex Vaticanus** (**Fourth Century C.E.**) is kept at the Vatican Library in Rome.
(3) **The Codex Sinaiticus** (**Fourth Century C.E.**) is kept in the British Museum.
(4) **The Codex Alexandrinus** (**Fifth Century C.E.**) is kept in the British Museum.
All these ancient Codices were in existence long before the arrival of the Qur'an. And all these different manuscripts confirm the authenticity of the Bible that we have today. The existence of the manuscripts such as the **Septuagint**, the **Codex Vaticanus**, the **Codex Sinaiticus** and the **Codex Alexandrinus**, testifies that the Bible in our possession has remained the same since the time it was revealed. It is the same today as it was centuries before the Qur'an was revealed. These manuscripts serves as the authoritative document against which translations can be checked to ensure that present day Christians are guided accurately with the inspired message of Jehovah their God.
Muslims provide no dates when the supposed changing took place. No names of the places where the supposed changing was initiated. No names of those responsible for the changes. And no copies of the supposedly original Bible. Yet they audaciously assume it happened. To believe that the Bible is corrupted is to believe a great deception that will hinder Muslims from reading and discovering the wonderful truth of God within its pages. Nowhere in the Qur'an is the Bible described as being **textually** corrupted. If there were any evidence of actual **textual** corruption ***(tahrif)***, Muslims would have eagerly produced them right away.
In "**The Book of Monotheism"** which is part of his Sahih, **Imam Al-Bukhari** explains the meaning of "***tahrif"*** as follows:

> ***"Tahrif"*** *means* ***alteration****. However, no one can alter any* ***written character*** *in a book of God. Tahrif was done to the text in the sense of twisting its meaning (misinterpreting it)."*

Since "***no one can alter any written character in a book of God***," Muslims have to resort to deception to accuse the Bible of corruption. They deviously use the Qur'anic verses that tell how the Jews misrepresented the meaning of some verses to imply textual corruption. Thus, the verses in the Qur'an that Muslims try to use to

charge the Bible with textual corruption are only dishonest attempts to mislead sincere seekers of Truth. Since the Qur'an persistently and consistently upholds the integrity of the Bible, it will be contradicting itself if there are even slight hints of textual corruption of the Bible within its pages. An honest reading of the Qur'an proves that from the very beginning of Islam, Muhammad accepted the Bible as the unchanged Word of God.

Logically, if the Bible was ever the Word of God, then God would never allow it to become corrupted at a later time. And since the Qur'an acknowledges that the Torah, the Gospel and the rest of the Scriptures of the Bible that were given to the Jews and Christians are the Words of Allah, then this rules out the possibility of any changes occurring in the Bible at a later period of time. Therefore, for any changes to occur in the Bibles would mean that the Qur'an is not the Word of God. Since Muslims know this, why do they then insist persistently that the Bible has been changed? The reason they do this is because they are caught in a dilemma. It is a lose, lose situation for Muslims. They stand to lose if the Bible is corrupted and they stand to lose if it is not. Either option spells disaster for Islam and the Qur'an.

Muhammad died in **632 C.E.** Accusations that the Bible had become corrupted did not arise during the first four centuries following Muhammad's death. Islamic sources reveal that it was not until **1064 C.E.** – more than **430 years** later – that the first allegation of Bible corruption was made by **Ibn-Khazem** (b. 994 C.E.-1064 C.E.). It was only with Ibn-Khazem that the charge of falsification was first made during the 11th century C.E. This charge was concocted by Ibn-Khazem in a desperate effort to defend Islam's integrity against Christianity when he came upon many serious contradictions between the Qur'an and the Bible. To reconcile the differences in favor of the Qur'an, he deviously accused the Bible of corruption. Thus, the belief that the Bible is corrupted did not originate with the teachings of Allah, Muhammad or the Qur'an.

Muslims, who maintain that the Bible was changed after the time of Muhammad, fail to acknowledge that this charge contradicts the claim of the Qur'an to be the guardian of the earlier Scriptures. To believe in the corruption of the **Torah**, the **Gospel** and the other Scriptures of the Bible is to charge the Qur'an with failure in its role to act as the guardian of the Bible. (**Surah 5:48**) And recall that Allah himself

promised to protect all his inspired Messages which he gave to mankind. (**Surah 15:9**) Therefore, if any claim is made that the Bible is changed, it must then be concluded that the Qur'an and Allah are not to be trusted.

From the evidences provided so far in this article, there is no justification for Muslims to reject the Bible. Muslims do not have a valid reason to reject the Bible because the Qur'an itself testifies to its integrity. The logic concerning the integrity of the Bible is quite simple and inevitable. If the Bible is truly corrupted, then the Qur'an's testimony to its integrity must be wrong. Since Muslims cannot accept the Qur'an to be wrong, then they must accept the Bible to be right in order for their Qur'an to be true. Thus, it is logically consistent for Muslims to accept the Bible as the uncorrupted Word of God.

Let us now consider the commentary by an early Muslim theologian on his views concerning the alleged corruption of the Bible. **Fakhr al-Din al-Razi** (1149 C.E. – 1209 C.E.) is a well-known and respected Persian Sunni Muslim theologian and philosopher. He made this statement on the authority of **Ibn Abbas**, a paternal cousin of Prophet Muhammad:

> "*The Jew and early Christians were suspected of altering the text of the Tawrat and Injil;* ***but in the opinion of eminent doctors and theologians, it was not practicable thus to corrupt the text, because those Scriptures were generally known and widely circulated, having been handed down from generation to generation. No interpolation could therefore be made in them****, although it is admitted that some people used to conceal their true sense and interpretation." (Sayyid Ahmad, THE MOHAMMEDAN COMMENTARY on the HOLY BIBLE, 7th discourse, p.81)*

This commentary by a prominent Sunni Muslim theologian clearly shows that it is impossible to alter the Scriptures of the Jews and Christians. The solid reason is "***because those Scriptures were generally known and widely circulated."*** The **eminent doctors** and **theologians of Islam** testify that it is "***not practicable to corrupt the text."*** These are their very words.

Not practicable means: not feasible, not realistic, not possible, not workable, not practical, not viable, not achievable and not doable. In short, it means it is utterly impossible to corrupt the Bible.
Additionally they also stated that "***no interpolation could therefore be made in them."*** In other words, no intrusions can be made in them. Therefore, no alterations of the texts could be made in the Bible by the deliberate insertion of foreign or unauthorized materials.
It is interesting to note that the Jews and Christians were only looked upon with suspicion of having altered their Scriptures. The fact that the Jews and Christians were only suspected reveals that Islam does not have a single shred of evidence to validate the claim that the Jews and the Christians actually corrupted their Scriptures. This substantiates the truth that Muslims do not have a single piece of tangible evidence such as the actual textual corruption of the Scriptures to charge the Jews and Christians of corrupting their Scriptures.
And even the grounds for suspicion were shown to be unfounded because in the admission of these eminent doctors and theologians of Islam "***it was not practicable to corrupt the text."*** Why is it not practicable? The reason is irrefutably clear. According to these eminent doctors and theologians it is not practicable "***because those Scriptures were generally known and widely circulated, having been handed down from generation to generation. No interpolation could therefore be made in them."*** Thus, Islam's own conclusion proves that "***it was not practicable to corrupt the text."***
But what is more important is the fact that this confirms the undeniable truth that there are no teachings of the corruption of the Holy Bible in the Qur'an. Should teachings of the corruption of the Bible exist in the Qur'an, it would have strongly influenced the opinion of these eminent doctors and theologians of Islam. And they would not have said that "***it was not practicable to corrupt the text"*** and "***no interpolation could be made in them."*** They would not dare to contradict the Qur'an. Therefore, Muslims who boldly claim that the Jews and Christians corrupted the Bible are really treading on thin ice when they say this.
Sincere Muslims should be glad with evidences provided here because they prove the Qur'an to be right when it says that "***none can change the Word of God***." And this means, the Bible that we have today is the authentic, unchanged Word of God. Muslims do not have any valid

grounds to reject the Bible since the claim that it was corrupted cannot be supported by the teachings of the Qur'an. Therefore, in harmony with the teachings of the Qur'an, Muslims should accept the Bible as the authentic Word of God. And it truly is.

DIVINE WARNINGS IN THE HOLY BIBLE

God severely warns anyone who tries to change his inspired Word – the **Holy Bible**. As the author, God holds the eternal copyright. Jehovah strictly forbids the addition or removal of anything from his inspired Word.

> ***Deuteronomy 4:2:*** *"**You shall not add unto the Word which I command you, neither shall you take anything away from it**, that you may keep the commandments of Jehovah your God which I command you."*

The Bible ends with this warning in the last chapter of the final book of the Bible. In the **Book of Revelation** this warning is given to us:

> ***Revelation 22:18-19:*** *"I am bearing witness to everyone who hears the words of the prophecy of this book: **If anyone makes an addition to these things, God will add to him the plagues that are written in this book. And if anyone takes anything away from the words of the book of this prophecy, God will take his portion away from the book of life**, and out of the holy city, and from the things that are written in this book."*

The Bible is the final revelation of God to man. The Bible itself testifies to this truth. In fact, it is the only true revelation of God. The **Book of Revelation** has sealed all messages and revelations. No man is to add any further messages or revelations to the Bible. And no man should subtract from it. Christianity is the final revelation.

> ***Jude 3:*** *"I found it necessary to write you to urge you to put up a hard fight for the faith that was **once for all time** delivered to the holy ones."*

The Bible is the complete and final Book of God. **Genesis** is the **Book of the Beginning** in the Bible and **Revelation** is the **Book of the End**. The connection between **Genesis** and **Revelation** is truly remarkable. **Revelation** completes all that **Genesis** begins.

In **Genesis** we have Satan's first appearance, and in **Revelation** his final destruction. In **Genesis** we learn how Paradise was lost, and in **Revelation** we learn how Paradise is restored. In **Genesis** we learn how sin entered into world, and in **Revelation** we learn how sin is removed. In **Genesis** we learn how death came to the human race, and in **Revelation** we learn how death is removed. There are many more parallels such as these. These things cannot be said of any other book outside the Bible. The Qur'an does not fit into this equation. The Bible is the standard by which we judge the truthfulness of everything else. The Qur'an, which came centuries later, blasphemously attempts to add to the revelations of the Bible. Thus, the Qur'an fails the test of the Scripture in **Revelation 22:18-19**. Therefore, it cannot be a final revelation of God. It is not supposed to be. Since the Bible is God's complete and final revelation to men, it repeatedly warns against those who claim to have received other revelations from God.

> ***Galatians 1:8-9:*** *But, even if we, or an angel from heaven, were to declare any other gospel to you than what we have declared to you, let him be accursed. As we have said before, so now I say again, if anyone declares any other gospel to you than what you received, let him be accursed.*

Those who claim to bring new revelations in addition to the Bible not only contradict and deny the Bible but are condemned by it. We are assured by **Jehovah**, blessed be his name, that to time indefinite the Bible will be kept pure and above the reach of those who intend to tarnish it.

> ***Psalm 119:89:*** *"Forever, O Jehovah,* ***Your Word is firmly fixed in the heavens****."*

The Bible is a comprehensive guidance for mankind:

> ***2 Timothy 3:16-17:*** *"All Scripture is given by the inspiration of God and is profitable for teaching, for reproving, for setting things straight, for instruction in righteousness, that the man of God may be fully competent, completely equipped for every good work."*

The Bible is God's gift to mankind. It reveals the mind of God. There is no greater wealth than the Word of God. As such, it will be preserved at all times. And God has promised to do just that.

> ***Psalm 12:6-7:*** *The sayings of Jehovah are pure sayings, As silver refined in a smelting furnace of earth, clarified seven times.* ***You yourself, O Jehovah, will guard them. You will preserve each one from this generation to time indefinite****.*

The Bible is like a piece of pure gold. It holds within itself the proof of its purity. It stands on its own merits. It is the product of Jehovah, the Grand Creator. As such, it does not need the Qur'an to verify its authenticity. However, since the Qur'an is the earliest record which details the beliefs and practices of the early Muslims, it is used here exclusively for historical purposes to show Muslims that their own sources support the authenticity and reliability of the Bible. Therefore, the Qur'an's testimony to the authenticity of the Bible must stand to benefit, not Christians, but Muslims themselves. While the Qur'an is an outstanding witness to the integrity of the Christian Bible, Muslims will stand to benefit only if they accept the evidences of the Qur'an. Only if they accept the indisputable evidences which prove the integrity of the Holy Bible.

A WARNING FROM ALLAH

Allah warns Muslims. He warns Muslims to stop spreading lies about his divine Books. One such lie is the claim by Muslims that some of his divine Books have been altered. If you are a Muslim, it is crucial for you to seriously consider Allah's stern warning to all those who spread malicious lies about the integrity of the Bible:

> ***Surah 40:70-72: Those who gave the lie to this Book and all the Books which We had sent with Our Messengers*** *shall soon come to know the Truth when fetters and chains shall be on their necks, and they shall be dragged into boiling water, and cast into the Fire. (Maududi)*

THE MUSLIM DILEMMA

Since the Qur'an and the Bible disagree on essential issues, they both cannot be right. Logic demands that one has to be in error. Muslims claim that since the Bible does not harmonize with the teachings of the Qur'an, the Bible must have been corrupted. However, the Qur'an in **Surah 10:94** recognizes the Bible as the measurement of truth upon which the integrity of the Qur'an is evaluated. To overcome his doubts, even Muhammad was commanded to learn from Christians who

studied the Bible, in order to verify the truth regarding the authenticity of the Scriptures. Thus, the Bible serves as a final authority to evaluate the Scriptures of Allah. The Qur'an cannot evaluate the very authority that evaluates it.

Since the Bible is the measurement of truth upon which the Qur'an is measured, it leads us to the inevitable conclusion that whenever and wherever the Bible and the Qur'an disagree, the Qur'an must be in error. In other words, the Qur'an is in error whenever it contradicts the Bible. And there are numerous errors in the Qur'an concerning a myriad of doctrinal issues because the Qur'an contradicts the Bible on these matters. To name a few, the Qur'an is in error concerning the identity of Jesus as the Son of God, the atoning value of his sacrifice and even the manner of his death.

If the Bible was the Word of God at the time when it was revealed and has been changed at a later date, then it means the Qur'an is wrong and has a mistake in it because it clearly teaches that the Word of God can never be changed. Having clarified this, let us analyze what this actually means for Muslims.

- If the Bible has been changed then the Qur'an is **not true**.
- If the Bible is not changed then the Qur'an is **true**.
- If the Bible is not changed, then it must be the authentic Word of God.
- If the Bible is the authentic Word of God, then the Qur'an is **not true** because it contradicts the Bible.

The Qur'an is wrong even when it is right. This is the dilemma for Muslims. It is lose, lose situation for them. Since the Qur'an confirms the Bible as the Word of God, while at the same time contradicting its essential teachings, the Qur'an must be rejected. There cannot be two conflicting sets of truths.

Sadly for Muslims, if there are changes in the Bible, then it proves that the Qur'an is not the Word of God. And if there are no changes in the Bible, then it also proves that the Qur'an is not the Word of God. Muslims must think deeply about this unavoidable conclusion. And yet, this is not the end of the matter.

A FINAL THOUGHT FOR MUSLIMS TO CONTEMPLATE

There is an old English proverb which says, "People who live in glass houses should not throw stones." It means that we should be careful how we treat others because they could easily do likewise to us.

Muslims should not forget their own vulnerability and "throw stones" at Christians by criticizing their sacred Scriptures. Rather, they should look into their own backyard first. It will be sensible for Muslims to seriously consider what the Qur'an itself reveals about the Qur'an:

> ***Surah 15:90-93:*** *Like as We sent down on the dividers,* ***Those who made the Qur'an into shreds****. So, by your Lord, We would most certainly question them all, As to what they did. (Shakir)*
> *Just as We sent down to the separatists.* ***Those who made the Qur'an obsolete****. By your Lord, we will question them all. About what they used to do. (Talal A. Itani)*
> *Even as We sent down on the dividers,* ***who reduced the Qur'an into pieces****, by your Lord, We will question them all concerning what they used to do. (Ali Quli Qara'i)*

Yes! The Qur'an admits it has been tampered with. And in addition to this admission in the Qur'an, authentic Islamic sources also confirm that the Qur'an has been corrupted.

Abdullah bin Umar, the son of **Caliph Umar** stated:

> "***Let no one of you say that he has acquired the entire Qur'an for how does he know that it is all? Much of the Qur'an has been lost****, thus let him say, 'I have acquired of it what is available.'" (Suyuti: Itqan, part 3, page 72)*

This fact is also confirmed by **Ubay ibn Ka'b** who was a very close Companion of Muhammad:

> "*This famous companion asked one of the Muslims, 'How many verses in the chapter of the Parties?' He said, '****Seventy-two or seventy-three verses****.' He (Ubay) told him, '****It used to be almost equal to the chapter of the Cow (about 286 verses) and included the verse of the stoning.'*** *The man asked, 'What is the verse of the stoning?' He said, 'If an old man or woman committed adultery, stone them to death."' (Suyuti: Itqan, part 3, page 72)*

Very appropriately, Allah cautions the Muslims:

> ***Surah 5:101****:"O ye who believe!* ***Ask not of things which, if they were made known unto you, would trouble you."*** *(Pickthall)*

In conclusion, we would like to emphasize to our readers that our reason for using the Qur'an is not that we believe in it but because Muslims believe in it. But after using the Qur'an to prove to the Muslims that the Bible is the authentic Word of God, we will then use the Bible to prove to them why the Qur'an cannot be the Word of God. We will do this because we love Muslims. They need to know the truth.

If you as a Muslim find this article offensive, please be assured it is a work of love. The article is intently written in an assertive manner so as to thaw you from the years of lies that you have been fed from infancy. Sometimes strong words are necessary to thaw the permafrost like condition of the Muslim mind. Though this article may understandably upset you, but please remember that the ones telling such truths are in reality the best friends of Muslims.

Now that we have come to the end of the article, we will restate an important fact concerning the authorship of the Holy Bible. We know for a certainty that Allah is neither the author nor the inspiration behind the Holy Bible. However, for the duration of this article we had to go along with the Qur'an's claim that Allah revealed the Bible to mankind. It was a necessary approach that had to be employed to prove to Muslims that their own sacred book confirms the integrity of the Holy Bible. However before we conclude, it is absolutely necessary to clearly identify the true Author of the Holy Bible. We will end this article by referring to a profound verse in the Bible that clearly identifies the true Author of the Holy Bible.

> ***Psalms 83:18: "May people know that you, whose name is Jehovah, You alone are the Most High over all the earth."***

And to this, we say:

> *"****Blessed be his glorious name to time indefinite. And let his glory fill the whole earth. Amen and Amen." (Psalms 72:19)***

ENDNOTES

[1] See introductory commentary to **Surah 2** (Surah Al-Baqarah) by Mohammed Marmaduke Pickthall in his translation of the Qur'an. (The Meaning of the Holy Qur'an)

[2] Al-Baidhawi explains that "watch over it" means, "The Qur'an is the protector of all the sacred books to preserve them from any kind of change." [Qazi Nasiruddin Abusaeed Abudullah bin Umar al-Baidhawi (1300 A.D.) wrote a well known commentary on the Qur'an, originally called "Anwar-al-tunzeel" but now known as "Tafsir-e-Baidhawi"]

[3] See introductory commentary to **Surah 6** (Surah Al-Anam) by Mohammed Marmaduke Pickthall in his translation of the Qur'an. (The Meaning of the Holy Qur'an)

[4] See introductory commentary to **Surah 5** (Surah Al-Maidah) by Mohammed Marmaduke Pickthall in his translation of the Qur'an. (The Meaning of the Holy Qur'an)

[5] Jesus sub-divided the Old Testament into three basic categories:

> ***Luke 24:44:*** *He (Jesus) now said to them: "These are my words which I spoke to you while I was yet with you, that all the things written in the* ***Law of Moses*** *and in the* ***Prophets*** *and* ***Psalms*** *about me must be fulfilled."*

[6] The Qur'an testifies that Muhammad underwent an episode of inner spiritual crisis giving rise to doubts. This was especially true when he lost hope of performing miracles. Thus, Allah found it necessary to reprimand him in **Surah 11:12:**

> ***Perhaps you are leaving part of what has been sent down to you, and your chest is straitened by it,*** *because they say: 'Why has no treasure been sent down to him, or an angel come with him?'* ***You are only a warner*** *and Allah is a Guardian over everything. (Qaribullah)*

And in **Surah 6:35**, Muhammad incurs a rebuke from Allah:

> *And if their aversion is grievous unto thee, then, if thou canst, seek a way down into the earth or a ladder unto the sky that thou mayst bring unto them a portent (to convince them all)! – If Allah willed, He could have brought them all together to the guidance –* ***So be not thou among the foolish ones.*** *(Pickthall)*

And Muhammad was made to confess in **Surah 46:9**:

> *Say: "**I am no new thing among the messengers (of Allah),** nor know I what will be done with me or with you. I do but follow that which is inspired in me, and **I am but a plain warner."** (Pickthall)*

In **Surah 6:50**, Muhammad made the following reply to those who had asked him for a miracle:

> *Say (O Muhammad, to the disbelievers): "I say not unto you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I say not unto you: Lo! I am an angel. I follow only that which is inspired in me." (Pickthall)*

And in **Surah 7:188**, Muhammad is instructed to declare:

> *Say: "For myself I have no power to benefit, nor power to hurt, save that which Allah willeth. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of good tidings unto folk who believe." (Pickthall)*

The Quran's Entire View of the Injil/New Testament: Each Verse that Mentions

The Quran affirms the inspiration, preservation, and authority of the Gospel. And yet Muslims say that the Gospel has been corrupted. They continue insisting that the Quran says something completely different from what it actually says. Since they haven't read the Quran, they always seem to assume that there must be some verse somewhere in the Quran that says the Gospel has been corrupted. Because, that's what their Imams tell them it says. Fortunately, there is a way to settle this dispute and see who's right and who's been deceived by lying Imams. In this chapter, we're going to read every single verse in the Quran that mentions the Gospel. Now to

ensure careful reasoning as we go through these verses let's set up two hypotheses here at the beginning and then we'll go through the Quran and see which hypothesis is confirmed by the evidence.

1/ My hypothesis, we will call it the D-wood hypothesis, is this:

According to the Quran, Allah gave different revelations to different groups of people through different prophets, and those different groups are responsible for obeying the scriptures that were revealed to them. Christians received the Gospel through Jesus. The Gospel is still reliable and authoritative, and Christians are commanded to judge by the Gospel, not by the Quran.

If the D-wood hypothesis is correct Muslims face two major problems:

First, the Quran sounds like it's saying that Allah gave a book called the Gospel to Jesus and that Jesus then gave this book to his followers. The Quran says that Christians still have the Gospel and that Christians have to judge by the Gospel. Since Christians have never had a book that was given by Jesus, Allah apparently doesn't know what he is talking about.

Second, in the Quran Allah seems to think that the Gospel that Christians still have agrees with the Quran, when it clearly doesn't. Since Allah affirms our scriptures, when our scriptures contradict the Quran Allah once again doesn't know what he's talking about.

So, that's the David Wood's hypothesis, and those are the two main problems for Islam if the David Wood's hypothesis is correct.

2/ The Muslim hypothesis. We'll call it the standard Islamic narrative:

According to the Quran, Allah gave different Revelations to different groups of people, but they were all corrupted, except the Quran. Christians received the Gospel through Jesus, but they corrupted it. The Gospel is not reliable or authoritative, and Christians must now judge by the Quran not by the Gospel.

That is what you believe taught by your Imams. There's just one problem with the standard Islamic narrative- the Quran. Let's go through the Quran and read every single verse that mentions the Gospel so we can see which hypothesis is correct.

There are only 12 verses that mention the Gospel in Quran: 3:3, 3:48, 3:65, 5:46, 5:47, 5:66, 5:68, 5:110, 7:157, 9:111, 48:29, and 57:27. Some of these verses are clear on their own, so we can read those on their own. Some of the verses require a bit of context, for those we'll read some of the surrounding context. Let's confirm a hypothesis and disconfirm another hypothesis.

First up Surah 3 verse 3. We'll read verses 2-4 for context. [third

brackets [ ] are used for clarification for this book's context wherever it is used]:

God, there is no God but He, the Living, the Self-Subsisting. He sent down the Book upon thee in truth, confirming what was before it, [so the Quran confirms what came before it] *and He sent down the Torah and the Gospel aforetime, as a guidance to mankind. And he sent down the Criterion. Truly those who disbelieve in the signs of God shall have a severe punishment. And God is Mighty Possessor of Vengeance.*

There are a few interesting pieces of evidence here. Surah 3 verse 3 obviously affirms the inspiration of the Gospel. It says that "He sent down the Torah and the Gospel". The verse says that the Quran confirms what was before it by saying "confirming what was before it" and then clarifies that it's referring to earlier revelations. English translations obscure another important piece of evidence here- when the Quran is said to confirm what was before it, does this just mean before it in time? Is the Quran only saying that the Torah and the Gospel were reliable when they were originally revealed but not necessarily later? Or does it mean something much more significant? Well, the Arabic phrase translated as 'before it' is 'ma bayna yadayhi' which literally means between his hands. When used as an idiom 'ma bayna yadayhi' can mean in his presence or its presence. So, it doesn't sound like the Quran is verifying books that came before it, but were subsequently corrupted. It sounds like the Quran is verifying books that were still available as it was being revealed. Verse 4 says that Allah revealed the Gospel as a guidance to mankind. This means that Muslims who say that the Gospel was corrupted early on by someone like the apostle Paul are telling us that Allah failed. Because, if they're right- the Gospel was corrupted and didn't guide mankind. Finally, we have Allah warning people that "Truly those who disbelieve in his signs [which here refers to his Revelations] shall have a severe punishment". So, if Allah is affirming not only the inspiration, but also the preservation and authority of the Gospel. Those Muslims who say the Gospel has been corrupted, they're going to face a severe punishment from Allah. With such a terrifying warning you'd think Muslims would investigate this issue a bit more carefully. Putting all of these pieces of evidence together Allah says that he revealed the Gospel by saying "He sent down the Torah and Gospel". He says that the Quran confirms the Gospel by saying "confirming what was before it". He seems to indicate via the Arabic phrase 'ma bayna yadayhi' that the Quran confirms texts that were still available in the 7th century. And he says that the Gospel was to be a guidance for mankind by saying

“He sent down the Torah and the Gospel aforetime, as a guidance to mankind”- not something that was going to be lost or corrupted. I think we can say definitively that Surah 3 verses 3-4 strongly support the D-wood hypothesis over the standard Islamic narrative.

Next verse Surah 3 verse 48. We will start at verse 45 for context:

When the Angels said, “O Mary, truly God gives the Glad Tidings of a Word from Him, whose name is the Messiah, Jesus Son of Mary, high honored in this world and the Hereafter, and one of those brought nigh. He will speak to people in the cradle and in maturity, and will be among the righteous.” She said, “My Lord, how shall I have a child while no human being has touched me?” He said, “Thus does God create whatsoever He will.” When He decrees a thing, He only says to it, “Be!” and it is. And He will teach him the Book, Wisdom, the Torah, and the Gospel.

Verse 48 is a little confusing. Because, it sounds like it's talking about four different revelations. There's the book, and the wisdom, and the Torah, and the Gospel. So, here there seems to be a distinction between the book and other Revelations. But, that's not our concern here. Our only concern is that the angel tells Mary that Allah would teach Jesus the Gospel. Since, both the D-wood hypothesis and the standard Islamic narrative claim that according to the Quran Allah revealed the Gospel through Jesus, this verse confirms neither hypothesis over the other.

Next verse Surah 3 verse 65. We will start a verse earlier for context:

Say, “O people of the book! Come to a word common between us and you, that we shall worship none but God, shall not associate ought with Him, and shall not take one another as lords apart from God.” And if they turn away, then say, “Bear witness that we are submitters.” O People of the Book! Why do you dispute concerning Abraham, as neither the Torah nor the Gospel was sent down until after him? Do you not understand?

Sura 3 verse 65 simply says that the Torah and the Gospel were revealed after the time of Abraham. So there's nothing here that confirms either of our hypotheses over the other.

Next two verses Surah 5 verse 46 and Surah 5 verse 47:

And in their footsteps, We sent Jesus son of Mary, confirming the Torah that had come before him, and We gave him the Gospel, wherein is a guidance and a light, confirming the Torah that had come before him, as a guidance and an exhortation to the reverent. Let the people of the Gospel judge by what God has sent down therein. Whosoever judges not by that which God has sent down- it is they who are iniquitous.

Allah says that he sent Jesus confirming the Torah that had come before him by saying “confirming the Torah that had come before him”. ‘Before him’ here is ‘ma bayna yadayhi’ in Arabic, as we've seen means ‘between his hands’ or ‘in his presence’. So Jesus confirmed the Torah that was still present in his time. This is significant because we have copies of the Torah from before the time of Jesus. So we know what the Quran is confirming here. Allah says that he gave Jesus the Gospel by saying “We gave him the Gospel” and that the Gospel contains a guidance and a light by saying “wherein is a guidance and a light” and that the Gospel confirms the Torah by saying “confirming the Torah that had come before him”. Here ‘before him’ is ‘ma bayna yadayhi’ in Arabic meaning ‘between his hands’ or ‘in his presence’. It also says the Torah contains a “guidance and an exhortation”. Notice the similarity to Surah 3 verses 3-4 where Allah said that the Quran confirmed the Torah and the Gospel that were still available when the Quran was revealed and he said that the Torah and the Gospel were given as guidance to mankind. Here in Surah 5 verse 46 Allah says that he revealed the Gospel. He says that the Gospel confirms the Torah that was still available when Quran was revealed. And he says that the Gospel and the Torah contain a guidance. I have to point out to Muslims that, if this is Allah trying to say that the Torah and the Gospel have been corrupted, he's doing a really bad job of it. Then we have Allah's command and warning in Surah 5 verse 47. So Allah says “Let the people of the Gospel judge by what God has sent down therein.” Allah commands Christians to judge not by the Quran, but by what he has sent down in the Gospel. Then he gives us a stern warning “Whosoever judges not by that which God has sent down- it is they who are iniquitous.” If we don't judge by the Gospel, then we are iniquitous- we're immoral. There's a fundamental principle in ethics: ‘ought’ implies ‘can’. If I say you ought to do something, if I say you have a moral obligation to do something, I'm assuming that you can do it, I'm assuming that you have the ability to do it. It would make no sense for me to command you to do something that you can't possibly do. If I tell you, you have a moral obligation to give a million dollars to charity right now, that command only makes sense if you have a million dollars. If you don't have a million dollars, I'm commanding you to do something you can't possibly do. And it's absurd to say you have an obligation to do something you can't possibly do. So, when Allah commands Christians to judge by the Gospel and tells us that ‘we're iniquitous if we don't’, Allah's command assumes that we still have the Gospel. If we don't have the Gospel, because it's been lost or corrupted, Allah's command makes no sense.

Because he would be commanding us to do something that we can't possibly do. Putting all these lines of evidence together we can say that Surah 5 verses 46 to 47 strongly confirm the D-wood hypothesis over the standard Islamic narrative.

Next two verses Surah 5 verse 66 and Surah 5 verse 68. We'll start at verse 65 for context:

Had the People of the Book believed and been reverent, We would surely have absolved them of their evil deeds, and caused them to enter Gardens of bliss. Had they observed the Torah and the Gospel and that which was sent down unto them from their Lord, they would surely have received nourishment from above them and from beneath their feet. There is a moderate community among them; but as for many of them, evil is that which they do! O messenger! Convey that which has been sent down unto thee from thy Lord, and if thou dost not, thou wilt not have conveyed His message. And God will protect thee from mankind. Surely God guides not disbelieving people. Say, "O people of the book! You stand on naught till you observe the Torah and the Gospel, and that which has been sent down unto you from your Lord." Surely that which has been sent down unto thee from thy Lord will increase many of them in rebellion and disbelief. So grieve not for disbelieving people.

Here we have a common theme in the Quran that Jews and Christians don't believe or aren't reverent. "Had they observed the Torah and the Gospel and that which was sent down unto them from their Lord", something we can only do if we still have the Torah and the Gospel "they would surely have received nourishment from above them and from beneath their feet". Another theme in the Quran is that there is a minority of Jews and Christians who do believe and who obey God referring to "There is a moderate community among them". The Quran's criticism of Jews and Christians is not that we have corrupt scriptures, it's never that we have corrupt scriptures. The Quran's criticism of Jews and Christians is that we don't obey our scriptures. If you think I'm wrong look at what Allah says in verse 68. "O People of the Book! You stand on not till you observe the Torah and the Gospel, and that which has been sent down unto you from your Lord." Jews and Christians have nothing to stand on until we obey the Torah and the Gospel. Remember 'ought' implies 'can'. Can we obey the Torah and the Gospel if we don't have the Torah and the Gospel? No. So, Allah is declaring yet again that we still have the Torah and the Gospel and he's commanding us yet again to obey the Torah and the Gospel. And it's

clear yet again that Jews and Christians are supposed to judge by the revelations that were given to us not by the Quran. Surah 5 verses 66 and 68 much like verses 46 to 47 strongly favor the D-wood hypothesis over the standard Islamic narrative.

Next verse Surah 5 verse 110 we'll start at verse 109 for context:

The day when God will gather The messengers and say, "What response did you receive? they will say, "We have no knowledge. Truly it is Thou Who knowest best the things unseen." Then God will say, "O Jesus son of Mary! Remember My Blessing upon thee, and upon thy mother, when I strengthened thee with the Holy Spirit, that thou mightest speak to people in the cradle and in maturity; and when I taught thee the Book, Wisdom, the Torah and the Gospel; and how thou wouldst create out of clay the shape of a bird, by My Leave, and thou wouldst breathe into it, and it would become a bird, by My Leave, and thou wouldst heal the blind and the leper, by my Leave; and thou wouldst bring forth the dead, by My Leave; and how I restrained the Children of Israel from thee, when thou didst bring them clear proofs, and those who disbelieved among them said, 'This is not but manifest sorcery.'

Allah saying that he taught Jesus "the Book, Wisdom, the Torah and, the Gospel". So this is simply Allah telling Jesus to remember what happened and it's very similar to what the angel said to Mary in Surah 3 verse 48. Nothing new here that confirms one hypothesis over the other.

Next verse Surah 7 verse 157 will start part of the way through verse 156 for context.

[This passage is way too long to give the complete context so I'll just summarize. The passage is about Moses going up the mountain to receive the tablets. Aaron makes a golden calf. Moses comes back down the mountain and he's angry. Allah is angry. Moses tells Allah that he shouldn't punish them, because Allah is the one who chooses to lead people astray or guide them and Moses finally says: can't you just prescribe good for us. Then we have Allah's response starting in verse 156.]

He said, "I cause my Punishment to smite whomsoever I will, though My Mercy encompasses all things. I shall prescribe it for those who are reverent, and give alms, and those who believe in Our signs, those who follow the Messenger, the unlettered Prophet, whom they find inscribed in the Torah and the Gospel that is with them, who enjoins upon them what is right, and forbids them what is wrong, and makes good things lawful for them, and forbids bad things, and relieves them of their burden and the shackles that were upon them. Thus those who believe in him, honor him,

help him, and follow the light that has been sent down with him; it is they who shall prosper."

This is very confusing, because Allah is saying this to Moses. Moses asks Allah to be merciful after Aaron made an idol and Allah replies to Moses that he will show Mercy to "those who follow the Messenger, the unlettered Prophet, whom they find inscribed in the Torah and the Gospel that is with them". Most Muslims are convinced that this is referring to Muhammad. So this must have been extremely confusing to Moses. Moses would have no clue what the Gospel is, and he'd have no clue who Muhammad was. Notice what Allah says at the end of verse 157. This is supposedly referring to Muhammad, Allah says that "those who believe in him, [believe in Muhammad] honor him, help him, and follow the light that has been sent down with him; it is they who shall prosper." So, Moses says can't you be merciful? And Allah replies I'm only going to be merciful to people who believe in Muhammad, and honor him, and help him. Considering Muhammad wasn't born for another 2,000 years, this would be no small task for Moses and his followers. We can only conclude if we're being generous that Allah's response to Moses was meant for Muhammad's listeners when this verse was eventually revealed. Since, this was revealed during the time of Muhammad the part that's relevant for us is this- "those who follow the Messenger, the unlettered Prophet, whom they find inscribed in the Torah and the Gospel that is with them". This verse claims that Muhammad is prophesied in the Torah and the Gospel. More importantly Muhammad is supposedly prophesied in the Torah and the Gospel "that is with them". According to Surah 7 verse 157, when the Quran refers to the Torah and the Gospel it's referring to the Torah and the Gospel that Jews and Christians still have with them. If Allah says he's confirming the Torah and the Gospel that are with Jews and Christians, and if we're supposed to take the Torah and the Gospel seriously, as sources of divine prophecy, we obviously can't believe that they've been corrupted. So Surah 7 verse 157 strongly confirms the D-wood hypothesis over the standard Islamic narrative.

Next verse Surah 9 verse 111:

Truly God has purchased from the Believers their souls and their wealth in exchange for the Garden being theirs. They fight in the way of God, slaying and being slain. (It is) a promise binding upon Him in the Torah, the Gospel and the Quran. And who is truer to His pact than God? So rejoice in the bargain you have made. That indeed is the great triumph.

This verse says that in exchange for Allah giving believers paradise, they fight for him- slaying and being slain. So, if you fight for Allah you know that he's going to keep his end of the bargain. Allah says that this promise is “binding upon Him in the Torah the Gospel and the Quran”. I have no idea which verse of the Gospel is supposed to confirm this agreement, but Allah says it's there in the Gospel. So, he confirms that the Gospel is still available. It wouldn't make much sense to say that people should believe in a promise they find in a corrupt book. But since there isn't much here to go on I'll just say that this verse somewhat favors the D-wood hypothesis over the standard Islamic narrative.

Next verse Surah 48 verse 29:

Muhammad is the Messenger of God. Those who are with him are harsh against the disbelievers, merciful to one another. You see them bowing, prostrating, seeking bounty from God and contentment; their mark upon their faces is from the effect of prostration. That is their likeness in the Torah. And their likeness in the Gospel is a sapling that puts forth its shoot and strengthens it, such that it grows stout and rises firmly upon its stalk, impressing the sowers, that through them He may enrage the disbelievers. God has promised forgiveness and a great reward to those among them who believe and perform righteous deeds.

So, if you're with Muhammad then you're harsh against disbelievers and only merciful towards fellow believers. That's not very tolerant. But the verse goes on to say how believers are described in the Torah and the Gospel. In the Gospel believers are compared to “a sapling that puts forth its shoot and strengthens it, such that it grows stout and rises firmly upon its stalk, impressing the sowers”. There are passages in the Gospel that say something very similar to this. This is similar to the parable of the growing seed and the parable of the mustard seed in the Gospel of Mark chapter 4:26-32. This would fit with either hypothesis I could say that the Quran is referring to what we still have here. Muslims could say that even though the Gospel was corrupted there are still parts that are true. What's relevant for our discussion is that the Quran continues to appeal to the Torah and the Gospel for confirmation of its teachings. “Their likeness in the Gospel is”, the Quran claims that this is still in the Gospel. Which means that the Gospel is still available and there's no indication here that the Gospel has been corrupted. So the Quran once again appeals to the Gospel for confirmation. It doesn't make much sense to appeal to a corrupt

book for confirmation. I'll say that Surah 48 verse 29 somewhat favors the D-wood hypothesis over the standard Islamic narrative.

Our final verse Surah 57 verse 27:

Then we sent Our messengers to follow in their footsteps, and We sent Jesus Son of Mary, and We gave him the Gospel and placed kindness and mercy in the hearts of those who follow him. And monasticism they invented- We did not ordain it for them- only to seek God's Contentment. Yet they did not observe it with proper observance. So We gave those of them who believed their reward, yet many of them are iniquitous.

Here the Quran once again claims that the Gospel was given to Jesus by saying “We gave him the Gospel”. We have the added bonus that Allah says that he “placed kindness and mercy in the hearts of those who follow” Jesus. So, Christians are kind and merciful, according to the Quran. Allah says that Christians invented monasticism, he's saying he didn't reveal that. Instead, he told Christians to seek God's contentment. But he says Christians haven't observed that with proper observance. Notice the Quran always criticizes Christians for not obeying what he revealed in the Gospel and for inventing certain practices that he didn't command. Allah never ever condemns our scriptures or gives even the slightest hint that our scriptures can't be trusted, and we know this because we've now gone through every single Quran verse that mentions the Gospel. Since Surah 57 verse 27 fits with either of our hypotheses, we'll say that it doesn't confirm one over the other. Although we could argue that if the standard Islamic narrative were correct, Allah should be saying in all or at least some of these verses that the Gospel has been corrupted.

Returning to our two hypotheses:

The D-wood Hypothesis:

According to the Quran, Allah gave different Revelations to different groups of people through different prophets, and those different groups of people are responsible for obeying the scriptures that were revealed to them. Christians received the Gospel through Jesus. The Gospel is still reliable and authoritative, and Christians are commanded to judge by the Gospel, not by the Quran.

The Standard Islamic Narrative:

According to the Quran, Allah gave different Revelations to different groups of people, but they were all corrupted, except the Quran. Christians received the Gospel through Jesus, but they corrupted it. The Gospel is not reliable or authoritative, and Christians must now judge by the Quran, not by the Gospel.

After reading every single verse in the Quran that mentions the Gospel we've seen that four verses 3:48, 3:65, 5:110, and 57:27 confirm neither hypothesis over the other. Two verses 9:111 and 48:29 somewhat confirm the D-wood hypothesis over the standard Islamic narrative. And six verses 3:3, 5:46, 5:47, 5:66, 5:68, and 7:157 strongly confirm the D-wood hypothesis over the standard Islamic narrative. There isn't a single verse anywhere in the Quran that confirms the standard Islamic narrative over the D-wood hypothesis. Allah repeatedly affirms the inspiration of the Gospel. He repeatedly affirms the preservation of the Gospel. And he repeatedly affirms the authority of the Gospel. Christians are commanded to obey the Gospel. In fact, we're told that we have no ground to stand on until we obey the Gospel. Christians are criticized and condemned for not obeying the Gospel. Allah never says one word, not one word in the entire Quran that's even slightly critical of the text we have before us. And what do all of our Muslim friends say- don't believe the Gospel, don't judge by the Gospel, the Gospel has been corrupted, you can't trust the Gospel, everyone has to judge by the Quran now. They say the exact opposite of what Allah says in the Quran. And then they tell us to believe in the Quran when they clearly don't believe in it. Muslims how can you possibly tell us to respect the Quran when you don't respect the Quran at all? How can you possibly tell us to obey Allah, when you also tell us not to obey Allah? Allah tells us over and over again to obey the Gospel that Christians still have. And then Muslims say no don't obey the Gospel, because you don't have the Gospel. You're telling us that Allah is either a liar or the worst communicator in history. Why would we take the Quran seriously when according to you it was revealed by a liar? Your God affirms the inspiration, preservation and authority of our book. You tell us not to believe what your God says, but to believe your book anyway. If we can't trust your book, when it talks about our book why would we trust your book at all? A more important question for you would be this- when your God tells you one thing and you're lying Imams tell you the exact opposite why do you side with your lying Imams and not with your God? Why do you call yourselves Muslims- people who submit to God when you really submit to your lying Imams who insult and degrade your God?

Allah's word has no change:

Surah Al-Anam 6:115: And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.

Surah Yunus 10:64: For them are good tidings in the worldly life and the Hereafter. No change is there in the words of Allah. That is what is the great attainment.

You must have to put faith on former scriptures:

Surah An-Nisa 4:136: O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

Surah Ash-Shuraa 42:15: So to that [religion of Allah] invite, [O Muhammad], and remain on a right course as you are commanded and do not follow their inclinations but say, 'I have believed in what Allah has revealed of scripture, and I have been commanded to do justice among you. Allah is our Lord and your Lord. For us are our deeds, and for you are your deeds. There is no [need for] argument between us and you. Allah will bring us together, and to Him is the [final] destination.

Do You Then Believe in Part of the Book/Revelation?

The Qur'an affirms the inspiration, preservation, and authority of the Jewish and Christian scriptures—repeatedly and emphatically. Like a beating drum, it declares over and over that the Torah (*Tawrat*) and the Gospel (*Injil*) are reliable and true in their entirety. If one reads the Qur'an attentively, it's as if Allah Himself is asking, *"How can I possibly make it any clearer to you that the Torah and the Gospel are not, have never been, and never will be corrupted?"*

Yet, many of our Muslim friends insist that Allah somehow means the exact opposite of what He repeatedly says. We are here to help, by guiding our Muslim friends through the Qur'an and highlighting verses that many imams and da'wah speakers have perhaps overlooked or intentionally left out.

Let's examine what happens when we carefully read just a single verse of the Qur'an that refers to the earlier scriptures. We'll focus on Surah 2:85—but to understand it properly, we'll read from verses 83 to 86 for context. This passage addresses the Jews of Medina and may seem confusing at first without the historical background, which we'll also explore. Then we'll see how Surah 2:85 exposes the inconsistency in how some Muslims treat the Bible and the Qur'an.

■The Qur'anic Passage: Surah 2:83–86

> **“And [recall] when We made a covenant with the Children of Israel: ‘Worship none but God; be good to parents, relatives, orphans, and the needy; speak kindly to people; establish prayer; and give alms.’ Then you turned away—except for a few of you—refusing [to comply]. And [recall] when We made a covenant with you: ‘Do not shed each other’s blood or expel one another from your homes.’ You admitted to this covenant and bore witness. Yet here you are—killing one another and expelling some of your own people from their homes, aiding one another in sin and aggression. And when those [banished ones] come to you as captives, you ransom them—though expelling them was unlawful for you. Do you then believe in part of the Scripture and disbelieve in the rest? So what should be the reward for those among you who do that, except disgrace in this worldly life? And on the Day of Judgment, they will be subjected to the most severe punishment. For God is never unaware of what you do.”**

■Historical Context

At the time, Medina was home to three major Jewish tribes: the **Banu Qaynuqa**, **Banu Nadir**, and **Banu Qurayza**. The city also had two major pagan Arab tribes: **al-Aws** and **al-Khazraj**. The Jewish tribes had formed alliances with these Arab tribes—Qaynuqa and Nadir with al-Khazraj, and Qurayza with al-Aws.

When the Arab tribes went to war with each other, their Jewish allies joined them in battle, which tragically meant that Jews ended up fighting—and even killing—other Jews. Some were expelled from their homes, directly violating God's covenant. And yet, when those same fellow Jews were taken captive, they were ransomed, in obedience to another command of the Torah.

This contradictory behavior—obeying part of the Book and ignoring other parts—is precisely what Surah 2:85 condemns.

■The Qur’an’s Rebuke

The criticism in Surah 2:85 is crystal clear. Allah rebukes the Jews of Medina for selectively following only the portions of their scripture that suited them, while disregarding others. The rhetorical question Allah poses —*“Do you then believe in part of the book and disbelieve in part?”*—serves as a divine indictment of such inconsistency.

He then warns of the consequences: disgrace in this world and severe punishment in the Hereafter.

■Why This Matters Today

Now here’s the challenge for many Muslims today: what do nearly all da’wah preachers and imams say about the Torah and the Gospel? They claim these scriptures have been corrupted. They urge believers to accept only those parts of the Bible that agree with the Qur’an—and reject the rest.

In other words, they say: *Believe in part of the Book, and disbelieve in part.*

But according to the very verse we’ve just read, this is precisely the behavior for which Allah threatens His severest punishment.

The logic is unavoidable:

- The Qur’an affirms the Torah and the Gospel as inspired, preserved, and authoritative.
- It rebukes those who accept only part of the earlier scriptures.
- Yet Muslim leaders today encourage precisely such selective belief.

So, we must ask: **Who are ordinary Muslims listening to?** Do they follow Allah's clear words in the Qur’an, or do they follow leaders who contradict those words?

■Picking and Choosing: A Dangerous Precedent

The pattern continues. Many Muslims believe the verses of the Qur’an that affirm the inspiration of the Torah and Gospel. But they ignore or reinterpret the verses that speak of their **preservation** and **authority**. They have been taught to accept only the parts that support Islam and to discard the rest as

corruption. But this is a form of *“believing in part of the Book and disbelieving in part.”*

So, to our Muslim friends, we humbly ask: **Why do you believe in part of your own Book, and not all of it?** You accept the verses that align with what you already believe, and ignore those that challenge your assumptions. What would Allah say about this?

According to the Qur’an, He has already spoken:

> **“Do you then believe in part of the book and disbelieve in part? And what is the recompense of those who do so but disgrace in the life of this world—and on the Day of Resurrection, they shall be consigned to the most severe punishment.”**

View from Quran: Was Jesus Crucified?

Jesus’ death by crucifixion is regarded by historians and New Testament scholars as one of the best-established facts of the ancient world. Jesus’ death isn't simply a point of Christian doctrine, it's a historical fact, as even non-Christian scholars are happy to admit.

Atheist new test scholar **Gerd Ludemann** author of "The Resurrection of Jesus: History, Experience, Theology" declares that “Jesus’ death as a consequence of crucifixion is indisputable”.

John Dominic Crossan of the infamous Jesus seminar and author of "Jesus: A Revolutionary Biography" says that “There is not the slightest doubt about the fact of Jesus’ crucifixion under Pontius Pilate”.

Marcus Borg another member of the Jesus seminar and author of "Jesus: Uncovering the Life, Teachings, and Relevance of a Religious Revolutionary" says that “Jesus execution is the most certain fact about the historical Jesus.”

Jewish scholar **Pinchas Lapide** author of "The Resurrection of Jesus: A Jewish Perspective" affirmed that “Jesus’s death by crucifixion is historically certain”.

Paula Fredriksen a convert to Judaism and author of "Jesus of Nazareth, King of the Jews" says that “The single most solid fact about Jesus life is his death: he was executed by the Roman prefect Pilate on or around Passover in the manner Rome reserved particularly for political insurrectionists, namely crucifixion”.

Bart Ehrman author of "The New Testament: A Historical Introduction to

the Early Christian Writings" maintains “One of the most certain facts of history is that Jesus was crucified on orders of the Roman prefect of Judea, Pontius Pilate”.

Notice these non-Christian scholars aren't simply saying that we have some evidence that Jesus died by crucifixion. They're saying that it's indisputable that it's historically certain that it's one of the most certain facts of History. We can only conclude that any worldview that denies Jesus death by crucifixion is simply out of touch with reality. The death of Jesus is foundational to Christianity. It was part of a divine plan.

Jesus said in **Mark 10:45**
(written in around 64-67 CE by Mark & Simon Peter):
For even the son of man did not come to be served but to serve and to give his life as a ransom for many.

Mark 9:31 (written in around 64-67 CE by Mark & Simon Peter)
The Son of Man is to be delivered into the hands of men, and they will kill Him; and when he has been killed he will rise three days later.

John 12:23-24 (written in around 85-90 CE by John)
The hour has come for the Son of Man to be glorified. Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But but if it dies, it produces many seeds.

Jesus also warned his followers that false prophets were coming:

Matthew 7:15 (written in around 60-66 CE by Matthew)
Beware of false prophets, who come to you in sheep's clothing, but underneath are ravenous wolves.

Now if Jesus’ death is as important as he makes it sound, do you think his death might be something a false prophet is going to deny or distort? If someone says- I have received a revelation and my revelation tells me that Jesus never died, there can be only one answer to that. We have been expecting you, because Jesus warned us about you. If someone claims to speak for God and denies the crucifixion of Jesus he might as well get a tattoo across his forehead that says- hi I'm a false prophet, don't believe anything I say ever. Muslims have been forced into this position by the Quran, or so they think. And the entire problem comes from just one verse of the Quran- **Surah 4 verse 157-158**: [third brackets [ ] are used in this verse for clarity for this article’s context]

That they said (in boast), [they here are a group of Jews] *“We killed Christ Jesus the son of Mary, the Apostle of God”;- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ*

therein are full of doubts, with no (certain) knowledge but only conjecture to follow, for of a surety they killed him not:- Nay, God raised him up unto Himself; and God is Exalted in Power Wise.

So, according to the Quran, some Jews were boasting about killing Jesus. Allah corrects them and says that they didn't kill him or crucify him, it only appeared to them that they had killed him and crucified him. Now what does the Quran mean when it says that the Jews didn't kill or crucify Jesus, but that they thought they did because it was made to appear to them that they did? The Quran doesn't explain, but the traditional Muslim explanation goes something like this- Jesus went around telling people to believe in God and the Torah. This upset the Jews so much that they decided to kill him. But, God had a plan. God took Jesus out of this world into heaven and miraculously disguised someone else to make him look like Jesus. And it was this other person who was crucified. But God made everyone think that it was Jesus. This is called substitution theory- the theory that Jesus was replaced by a substitute. There are numerous problems with substitution theory. Let's consider 4:

First, substitution theory portrays Allah as a cosmic trickster than like the God of the Bible. If Jesus didn't die, but Allah made people think that Jesus died, then the real reason billions of people are now convinced that Jesus died is that Allah did an outstanding job tricking everyone. Notice according to the traditional Muslim explanation, you can't trust your senses- even if you see someone die with your own eyes Allah might be tricking you. And once you have an omnipotent deceiver (al-Makir) running the universe, how do you know what to believe? How can you tell when the omnipotent deceiver you believe in is tricking you or not tricking you? Oh! Because your Prophet says so? How do you know that the omnipotent deceiver (al-Makir) you believe in isn't tricking you through your prophet?

Second, the Islamic view portrays Jesus as a total failure. The Jesus of the Quran spent years preaching Islam, only to have his life's work sabotaged by Allah Who tricked the world into believing that Jesus died by crucifixion- ultimately giving rise to Christianity. According to the Quran Jesus' followers were devout Muslims. But, they must have disappeared rather quickly without so much trace. Because there are no historical records that any Muslim followers of Jesus ever existed. So the Islamic Jesus couldn't win a single lasting Muslim convert and he accomplished absolutely nothing of any lasting significance. We respect Jesus- how- by believing that your God sabotaged his life's work!

Third, Surah 61:4 of the Quran claims that Allah aided the true followers of Jesus until they became uppermost over those who rejected Jesus:

…; then We aided those who believed against their enemy, and they became uppermost.

But, the followers of Jesus who became uppermost over those who opposed Jesus were Christians who proclaimed Jesus' death and resurrection. See the problem? Allah says he helped the true followers until they became uppermost. The followers who became uppermost believed in Jesus' death and resurrection. Muslims tell us that Jesus didn't die and that he didn't rise from the dead. So according to our Muslims, Allah aided the wrong people.

Fourth, Surah 7 verse 157 of the Quran says that Christians were still reading the Gospel during the time of Muhammad:

…, whom they find written down with them in the Taurat and Injeel ...

And **Surah 5: 47** of the Quran commands Christians to judge by the Gospel:

Let the people of the Gospel judge by what God hath revealed therein. If any do fail to judge by (the light of) what God revealed, they are (no better than) those who rebel.

Since we know that the Gospel read by Christians in the 7th Century proclaimed Jesus' death by crucifixion, Muslims are contradicting the Quran- when they say that Jesus didn't die by crucifixion. See the problem? Allah affirms the Gospel- the Gospel that Christians had in the 7th Century, which is the Gospel that we still have historically with archaeological undeniable evidence (entire Manuscripts). The Gospel that we have tells us over and over again like a beating drum that Jesus died on the cross. So, how can we believe the Quran when the Quran orders us to judge by scriptures that contradict the Quran? Our Muslim friends think they can avoid this problem by saying that the Gospel was corrupted (later chapters we will know if Quran says Bible is corrupted or not, till then hold your horses). But notice if the Gospel was corrupted then Allah was ordering Christians to judge by a corrupt book. So Allah order Christians to judge by a corrupt book! According to our Muslims, Jesus never died by crucifixion. We open the Gospel and we read about Jesus dying by crucifixion. Where did people get the idea that Jesus died by crucifixion?-

From Allah who tricked people into believing that Jesus died by crucifixion. So if the Gospel was corrupted who corrupted it? According to our Muslim friends the Gospel was corrupted by the omnipotent deceiver (al-Makir) they worship. You're telling us to believe in a God who tricks billions of people for no reason and starts false religions and undermines the work of his prophets and affirms the inspiration and authority of scriptures that he corrupted. Then does the Quran really deny the crucifixion of Jesus or are Muslims misinterpreting the Quran? To be clear if you ignore everything else in the Quran Surah 4:157 does seem to deny the crucifixion of Jesus.

Surah 4 verse 157 [third brackets [ ] are used in this verse for clarity for this article's context]:

That they said (in boast), [they here are a group of Jews] *"We killed Christ Jesus the son of Mary, the Apostle of God";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge but only conjecture to follow, for of a surety they killed him not*

That definitely sounds like it's denying Jesus death and crucifixion and that's why most Muslims believe that Jesus didn't die and that he wasn't crucified. But watch what happens when we dig a little deeper. Surah 4: 157 is part of a passage in which Allah is rebuking a group of Jews.

Surah 4: 155-159

(they have incurred divine displeasure): In that they broke their covenant; that they rejected the signs of God; that they slew the Apostle in defiance of right; that they said, "Our hearts are wrappings (which preserve God's Word; We need no more)"; -Nay, God hath set the seal on their hearts for their blasphemy, and little is it they believe;- That they rejected Faith; That they uttered against Mary a grave false charge; That they said (in boast), [they here are a group of Jews] "We killed Christ Jesus the son of Mary, the Apostle of God";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge but only conjecture to follow, for of a surety they killed him not:- Nay, God raised him up unto Himself; and God is Exalted in Power Wise;- And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgement he will be a witness against them

In Surah 4: 155 the Quran says that the Jews broke their Covenant, they killed prophets & Allah put a seal on their hearts because of their blasphemy, they falsely accused Mary, and they bragged about killing

Jesus, but every Jew will believe in Jesus before he dies, that is they'll find out the truth about Jesus when the angel of death appears. In context then Surah 4: 157 is not a response to the Christian belief that Jesus died on the cross. It's not a response to the historical claim that Jesus died on the cross. It's a response to a group of Jews who were saying we don't have to believe in Jesus, because we killed him. Simply reading the context opens the door for some alternative interpretations. For instance, Quran 4:157 says that Jesus never died and was never crucified, or is it saying that even though this group of Jews thought they had exposed Jesus as a false Messiah by crucifying him, they didn't really kill him, they didn't really crucify him- meaning to kill someone by crucifixion, because Allah raised him up. So, Quran is saying that- you think you don't have to believe in Jesus because you killed him? You didn't really kill him because Allah raised him up. What does it was made to appear to them mean [Q 4:157]? Does it mean that Allah took another person and miraculously disguised him to make him look like Jesus so that people thought they were crucifying Jesus even though they were crucifying someone else? That's the traditional view. But that's not what the verse actually says. Could it simply mean that they thought they had exposed Jesus by killing him, but that it only appeared to them that way because Allah refuted them by raising him from the dead? So, just by examining the surrounding context, we can see why some Muslims have interpreted this verse differently. However, there are more challenges to the traditional Muslim explanation in other parts of the Quran. In **Surah 19:33** Jesus is speaking miraculously as a baby and he says:
"So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"!

Notice the pattern- the day I was born, the day that I die, the day that I shall be raised up. Birth, death, resurrection. What happened to Jesus in **Surar 4 verse 158**?- God raised him up unto himself:
Nay, God raised him up unto Himself; and God is Exalted in Power, Wise.

According To Jesus in the Quran 19:33, what was supposed to happen to him before he was raised? He was supposed to die. So if Jesus was raised in 4:158 why would Muslims say that he didn't die in 4:157? Are they saying that Jesus was wrong in 19:33? Or are they saying that Jesus was a false prophet? The point here is that Islamic baby Jesus described a simple pattern- he was born, he would die, and he would be raised.

Muslims present a much more complicated pattern. They say he was born, then he was raised without dying and one day he will be lowered back to earth, then he will die then he will be raised again. That doesn't sound anything like what Jesus said in 19:33, and it doesn't sound anything like what Allah says in **Surah 3:55** where Allah speaks to Jesus during his ministry and tells him what's about to happen:
Behold! God said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute.

What a ridiculous translation Yusuf Ali translates this as 'I will take thee and raise thee to myself'. 'I will take thee' the Arabic here is 'mutawaffika'. Most Muslim translators do what Yusuf Ali did. They translate this as 'I will take you' or 'I will gather you'. But that's just not what 'mutawaffika' means. Surah 3:55 doesn't say that Allah will take Jesus away without Jesus dying. It says that Allah will cause Jesus to die. The kind of taking that Allah says he's about to do is taking away a person's soul. This usually refers to causing death. Islam also teaches that when a person goes to sleep Allah takes away his soul, but then returns it when he wakes up (Quran 39:42). So when the context is something about going to bed Allah taking away your soul can refer to to Allah causing you to fall asleep. But when there's nothing about going to bed in context taking your soul means taking your soul from your body and causing you to die. Most Orthodox Muslims mistranslated 3:55 because they know it contradicts their interpretation of 4:157 'they killed him not nor crucified him'. So they decide based on 4:157 that Jesus never died. Then they go to 3:55 where Allah says I will cause you to die and they have to mistranslate it as I will take you or I will gather you. But look at three translations from non-orthodox Muslims. In the Sher Ali translation Allah says "O Jesus I will cause thee to die a natural death and will raise thee to Myself" and the Khalifa translation "O Jesus, I am terminating your life, raising you to Me" and the Muhammad Assad translation says "O Jesus! Verily, I shall cause thee to die, and shall exalt thee unto Me". What about non-Muslim translations? Here's the Palmer translation "O Jesus! I will make Thee die and take Thee up again to me" and the Rodwell translation "O Jesus! verily I will cause thee to die, and will take thee up to myself" and the Sale translation "O Jesus, verily I will cause thee to die, and I will take thee up unto me".

Are you seeing a pattern from translators who aren't deliberately mistranslating this verse to avoid contradicting their interpretation of 4:157? Everyone seems to understand that it means Allah is going to cause Jesus to die. You can look up Surah 3:55 on a Quran site that has Arabic, translate it with translator or research on each Arabic word. Why do non-orthodox Muslims, non-muslims, and even AI translate 3:55 as Allah telling Jesus that he's going to cause him to die? Because that's what the verse says. But again most Muslim translators won't translate 3:55 accurately because they think to themselves- Surah 4:157 clearly says that Jesus wasn't killed and wasn't crucified, so Jesus never died- therefore Surah 3:55 obviously can't be saying that Jesus died; we have to come up with a different translation. They start with their interpretation of 4:157 ‘they didn't kill him nor did they crucify him’ and they use that interpretation to reinterpret 3:55 ‘Allah will cause Jesus to die and raise him’. But notice they could do the exact opposite, they could say well in 3:55 Allah clearly said he was going to cause Jesus to die so we should probably rethink our interpretation of 4:157- maybe it isn't saying that Jesus never died. To be clear 4:157 “they killed him not nor crucified him” if you read it completely on its own, it does sound like it's denying Jesus death. Just as in 3:55 I shall cause thee to die if you read it completely on its own it sounds like it's affirming Jesus’ death. Assuming you want to avoid a contradiction you have to reinterpret one of these verses. Now when you're in this position- when you have two verses that seem to be saying opposite things, and you have to reinterpret one of them you should ask yourself what other reasons do I have for interpreting verse such and such this way or that way. Is there other evidence to go on? Are there other considerations that could tip the balance in one direction or the other? 3:55 ‘O Jesus verily I shall cause thee to die’ sounds like it's saying that Jesus was about to die. What reason reasons do we have for reinterpreting this and concluding that it's not affirming Jesus’ death? There's only one reason- the traditional Muslim interpretation of 4:157 ‘they killed him not nor did they crucify him’. That's the only reason to reinterpret 3:55, there are no other reasons. Let's ask the same question about 4:157. 4:157 sounds like it's saying that Jesus wasn't killed and wasn't crucified. What reasons do we have for reinterpreting this and concluding that it's not denying Jesus' death? Here we have all kinds of reasons for reinterpreting this. We have already seen that in context 4:157 isn't a response to Christian beliefs about Jesus' death. It's a response to a Jewish claim that Jesus’ death had exposed him as a false Messiah. We've seen that in 3:55 Allah says he's going to cause

Jesus to die. Many people would say that Surah 5 verse 117 also affirms Jesus' death. We've seen that 19:33 suggests that Jesus would be born, then die, then be raised, which doesn't fit well with the standard Muslim interpretation of 4:157. We have also seen four theological problems with the standard Muslim interpretation of 4:157-

1/ Substitution theory: portrays Allah as a cosmic trickster (al-Makir) who starts false religions for no reason and corrupts the teachings of all of his own prophets

2/ The traditional Muslim view portrays Jesus as a total failure- who spent years preaching but couldn't win a single lasting convert

3/ The Quran claims that Allah aided the true followers of Jesus until they became uppermost over those who rejected Jesus. We know that the followers of Jesus who became uppermost definitely believed in his death by crucifixion

4/ The Quran affirms the inspiration preservation and authority of Christian scriptures that Clearly indisputably say that Jesus died by crucifixion (later chapters will describe it in detail)

So we have some very good reasons to reinterpret Sura 4 verse 157. But we can go even further. I'll give you two possibilities straight from the Quran. Suppose right before we read Surah 4:157 we read **Surah 3 verse 169:**

Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance in the presence of their Lord;

If someone dies for Allah don't think of him as dead because he's alive, he's in the presence of Allah. So let's say you are a Muslim and your friend Abul goes out to fight the infidel and the infidel kills him then the infidel comes to you and says 'haha we killed Abul, we shot him with a bunch of arrows and now he's dead'. As a Muslim how are you supposed to respond according to Sura 3 verse 169? When someone says Abul is dead because we killed him, you're supposed to reply- 'No he isn't and no you didn't. Abul is alive and safe with Allah'.

Suppose you absorb what Allah says in **3:169** :

Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance in the presence of their Lord;

Then you read **4:157-158** [third brackets [ ] are used in this verse for clarity for this article's context]:

That they said (in boast), [they here are a group of Jews] "We killed Christ

Jesus the son of Mary, the Apostle of God";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge but only conjecture to follow, for of a surety they killed him not:- Nay, God raised him up unto Himself; and God is Exalted in Power Wise.

If you read 4:157-158 right after reading 3:169 would you conclude that the only possible interpretation of 4:157 is that Allah miraculously disguised some other person and made this other person look like Jesus and had this other person die in Jesus' place? No. Because there's a much, much simpler interpretation based on what Allah says in three 3:169. It makes perfect sense to interpret 4:157-158 as Allah saying it may have appeared to this group of Jews as if they killed Jesus. It may have appeared to them as if they crucified Jesus, but Jesus is alive and safe with Allah. Allah raised him up. So they didn't really do what they thought they did. Much simpler.
Here's the other possibility:
Suppose right before you read Surah 4:157 you read **Surah 8 verse 17**. This is about the Battle of Badar. Muslims were outnumbered, but they defeated the Meccans. At one point Muhammad threw a handful of dust at the Meccans. After the battle, some of the Muslims were boasting about killing the infidel. Look at what Allah says to them:
It is not ye who slew them; it was God: when thou threwest (a handful of dust), it was not thy act, but God's: in order that He might test the Believers by a gracious trial from Himself: for God is He Who heareth and knoweth (all things).

Yusuf Ali translation here is a bit awkwardly worded. Let's read the Hilali Khan translation:
You killed them not, but Allah killed them. And you (Muhammad SAW) threw not when you did throw but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower.

Picture this Muhammad and his companions are outnumbered, but they defeat the Meccans. Muhammad's companions start boasting: look at all the unbelievers we killed. And then Allah reveals- you didn't kill them, I did. Muhammad didn't throw that dust, I did. It may have appeared to you as if you were doing these things, but you were all mere instruments in my hand. I used you to accomplish my goals. So stop boasting. You didn't do

these things I did these things through you'. It's a little strange to think that way about a battle, but that's exactly how Allah commands Muslims to think about their battles. You run out into battle to fight the kufar. You kill five of the kufar. You run back and say I killed five kufar, and Allah says no you didn't, you didn't kill them, you didn't stab them, with your sword, you didn't shoot them with your bow, you didn't do any of that. It appeared to you that way. But in reality, I was the one who was doing it. I was accomplishing my purposes through you. Suppose you read that and you get your mind around what Allah is saying in 8:17- when you do certain things you're not really doing them. And then you read **4:157-158** [third brackets [ ] are used in this verse for clarity for this article's context]: *That they said (in boast), [they here are a group of Jews] "We killed Christ Jesus the son of Mary, the Apostle of God";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge but only conjecture to follow, for of a surety they killed him not:- Nay, God raised him up unto Himself; and God is Exalted in Power Wise.*

If you read 4:157-158 after reading 8:17 are you going to think that this is Allah declaring- no you didn't kill Jesus, you didn't crucify him. You only think you did because I took another person and I miraculously changed his appearance to make him look like Jesus and it was this other person that you crucified. Is that how you would interpret this verse? Or would you go with the much simpler interpretation- you think you killed Jesus? You think you crucified Jesus? You didn't do anything to Jesus that I didn't want to happen. You didn't cause Jesus to die I caused Jesus to die. What did Allah say in **3:55**? Allah said to Jesus during Jesus' earthly ministry:
"O Jesus! verily I will call cause thee to die, and will take thee up to myself

Who's really causing Jesus to die according to Allah? Are the Jews causing Jesus to die?- No. Are the Romans causing Jesus to die? No. Who's causing Jesus to die?- Allah. So, if Allah told Jesus- Jesus I'm going to cause you to die then I'm going to raise you up. If some Jews talking to Muhammad say- why should we believe in Jesus when we killed him? How should Allah respond? He should respond by saying- 'you may think you killed Jesus it may have appeared to you that you exposed him as a false Messiah. But in reality this was all part of my plan, this was something I was doing. I told Jesus this was going to happen. I told him I was going to cause him to die, and I completely proved him by raising him.' That's

exactly what Allah sounds like he's saying in 4:157-158, if we read the passage after reading 8:17 ‘you killed them not but Allah killed them’. So putting all of this together there is one Quran verse that sounds like it's saying Jesus didn't die. There are other Quran verses that sound like they're saying Jesus did die. Most Muslim Scholars over the centuries have decided to stick with their interpretation of the one verse that sounds like it's saying Jesus didn't die. They use their interpretation of that one verse to reinterpret other Quran verses to reject the consensus of historians and to accuse Allah of deceiving billions of people undermining the work of his own prophet, corrupting his own revelation and helping the wrong group become uppermost and starting the world's largest false religion Christianity. We've got two main hypotheses here:

1/ Jesus died by crucifixion

2/ Allah tricked people into believing that Jesus died by crucifixion

If we were to put all of the evidence and all of the different considerations that favor one hypothesis over the other into a balance one side basically drops to the floor. The hypothesis that Jesus died by crucifixion is massively stronger than the hypothesis that Allah tricked people into believing that Jesus died by crucifixion and explained his tricking 600 years later. And yet you can put all of this information and much more in front of the average Muslim and ask him did Jesus die? He'll reply with complete confidence no Jesus didn't die, it says right there in Surah 4 verse 157: “they killed him not nor crucified him”. The amazing thing about this is that Muslims are quite happy to reinterpret just about any other verse in the Quran. We ask what does Allah mean when he says that Christians and Jews have no ground to stand upon unless we stand fast by the Torah and the Gospel [Q-5:68]. They say- oh he means that the Torah and the Gospel have been corrupted, so everyone just needs to go to the Quran. Apparently, it's quite common for Allah to sound like he's saying one thing even though he's actually saying something completely different. The only exception is 4:157. There Allah means exactly what he sounds like he means, even though the context and other Quran verses and history and theology give us a lot of very good reasons to think that Allah means something different. So why are most Muslims obsessed with substitution theory? Because they've been conditioned to always go along with whatever their Imams say. And their Imams don't want to admit that Jesus died and rose from the dead. Because, believing in Jesus' death and resurrection might bring Muslims a little too close to Christianity. They can't allow that. So, they just keep propagating substitution theory. They keep

ignoring the context, they keep ignoring other Quran verses, they keep rejecting history, they keep rejecting scholarship. But that raises an important final question for Muslims- is Islam the religion of submission to Allah's Quran or is it the religion of submission to your Imams? If Islam is the religion of submission to Allah now would be a really good time to take a closer look at what Allah says- so that you don't falsely accuse Him of saying things that He didn't say. Let's start by reading the following 3 chapters.

Quranic View of Jesus, Unity & Creation

!!!Carefully read and analyze with the interlinear Quran word by word, root by root from online for this chapter. Must judge each of the Arabic word with roots. This is your tusk to check from your own Quran who Jesus is. Don't trust any website, do research on each Arabic word & root.

Jesus in Islam:

- **The Spirit's Dialogue with Mary (Quran 19:17-21)**

- The spirit speaks to Mary as if it represents Allah, taking human form from within Allah.
- The spirit states that Jesus was created as an exemplary figure and a favor from Allah for humanity.
- Jesus is referred to as *Ruhullah* (روح الله), meaning "spirit of Allah."
- There is no explicit mention in the Quran that *Ruhul Qudus* (روح القدس) is Jibril or an angel.
- Even the idea of Jibril being an angel cannot be directly proven from the Quran.
- Quran 66:4 implies a distinction between angels and Jibril.

- **Jibril's Role in the Quran**

- Verses such as Quran 2:97-98 and 66:4 do not explicitly state that Jibril is an angel.
- *Ruhul Qudus* directly refers to Jesus, as *Al-Quddus* (القدوس) is a name of Allah, meaning "The Most Holy."

- **Ruhul Qudus and Revelation**

- Quran 16:98-102 mentions *Ruhul Qudus* as the entity that sent verses to the Prophet.
- The Prophet mentioned here may or may not be Muhammad, as the Quran often presents events without strict chronological order.
- For example, in Quran 7:102-104 and 17:1-2:
    - Muhammad's name is not mentioned in 17:1, but Moses is mentioned in 17:2.
- Quran 62:1 emphasizes Allah's name, *Al-Quddus.*

- The meaning of *Ruhul Qudus* could then be interpreted as "a spirit from Al-Quddus/Allah."
- In Quran 16:102, the Quranic verses were sent through *Ruhul Qudus,* but Muhammad is not named explicitly.
- This raises the possibility that the term *Quran* in 16:98 may also refer to revelations given to other prophets.

- **Distinction Between Ruh and Angels**

- Quran 58:22 uses the term *Ruhin* (روح), distinct from *Ruh* (روح).
- *Ruhin* is interpreted as energy accumulated through the possession of faith.
- Quran 78:38 describes the spirit and angels standing in line, further implying a distinction.
- Quran 97:4 notes that angels and the spirit descend, again distinguishing between them.
- Thus, Jibril and angels differ, as do *Ruh* and angels, per the limited knowledge mentioned in Quran 17:85.

- **God’s Breath and the Spirit's Role**

- God entered *Ruh* into Adam and Mary through His breath.
- The spirit appears in human form and speaks Allah's word, but there is no evidence identifying this spirit as Gabriel.
- Jibril is described as the power of Allah, but angelic terms are not used with Jibril.

- **Revelation from Behind a Veil**

- Quran 42:51 emphasizes that Allah sends revelations from behind a veil, further underscoring His transcendence.

- **Jesus and the Holy Spirit**

- Quran 4:171 describes Jesus as the "spirit of Allah."
- Quran 66:12 mentions that Maryam was given the spirit (*Ruh*) of Allah.
- Quran 2:87 and 2:253 state that Moses and Jesus were given miracles:
    - Moses received a Book, and Jesus was given the Holy Spirit.
- *Ruh* originates from *Al-Quddus* (Allah).

- **Jesus as the Word of Allah**

- Quran 4:171, 3:39, and 19:34 describe Jesus as the "word of Allah," further highlighting his divine association.

Translation of **Qur'an 9:31** based on the Arabic structure and grammar:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ ۖ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا ۖ لَّا إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

Grammatical, word-for-word rendering:

- **اتَّخَذُوا** – *They took/adopted*
- **أَحْبَارَهُمْ** – *their scholars (ḥibr: learned men),*
- **وَرُهْبَانَهُمْ** – *and their monks,*
- **أَرْبَابًا** – *as lords*
- **مِّن دُونِ اللَّهِ** – *besides/in place of Allah,*
- **وَالْمَسِيحَ ابْنَ مَرْيَمَ** – *and the Messiah, son of Mary,*
- **وَمَا أُمِرُوا** – *and they were not commanded*
- **إِلَّا لِيَعْبُدُوا** – *except to worship*
- **إِلَٰهًا وَاحِدًا** – *one God;*
- **لَا إِلَٰهَ إِلَّا هُوَ** – *there is no deity except Him.*
- **سُبْحَانَهُ** – *Glory be to Him*
- **عَمَّا يُشْرِكُونَ** – *above what they associate (with Him).*

Literal flow translation preserving Arabic grammar:

> They took their scholars and their monks as Lords besides Allah, and the Messiah, son of Mary. And they were not commanded except to worship one God—there is no deity except Him. Exalted is He above what they associate (with Him).

■Qur'an 31:34 — Allah has exclusive knowledge of the Hour

Arabic:

إِنَّ ٱللَّهَ عِنـــــــــدَهُۥ عِلْـــــــــمُ ٱلسَّـــــــــاعَةِ

Transliteration:

Inna Allāha ʿindahu ʿilmu as-sāʿah

Literal translation:

"Indeed, Allah—*with Him alone* is the knowledge of the Hour."

This verse is part of a list of five exclusive domains of divine knowledge (known in Islamic tradition as **"Mafātīḥ al-Ghayb"**—the keys to the unseen), including

when rain will fall, what is in the womb, what one will earn tomorrow, and where one will die.

Qur’an 43:61 — Jesus is the knowledge of the Hour

■**Arabic:**
وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ

■**1. وَإِنَّهُۥ (wa-innahu)**

- **وَ** (*wa*) – "And"
    - This is a conjunction that connects this verse with the previous one, maintaining the flow of thought in the passage.
- **إِنَّهُۥ (inna-hu)** – "Indeed, he (is)"
    - **إِنَّ (inna)** is a particle of emphasis that is used to affirm what follows.
    - **هُ (hu)** is a pronoun referring to **ʿĪsā (Jesus)**, confirming that it is **he** who is being discussed.

■**2. لَعِلْمٌ (la-ʿilmun)**

- **لَ (la)** – "Certainly, truly"
    - This **"la"** is used for emphasis, stressing the certainty of the statement.
- **عِلْمٌ (ʿilmun)** – "knowledge"
    - This is the noun for "knowledge," derived from **ʿilm**, meaning understanding, awareness, or enlightenment.

However, in this context, **ʿilmun** does not mean Jesus possesses the *actual* knowledge of the Hour, but rather that he is a **sign** or **indication** of the Hour. In many classical interpretations, it is understood as **a marker of the nearness of the Hour** rather than literal "knowledge" of the exact timing.

■**3. لِّلسَّاعَةِ (li-s-sāʿah)**

- **لِـ (li)** – "for" or "of"

- This preposition indicates **purpose** or **relation**—here, it connects Jesus to the Hour, explaining what he is a knowledge or sign of.

- **السَّاعَةِ (as-sāʿah)** – "the Hour"
  - **السَّاعَة** (*as-sāʿah*) refers to the **Day of Judgment** or the **final hour** in Islamic eschatology.
  - This is a specific reference to the apocalyptic event known as **Yawm al-Qiyāmah** (the Day of Resurrection), which is a major theme in the Qur'an and Hadith.

■**Full phrase translation:**

"And indeed, he (Jesus) is the knowledge of the Hour."

■**Context of Qur'an 43:59-61:**

The verses around **Qur'an 43:61** help establish that the subject is indeed **ʿĪsā (Jesus)**:

1. **Qur'an 43:57** (before 43:61) speaks about **Jesus' miraculous birth** and his divine nature in relation to his mission on Earth:
   - **Translation:** *And when the son of Mary is cited as an example, immediately your people [mockingly] laugh.*
2. **Qur'an 43:58**: Further speaks about the reaction of those who reject him.
   - This sets the context for the discussion on **ʿĪsā**, as he is the one being referred to throughout these verses.
3. **Qur'an 43:59**: Allah declares the reality of Jesus' mission and his role:
   - **Translation:** *The Messiah (ʿĪsā) is not but a messenger...*
   - This explicitly names **ʿĪsā** as **al-Masīḥ** (the Messiah), leaving no ambiguity about the subject being Jesus.

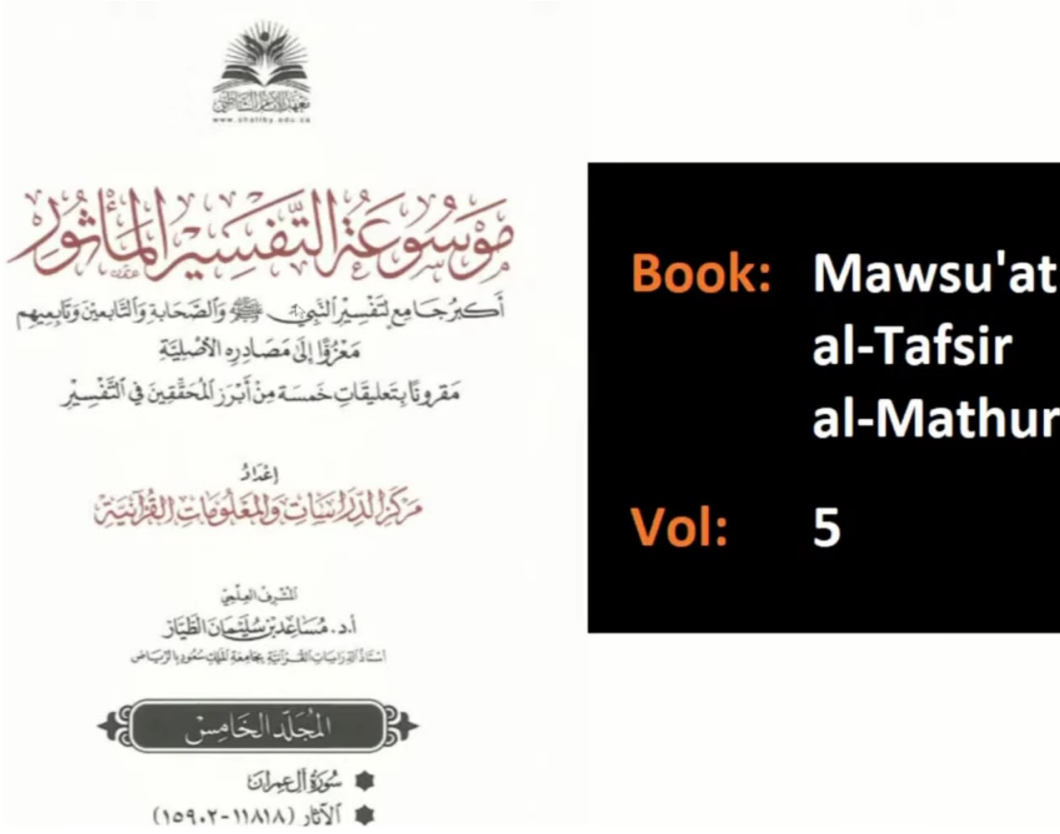
Arabic (Surah Āl ʿImrān 3:45):

إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِي ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ

Full Literal Translation:

“[Remember] when the angels said, ‘O Mary, indeed Allah gives you glad tidings of a Word from Him, whose name is the Messiah, ʿĪsā (Jesus), son of Mary—eminent in this world and the Hereafter and among those brought near [to Allah].’”

Let’s realize what it means by Messiah from a book:



﴿ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ﴾

١٢٩١٢ ـ عن عبد الله بن عباس ـ من طريق عكرمة ـ قال: لم يكن مِن الأنبياء مَن له اسمان إلَّا عيسى، ومحمد ﷺ[١]. (٣/٥٤٧)

١٢٩١٣ ـ عن عبد الله بن عباس، قال: سُمِّي مَسيحًا لأنَّه ما مَسَحَ ذا عاهَةٍ إلا بَرِئَ[٢][١١٩٩]. (ز)

١٢٩١٤ ـ عن إبراهيم النَّخَعِيِّ ـ من طريق منصور ـ قال: ﴿ٱلْمَسِيحُ﴾: الصِّدِّيقُ[٣][١٢٠٠]. (٣/٥٤٧)

١٢٩١٥ ـ عن إبراهيم النَّخَعِيِّ ـ من طريق منصور ـ مثله، أي: مُسِحَ بالبركة[٤]. (ز)

١٢٩١٦ ـ عن الحسن البصري، في قوله: ﴿ٱسْمُهُ ٱلْمَسِيحُ﴾: أي: مُسِحَ بالبركة[٥]. (ز)

١٢٩١٧ ـ عن أبي عمرو بن العلاء، أنَّه قال: ﴿ٱلْمَسِيحُ﴾: المَلِكُ[٦]. (ز)

==من الله، وخَبَرٌ مِن عنده. ولم ينسبه لأحد. **وثانيها**: أنَّ الكلمة التي قالها الله هي: كن. **وثالثها**: أنَّ الكلمة ... بما شاء من الأسماء.

The Messiah is "Al-Malik" (The King)

ورَجَّح **ابنُ جرير** ال... ﴿ٱسْمُهُ ٱلْمَسِيحُ﴾. فذكَّر، ولم يقل: اسمها. فيؤنث، والكلمة مؤنثة؛ لأنَّ الكلمة غير مقصود بها

■ 📖 **1. Surah Al-Hashr (59:23)**

Arabic:
هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ...

Transliteration:
Huwa Allāhu alladhī lā ilāha illā huwa, al-Malik, al-Quddūs, as-Salām...

Translation:
"He is Allah, there is no deity except Him—the King, the Holy, the Peace..."

✅ **"Al-Malik"** – The Sovereign, the King – is one of the **Names of Allah** mentioned here directly.

■ 📖 **2. Surah Al-Jumuʿah (62:1)**

Arabic:
يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

Transliteration:
Yusabbiḥu lillāhi mā fī as-samāwāti wa-mā fī al-arḍi al-Maliki al-Quddūsi al-ʿAzīzi al-Ḥakīm

Translation:
"Whatever is in the heavens and the earth glorifies Allah—the King, the Holy, the Almighty, the Wise."

✅ Again, **"al-Malik"** (the King) is clearly used here.

■ 📖 **3. Surah Al-Fātiḥah (1:4)**

Arabic:
مَٰلِكِ يَوْمِ ٱلدِّينِ

Transliteration:
Māliki yawmi ad-dīn

Translation:
"Master (or King) of the Day of Recompense"

💡 Some variant Qur'anic readings (qirāʾāt), like that of **Ḥafṣ ʿan ʿĀṣim**, read it as **"Mālik"** (Master), but others, like **Warsh**, read it as **"Malik"** (King). Both meanings apply and are accepted. So here, Allah is also the **"King of the Day of Judgment."**

■ 📖 **4. Surah An-Nās (114:2)**

Arabic:
مَلِكِ النَّاسِ

Transliteration:
Maliki-n-nās

Translation:
"The King of mankind"

✅ Here, Allah is described as **"King of all people"**, further affirming His ultimate sovereignty.

■Summary of Titles as "King" in the Qur'an:

Verse	Arabic Phrase	Title Used
59:23	ٱلْمَلِكُ	The King (one of Allah's names)
62:1	ٱلْمَلِكِ	The King
1:4	مَٰلِكِ / مَلِكِ	Master/King of the Day of Judgment
114:2	مَلِكِ ٱلنَّاسِ	King of mankind

Why is Jesus Christ Called the "Son of God"?

The term **"Son of God"** ascribed to Jesus Christ has deep theological, metaphorical, and spiritual implications rather than any physical connotation. This title reflects a profound relationship between Jesus and God, emphasizing His unique role in God's divine plan. To fully understand this, we must examine how terms like "Father" and "Son" are used metaphorically in human language and sacred scriptures.

■The Metaphorical Meaning of "Son of God"

In both the Bible and common language, terms like "Father" and "Son" are often used metaphorically to denote a close relationship, mentorship, or guidance. For instance:

- A person who follows the ways of God, guided by His Spirit, is called a "child of God."
- Conversely, someone influenced by evil is referred to as a "child of Satan."

This metaphorical usage is evident in the Bible:
"For if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God." (Romans 8:13-14, NRSVue)

Thus, the term "Son of God" reflects a spiritual kinship and obedience to God.

■Historical Context: The Jewish Nation as "Children of God"

In the Old Testament, the Jewish people were collectively called "children of God" when they remained obedient to His commandments. However, those who strayed from God's guidance were referred to as "children of the devil" (e.g., John 8:44).

The title "Son of God" carries no physical connotation. Instead, it emphasizes a spiritual relationship grounded in faith, obedience, and alignment with divine will. This broader understanding of divine sonship applies to anyone—Jew or Gentile—who sacrifices selfish desires, follows God's commandments, and nurtures a deep spiritual relationship with Him.

■Why is Jesus Christ Uniquely Referred to as the "Son of God"?

Jesus Christ holds the title of **"Son of God"** uniquely because of His unparalleled:

1. **Obedience to God**: Jesus lived in perfect harmony with God's will, free from sin.
2. **Reliance on God**: His unwavering faith exemplifies a complete surrender to divine guidance.
3. **Intimacy with God**: Jesus's relationship with God was profound, transcending human understanding.

These attributes set Jesus apart from others, as His life embodies the highest example of divine sonship. The title signifies His spiritual closeness to God, distinct from the general designation for believers.

■The Quran's Perspective on the "Son of God"

Differentiation Between Ibn and Walad

The Quran uses two Arabic terms for "son," which are crucial to understanding its perspective:

1. **ابْنِ (Ibn)**: This term often carries a metaphorical meaning, such as ابْنِ السَّبِيلِ (*Ibn al-Sabil*, "child of the road" or "traveler"). It aligns with the Hebrew *Ben* (בן) and the Greek *Huios* (υἱός) used in the Bible for "child of God."
2. **وَلَدً (Walad)**: This term refers to a physical offspring born through biological processes. It is never used to describe the relationship between God and Jesus in Islamic or Christian theology.

Quranic Verses Addressing the "Son of God"

The Quran explicitly denies the notion of God having a physical son (*Walad*):

- *"They say, 'The Most Merciful has taken a son (Walad).' Exalted is He! Rather, they are honored servants."* (Surah Al-Anbiya 21:26)

- *"If Allah had intended to take a son (Walad), He could have chosen from His creation whatever He willed. Exalted is He! He is Allah, the One, the Prevailing."* (Surah Az-Zumar 39:4)
- *"He has not taken a wife nor a son (Walad)."* (Surah Al-Jinn 72:3)

The Quran also critiques the distorted belief that God physically fathered a son:

- *"And [beware the Day] when Allah will say, 'O Jesus, son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?' He will say, 'Exalted are You! It was not for me to say that to which I have no right.'"* (Surah Al-Ma'idah 5:116)

These verses reject a specific misconception prevalent in certain Christian sects of the time, which claimed a triad of God, Mary, and Jesus as divine figures.

Harmonizing the Quran and the Gospel

The Quran's rejection is directed toward a physical interpretation of "Son of God," not its metaphorical or spiritual usage. This aligns with the Gospel, where the term "Son of God" is purely symbolic, emphasizing Jesus's spiritual relationship with God.

■Theological Implications of "Son of God"

Theologically, Jesus being the "Son of God" underscores His divine mission as the Messiah, a bridge between humanity and God. It reflects:

1. **Revelation of God's Love**: Jesus's life and teachings demonstrate God's love for humanity.
2. **Role as Mediator**: As the "Son of God," Jesus mediates between humanity and God, offering salvation.
3. **Invitation to Relationship**: The title invites all believers to emulate Jesus's obedience and establish a closer relationship with God.

■Misunderstandings and Clarifications

The title "Son of God" has often been misunderstood, particularly in interfaith contexts. Misinterpretations arise when:

1. The term is taken literally, implying a biological relationship.
2. Jesus's divine role is confused with polytheistic concepts of gods having offspring.

Both Christianity and Islam reject any notion of God engaging in physical processes. Instead, the Gospel's spiritual metaphor and the Quran's critique of physical interpretations align in rejecting such false notions.

■Conclusion

The title **"Son of God"** for Jesus Christ is a metaphorical expression that highlights His unique spiritual relationship with God. It conveys obedience, intimacy, and alignment with divine will, free from physical implications. The Quran and the Gospel, when correctly understood, complement each other in emphasizing the spiritual and metaphorical nature of this title.

This understanding fosters a deeper appreciation of Jesus's role as a bridge between humanity and God and invites all believers to seek a closer, spiritual connection with the Divine.

Many that have carefully read the Quran know that it nowhere condemns the historic understanding of the doctrine of the Blessed and Holy Unity. Rather, it attacks (an) aberrant view(s) of Christianity that has/have never been held by mainstream Christians, especially during Muhammad's time. Here are the verses in question so that the readers can see for themselves that the Islamic scripture doesn't even come remotely close to condemning the actual beliefs of Christians:

> They are unbelievers who say, ***'God is the Messiah, Mary's son***.' For the Messiah said, 'Children of Israel, serve God, my Lord and your Lord. Verily whoso associates with God anything, God shall prohibit him entrance to Paradise, and his refuge shall be the Fire; and wrongdoers shall have no helpers.' They are unbelievers who say, ***'God is the Third of Three***. No god is there but One God. If they refrain not from what they say, there shall afflict those of them that disbelieve a painful chastisement. Will they not turn to God and pray His forgiveness? God is All-forgiving, All-compassionate. The Messiah, son of Mary, was only a Messenger; Messengers before him passed away; ***his mother was a just woman; they both ate food***. Behold, how We make clear the signs to them; then behold, how they perverted are! S. 5:72-75 Arberry

The fact that Mary is mentioned along with her glorious Son as eating food within the same context where the issue of God being the Third of Three is mentioned, clearly indicates that Muhammad and/or the

Quran's author(s) erroneously assumed that Christians actually worshiped Allah, Mary, and Jesus as three gods. The following passage from this same surah further confirms this point:

> And when God said, 'O Jesus son of Mary, didst thou say unto men, "***Take me and my mother as gods, apart from God"?***' He said, 'To Thee be glory! It is not mine to say what I have no right to. If I indeed said it, Thou knowest it, knowing what is within my soul, and I know not what is within Thy soul; Thou knowest the things unseen. S. 5:116 Arberry

It is therefore obvious that the Quran is attacking a belief in three gods consisting of Allah, Christ and his blessed mother. As the late Islamic scholar E. M. Wherry noted in his commentary on the Quran:

> *Say not... three*, "**Namely, God, Jesus, Mary**. For the Eastern writers mention a sect of Christians which held the Trinity to be composed of those three; **but it is allowed that this heresy has been long since extinct** (*Elmacin*, p. 227). The passage, however, is equally levelled against the Holy Trinity, according to the doctrine of the orthodox Christians, who, as Al Baidhawi acknowledges, believe the divine nature to consist of three persons, the Father, the Son, and the Holy Ghost; by the Father, understanding God's essence; by the Son, his knowledge; and by the Holy Ghost, his life." - *Sale*.
>
> See also *Prelim. Disc.*, p. 64.
>
> **The commentators Baidhawi, Jalaluddin, and Yahya agree in interpreting the three to mean "God, Jesus, and Mary," in the relation of Father, Mother, and Son. This misrepresentation of the Scripture doctrine again stamps the Qur'an as a fabrication, and furnishes the evidence of its being such on the ground of its own claims**. The history of the Church, as well as the Bible, proves the statement of the text, as interpreted by authoritative commentators, to be false; for even granting that some obscure Christian sect did hold such a doctrine of the Trinity (of which statement we have yet to learn the truth), **yet the spirit of Muhammad's inspiration represents it as the faith of the Christians generally**. In almost every case where the Qur'an refers to the Christian faith, it is to inveigh against the idea

that God has a son. See chap. ix. 31, xix. 31, xliii. 59. (Wherry, *A comprehensive commentary on the Qurán: comprising Sale's translation and preliminary discourse, with additional notes and emendations; together with a complete index to the text, preliminary discourse and notes*, **Volume 2**, pp. 116-117; bold emphasis ours)

Wherry wasn't the only scholar to note Muhammad's blunders concerning core essential Christian doctrines:

Mistakes About the Trinity

The Quran contains many errors about what Christians believe and practice. One of the most significant is that the Quran misrepresents the Christian doctrine of the Trinity.

Muhammad mistakenly thought that Christians worshiped three gods: the Father, the Mother (Mary), and the Son (Jesus), (Sura 5:73–75, 116).[25]

As Richard Bell pointed out:

[Muhammad] never understood the doctrine of the Trinity.[26]

Encyclopedia Britannica states:

[There are] mistaken concepts of the Trinity in the Quran.[27]

Yusuf Ali's translation of the Quran tries to avoid this error by deliberately mistranslating Sura 5:73.

The Arabic text condemns those who say that "Allah is the third of three," that is to say Allah is only one of three gods! Both Arberry and Pickthall translate this correctly.

Ali mistranslates Sura 5:73 to read:

They do blaspheme who say: God is one of three in a Trinity.

The words "in a Trinity" are not in the Arabic text. Ali puts it in his translation in an attempt to avoid the rather obvious error that Christians believe in three gods.

In reality, Christians believe only in one God who is in three persons: the Father, the Son, and the Holy Spirit. They do not believe that Mary is a part of the Trinity.

Even the Concise Dictionary of Islam admits:

In some cases the "material" which forms the substance of Quranic narrative, details of the creeds of Christianity and Judaism for example, does not correspond to those religion's own understanding of their beliefs. This could be said, for example, of the notion of the Trinity found in the Quran, the story of Satan's refusal to bow down to Adam, the Docetist view of the crucifixion, all of which can be traced to the dogmas of Gnostic sects, which are heretical in relationship to orthodox Christianity and Judaism. The Trinity "seen" in the Quran is not the Trinity of the Apostles Creed, or of the Nicene Creed.[28]

The Quran is so clearly erroneous at this point that Muslims such as Yusuf Ali must mistranslate the Quran to get away from it!

Mistakes About the "Son" Of God

The Quran also makes the mistake of saying that Christians believe Jesus is the "Son" of God in the sense that God the "Father" has a male body and had sexual intercourse with Mary.

In Muhammad's mind, to say that God had a son was to blaspheme because it meant that God had sex with a woman (Suras 2:116; 6:100, 101; 10:68; 16:57; 19:35; 23:91; 37:149, 157; 43:16-19).

Christians believe that Mary was a virgin when Jesus was conceived in her by the Holy Spirit (Luke 1:35).

Thus Jesus is the "Son" of God, but not in the sexual sense that Muhammad understood. God the "Father" is not a man and hence does not have a male body and has not had sex with anyone. The Quran is 100 percent wrong on this issue.

[25] Concise Dictionary of Islam, pp. 229ff.; H Becker, Christianity and Islam, pp. 21ff.

[26] Richard Bell, Introduction to the Quran, p. 141.

[27] Encyclopedia Britannica, 12:708.

[28] Concise Dictionary of Islam, pp. 229–230. (Dr. Robert A. Morey, *The Islamic Invasion: Confronting the World's Fastest Religion* [Published by Christian Scholars Press, Revised 1992], Part Five: The Sacred Book of Islam, Ten: A Scientific Examination of the Quran, pp. 175-177; underline emphasis ours)

This is even acknowledged by those who seek to defend the Muslim scripture's gross misrepresentation of orthodox Christian beliefs. Take, for instance, the following comments by Sydney Griffith as he attempts to defend the Quran's erroneous description of the Trinity and the Deity of Christ:

> "Rhetorically speaking, the two identical phrases at the beginning of the two successive verses, 'They have disbelieved who say,' are clearly critical of the following quotations attributed to those who say, 'God is the Messiah, Mary's son,' (vs. 72) and those who say, ''God is one of three' (vs.73). **But the quotations, while clearly meaning to censure Christian belief, do not in fact quote actual Christian usage of the era. Rather, the Christians in the Qur'an's milieu would have said, 'the Messiah is God, the Son of God', and they would also have said, 'the Treble One, the One of Three, is God'. But for reasons of orthodoxy they would NEVER HAVE SAID that God is Jesus; rather, they would have said Jesus is God**. It seems clear, therefore, that here the Qur'an, aware of actual Christian usage, has for its own rhetorical polemical reasons, **reversed the customary Christian order of words in these formulaic phrases** in order the more effectively to highlight what it considers wrong about Christian faith in Jesus, and to criticize what it regards as the objectionable Christian doctrine that God has a Son and that He is the Messiah, Jesus of Nazareth. The Quran consistently and persistently teaches in varying phrases that God has no offspring; e.g., 'How would He have offspring, not having a female consort' (VI *al-An'am* 101). 'It is not for God to take a child; Glory be to Him, when He determines a matter He but says to it, 'Be', and it comes to be'

(XIX *Maryam* 35). ‘God is one.… He has not begotten, nor is He begotten’ (CXII *al-Ikhlas* 1-3).

“**The historically troublesome term for commentators both ancient and modern in the passage quoted above from *surat al-Ma'idah* 73 is the phrase *thalith thalathatin*, 'one of three', sometimes translated as 'third of three'**. Scholars have not heretofore recognized it as reflecting an epithet of Jesus the Messiah, common in mainstream Christian Syriac homiletic texts in the adjectival form *tlithaya*, meaning, 'one of three', 'treble', 'trine', and referring to Jesus the Son of God as 'one of three' in the Trinity, and as typologically characterized by 'three' on account of having spent three hours on the cross and three days in the tomb, just as Jonah spent three days in the belly of the whale. Once the phrase is recognized as an Arabic rendering of the not uncommon Syriac epithet for Jesus the Messiah, the two verses quoted above (*surat al-Ma'idah* 72 and 73) can be seen to be affirming the same judgment about the infidelity of those who say, **in the Qur'an's polemically inspired rendering**, 'God is the Messiah, Mary's son,' or 'God is one of three.' At the same time it is clear once again that in the Quran's view it is the objectionable doctrine that Christians affirm as true about Jesus, namely that he is God and the Son of God, that leads them into the further objectionable affirmation that the one God is also spoken of in terms of three.” (*The Bible in Arabic: The Scriptures of the ‘People of the Book’ in the Language of Islam* [Princeton University Press, 2013], 33-34; bold and capital emphasis ours)

Had the author(s) and/or editor(s) of the Quran wanted to make sure that s/he/they was/were attacking the historic understanding of the Trinity, then all s/he/they needed to simply do was to employ words such as *jawhar wahid* (“one substance”) or *thalatha aqanim* (“three hypostases”). S/he/they could have used the expression, *Al-Aqanim Al-Thalatha* (lit. “the Hypostases the Three”), since this is what Christians during that time used in reference to the Trinity.

Hence, all the Quran needed to do was to say any of the following things if it really intended to condemn the orthodox view of the Blessed and most Holy Trinity:

> "They are unbelievers who say that Allah is one substance (*jawhar wahid*) in three hypostases (*thalatha aqanim*)."
>
> "They are unbelievers who say that Allah is three hypostases (*thalatha aqanim*)."
>
> "They are unbelievers who believe in the three hypostases (*Al-Aqanim Al-Thalatha*)."
>
> "Say not Three Hypostases (*Al-Aqanim Al-Thalatha*/*thalatha aqanim*)."

Better yet, the Islamic scripture could have simply put it in the following manner:

> "They are unbelievers who say that Allah is the Father, the Son and Holy Spirit."

Or:

> "They are unbelievers who say that the Father, the Son and Holy Spirit are one God."

Unfortunately for Muslims, we do not find such statements in the Quran. As such, Muslims must accept the fact that their respective scripture nowhere condemns belief in the actual Christian doctrine of the Trinity or the essential Deity of Christ.

It may surprise the readers to learn that, instead of opposing the historical Christian understanding of the Trinity, the Quran actually confirms it (at least a counterfeit form of it)! This is because it ascribes certain divine functions and qualities to both Jesus and the Holy Spirit, which invariably end up supporting the doctrine of the Trinity.

The Holy Spirit: The Divine Creator and Giver of life

To begin with, the Muslim scripture describes the Holy Spirit as possessing the ability to empower all true believers to fulfill the will of Allah.

For instance, we are told on three separate occasions that the Holy Spirit strengthened Jesus for the ministry that Allah sent him to accomplish:

We gave Moses the Book and followed him up with a succession of apostles; We gave Jesus the son of Mary Clear (Signs) ***and strengthened him with the holy spirit (wa'ayyadnahu bi'roohi al-qudusi)***. Is it that whenever there comes to you an apostle with what ye yourselves desire not, ye are puffed up with pride? - Some ye called impostors, and others ye slay! S. 2:87 Abdullah Yusuf Ali

Those apostles We endowed with gifts, some above others: To one of them God spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (Signs), ***and strengthened him with the holy spirit (wa'ayyadnahu bi'roohi al-qudusi)***. If God had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If God had so willed, they would not have fought each other; but God Fulfilleth His plan. S. 2:253 Y. Ali

Then will God say: "O Jesus the son of Mary! Recount My favour to thee and to thy mother. ***Behold! I strengthened thee with the holy spirit (ith ayyadtuka bi'roohi al-qudusi), so that thou didst speak to the people in childhood and in maturity***. Behold! I taught thee the Book and Wisdom, the Law and the Gospel and behold! ***thou makest out of clay (wa-ith TAKHLUQU mina al-teeni), as it were, the figure of a bird, by My leave, and thou breathest into it and it becometh a bird by My leave***, and thou healest those born blind, and the lepers, by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.' S. 5:110 Y. Ali

We will be discussing the Quran's recognition of Jesus' ability to create and give life a little later.

At this point the Muslim scripture is simply parroting the teaching of God's Word, the Holy Bible, that the Holy Spirit filled Christ with power to do good and to destroy the works of the Devil:

"Jesus, ***being filled with the Holy Spirit***, returned from the Jordan and was led by the Spirit into the wilderness… Jesus returned ***in***

the power of the Spirit to Galilee. And His fame went throughout the surrounding region. He taught in their synagogues, being glorified by everyone. He came to Nazareth, where He had been brought up. And as His custom was, He went to the synagogue on the Sabbath day. And He stood up to read. The scroll of the prophet Isaiah was handed to Him. When He had unrolled the scroll, He found the place where it was written: '***The Spirit of the Lord is upon Me***, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to preach the acceptable year of the Lord.' Then He rolled up the scroll, and He gave it back to the attendant, and sat down. The eyes of all those who were in the synagogue were fixed on Him. And He began to say to them, '***Today this Scripture is fulfilled in your hearing***.'" Luke 4:1, 14-21

"But when Jesus knew it, He withdrew from there. And great crowds followed Him, and He healed them all, and warned them that they should not make Him known, ***to fulfill what was spoken by Isaiah the prophet***, saying: 'Here is My Servant, whom I have chosen, ***My Beloved, in whom My soul is well pleased; <u>I will put My Spirit upon Him</u>***, and He will render judgment to the Gentiles. He shall not struggle nor cry out, nor will anyone hear His voice in the streets. A bruised reed He will not break, and a smoldering wick He will not quench, until He renders judgment unto victory; and in His name will the Gentiles trust.'… ***But if I cast out demons <u>by the Spirit of God</u>***, then the kingdom of God has come upon you." Matthew 12:15-21, 28

"The word which He sent to the children of Israel, preaching peace through Jesus Christ, ***who is Lord of all***, the word, which you know, that was proclaimed throughout all Judea, beginning from Galilee after the baptism which John preached: ***how God anointed Jesus of Nazareth <u>with the Holy Spirit</u> and with power***, who went about doing good and healing all who were oppressed by the devil, for God was with Him." Acts 10:36-38

The Quran also intimates that it is this same Holy Spirit who strengthens all the Muslims to remain faithful:

> Thou wilt not find any people who believe in God and the Last Day, loving those who resist God and His Apostle, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, ***and strengthened them with a spirit from Himself (wa'ayyadahum bi'roohin minhu)***. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (for ever). God will be well pleased with them, and they with Him. They are the Party of God. Truly it is the Party of God that will achieve Felicity. S. 58:22 Y. Ali

Now in order for the Holy Spirit to be able to simultaneously preserve all believers wherever they may be, he must possess all of God's omni-attributes.

In other words, this ability presupposes that the Spirit is omnipresent, omniscient and omnipotent, and therefore fully divine, facts that even Muslim scholars recognize. Note, for instance, what the late Abdullah Yusuf Ali wrote in his commentary to this passage:

> "… Cf. ii 87 and 253, where it is said that God strengthened the Prophet Jesus with the holy spirit. Here we learn that all good and righteous men are strengthened by God with the holy spirit. If anything, **the phrase used here is stronger, 'a spirit from Himself'**. Whenever any one offers his heart in faith and purity to God, God accepts it, engraves that faith on the seeker's heart, **and further fortifies him with the Divine Spirit, which we can no more define adequately than we can define in human language the nature of God**." (Ali, *The Meaning of the Holy Quran*, p. 1518, fn. 5365; bold emphasis ours)

Ali wasn't the only Muslim scholar to refer to the Spirit as an incomprehensible divine being. The late Ahmadiyya scholar and Quranic translator Maulana Muhammad Ali used the same description in his note to **Q. 15:29**:

> 29*a*. This shows that man is made complete when **the Divine spirit** is breathed into him. It should be noted that **the *Divine spirit*** (Ar. *ruh*) **does not mean here the *animal soul* in man**, but

the *Spirit of Allah*, that gives him perfection. (Bold and underline emphasis ours)

And here is what he wrote concerning **Q. 32:9**:

9*a*. This verse shows that the spirit of God is breathed into every man. This points to a mystical relation between human nature and Divine nature. **The word *ruh* does not here mean the animal soul**, because the animal soul is common to man and the animal kingdom. It is something that distinguishes man from the animal world. It is due to **the spirit Divine** that he rules creation and its due to **the same Divine spirit** in him that he receives a new life after death – a life which he lives in God and with God – the meeting with God or *liqa Allah*, as it is called in v. 10. (Bold and underline emphasis ours)

An examination of these texts will demonstrate why the maulana chose to identify the Spirit as being divine. According to these texts, Allah breathed his Spirit into Adam after having fashioned him from clay:

And when thy Lord said to the angels, 'See, I am creating a mortal of a clay of mud moulded. When I have shaped him, and breathed My spirit in him, fall you down, bowing before him!' S. 15:28-29 Arberry

It is obvious why Allah breathed his Spirit into Adam. It was the Spirit that animated Adam's body, thereby causing him to become a living being, and therefore shows that the Holy Spirit is both creator and life-giver. The following text brings out these points even more clearly:

And mention in the Book Mary when she withdrew from her people to an eastern place, and she took a veil apart from them; ***then We sent unto her Our Spirit that presented himself to her a man without fault***. She said, 'I take refuge in the All-merciful from thee! If thou fearest God … ***He said, 'I am but a messenger come from thy Lord, to give thee a boy most pure***. She said, 'How shall I have a son whom no mortal has touched, neither have I been unchaste?' He said, 'Even so thy Lord has said: "Easy is that for Me; and that We may appoint him a sign unto men and a mercy from Us; it is a thing decreed."' S. 19:16-21 Arberry

Here we see Allah's Spirit manifesting as a perfect looking man, and claiming to be a messenger sent from Mary's Lord who was sent to the give her a pure child. This not only shows that the Spirit creates and gives life, but it also reveals that he is a distinct divine Person from Allah who speaks and interacts with others. This next verse gives us an idea of how the Spirit gave Mary a holy offspring:

> And Mary, the daughter of Imran, ***who guarded her private parts, so We breathed into it of Our Spirit*** and she established as true the Words of her Lord and His Books and she had been among the ones who are morally obligated. S. 66:12 **Dr. Laleh Bakhtiar**

Allah breathed his Spirit into Mary's private parts for the obvious purpose of causing her to conceive the human nature and physical body of Jesus. As we just noted, in order for the Spirit to be able to miraculously impregnate a virgin he must necessarily be both creator and life-giver.

In light of the foregoing, could the Quran be any more explicit regarding the divine identify of the Holy Spirit?

Jesus: Allah's Word and Spirit made Flesh

Shockingly, the Quran identifies Jesus as the Word of Allah who came forth as a Spirit from him to Mary:

> When the angels said, 'Mary, God gives thee good tidings ***of a Word from Him whose name is Messiah, Jesus, son of Mary***; high honoured shall he be in this world and the next, near stationed to God. S. 3:45 Arberry

> O People of the Book! Go not beyond the limits in your way of life and say not about God but The Truth: ***That the Messiah, Jesus son of Mary, was a Messenger of God and HIS WORD that He CAST TO Mary and a Spirit from Him (wa'kalimatuhu al-qaha ila Maryama wa'roohun minhu)***. So believe in God and His Messengers. And say not: Three. To refrain yourselves *from it is* better for you. *There is* only One God. Glory be to Him that He have a son! To Him *belongs* whatever *is* in the heavens and whatever *is* in and on the earth and God sufficed as a Trustee. S. 4:171 **Dr. Laleh Bakhtiar**

This is the reason why Jesus is given the titles “the Word of Allah” (*Kalimatullah*) and “the Spirit of Allah” (*Ruhullah*) in Islamic tradition:

> “… They will go to 'Isa and say, 'O 'Isa! You are the Messenger of Allah **and His Word which He cast to Maryam and a spirit from Him**. You spoke to people while in the cradle. Intercede with your Lord on our behalf. Do you not see what we are suffering?' 'Isa will say, 'My Lord is angry today with such anger as has never existed before nor will again,' **AND HE DID NOT MENTION A SIN**. 'O my soul! My soul! My soul! Go to someone else. Go to Muhammad.' (Aisha Bewley, *The Sahih Collection of al-Bukhari*, **Chapter 68. Book of Tafsir**; bold, capital and underline emphasis ours)

And:

> Jami` at-Tirmidhi
>
> Chapters on Virtues
>
> Narrated Ibn 'Abbas:
>
> that a group of people from the Companions of the Messenger of Allah sat waiting for him. He said: "Then he came out, such that when he came close to them, he heard them talking, and he heard what they were saying. So some of them said: 'It's amazing that Allah, the Mighty and Sublime, has taken a Khalil (close friend) from His creation. He took Ibrahim as a Khalil.' And some of them said: 'That is not more amazing than speaking to Musa, He spoke to him with real speech.' And some said: *'And 'Eisa is THE WORD OF ALLAH and His Spirit*.' And some said: 'Adam was chosen by Allah.' So he came out upon them and said his Salam, and said: 'I have heard your words, and your amazement that Ibrahim is the Khalil of Allah, and he is such, and that Musa is the one spoken to by Allah, and he is such, *and that 'Eisa is THE SPIRIT OF ALLAH and HIS WORD, and he is such*, and that Adam was chosen by Allah, and he is such…
>
> **Grade: Da'if** (Darussalam)
>
> English reference: Vol. 1, Book 46, Hadith 3616

Arabic reference: Book 49, Hadith 3976 (**Sunnah.com**; capital, italic and underline emphasis ours)

The ahadith further proclaim that no one can be a true Muslim unless s/he testifies that Jesus is the Word and Spirit of Allah sent down to his blessed mother:

> Narrated 'Ubada: The Prophet said, "***If anyone TESTIFIES*** that None has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His Slave and His Apostle, ***and that Jesus is Allah's Slave and His Apostle and HIS WORD which He bestowed on Mary and a Spirit from Him***, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junada, the sub-narrator said, "'Ubada added, 'Such a person can enter Paradise through any of its eight gates he likes.") (*Sahih Al-Bukhari*, Volume 4, Book 55, **Number 644**)
>
> It is narrated on the authority of Ubadah b. Samit that the messenger of Allah observed: **HE WHO SAID**: "There is no god but Allah, He is One and there is no associate with Him, that Muhammad is his servant and His messenger, ***that Christ is servant and the son of His slave-girl and he (Christ) HIS WORD which He communicated to Mary and is HIS SPIRIT***, that Paradise is a fact and Hell is a fact," Allah would make him (he who affirms these truths enter Paradise through any one of its eight doors which he would like. (*Sahih Muslim*, Book 1, **Number 0043**)

We say shockingly because the language employed by the Quran and hadiths to describe Jesus implies that Christ already existed with Allah before he was cast down to his blessed mother. In fact, these titles point to Jesus being eternal by nature, and therefore one with God in essence. After all, God's Word is not part of creation but the means through which God both communicates and brings creation into being. As such God has never existed without his own Word.

This, therefore, means that the Quran recognizes that Jesus is an eternal Spirit who became flesh, a fact that many Christian writers have picked up on. Note, for instance, what the following author says

as he brings out the significance of Jesus being identified as a Spirit from Allah:

"This third title is very little different from the second one **for once again the title belongs to Jesus alone and God again is the source of the Spirit as he was the source of the Word**. (It is sometimes said of Adam that God breathed something of his spirit into him **but this must be carefully distinguished from the title Spirit of God which is given to Jesus alone.) Jesus is *his* Word and *his* Spirit**. This title is also not explained in the Qur'an **but frankly supports the Christian belief that Jesus was not a creature made out of dust** **but an eternal spirit who took on human form**…

"Jesus, however, is now called "a Spirit from him" (*ruhun-minhu*) **from which he has received the title in Islamic traditions "Spirit of God" (*Ruhullah*)**. The expression in Surah 4:171, *ruhun-minhu* ('a spirit from him') is used in exactly the same form in Surah 58:22 where it is said that God strengthens true believers with "a spirit from him". Very significantly Yusuf Ali, commenting on this latter verse in his translation of the Qur'an states that here the 'phrase used is stronger' than that for the Holy Spirit (*Ruhul Quds*). He implies that the Spirit from God is greater than the Holy Spirit and says that it is **"the divine spirit, which we can no more define adequately than we can define in human language the nature and attributes of God"** (note 5365).

"This is a remarkable comment **which is clearly a veiled implication that the *ruhun-minhu* is the very Spirit of the living God, uncreated and eternal in essence**. Yusuf Ali says it is "the divine spirit" and that it is as incomprehensible as God himself. This language is unambiguous – the Spirit from God is clearly believed by him **to be from the realm of deity and not from the created order**. He is, according to this interpretation, practically synonymous with the Holy Spirit in the Christian Bible.

"Now this is the very title that the Qur'an gives to *Jesus* in Surah 4:171. The exact same words are used - *he* is the *ruhun-minhu*, 'a Spirit from God'. If we merely apply Yusuf Ali's interpretation of

the expression in Surah 58:22 to the very same expression given as a title to Jesus in Surah 4:171, **we can only conclude that *Jesus* is the "divine spirit, which we can no more define adequately than we can define in human language the nature and attributes of God". He is, therefore, God in essence and nature**. Because of the simultaneous denial in 4:171 that Jesus is the Son of God, Yusuf Ali is constrained to deny that the title *ruhun-minhu* when applied to Jesus implies deity, but he is hardly consistent in his exposition of the Qur'an when he teaches in another place that *ruhun-minhu* is indeed a *divine* spirit possessing the nature and attributes of God and is as incomprehensible as God as well. (Christianity and Islam Series No. 5 The Titles of Jesus in the Qur'an and the Bible, by John Gilchrist, **3. A SPIRIT FROM GOD (*Ruhullah*)**; bold and underline emphasis ours)

Another Christian scholar writes:

In chap. iv. 169, Jesus is said to be "a spirit proceeding from God," **so that he would appear, according to the Quran, to be the Holy Ghost. Muslims even accord to his followers the creed, "There is one God, <u>and Jesus is the Spirit of God</u>," as expressive of the truth**. In chap. xxi. 91, Mary's conception is said to have been due to the *breathing by God of his spirit into her*. And in chap. iii. 45, Jesus is called the "*Word proceeding from Himself," i.e.*, God. Now, **<u>while it is certain that these expressions, and many others of a similar import in the Quran, do express the doctrine of the divinity of Jesus, as well as of the Holy Ghost</u>**, it is perfectly clear that Muhammad never intended to express that idea. For instance, in chap. iii. 47, it is evident that Muhammad regarded Jesus as a creature. And in chap. iv. 169, 170, where Jesus is called the "word which he (God) conveyed into Mary, and a spirit proceeding from him," this very expression, **which is one of the strongest in the Quran**, is followed by the command, "Say not, there are three Gods," which is evidently intended to deny the idea of the divinity of Jesus as well as of Mary. Nevertheless, the fact of such expressions being used in the Quran can only be explained on the ground that they were in use among the Arabs in Muhammad's time in a Christian sense, and that Muhammad either used them,

while explaining away their meaning, in order to commend his doctrine to Christians, **or, as is more probable, he used them without understanding their Christian import himself**. See Muir's *Life of Mohamet*, vol. ii. p.138.

The unintentional testimony of Muhammad to the character of Jesus is a subject worthy the study of the Christian controversialist.

The *Tafsir-i-Husaini* gives four opinions of Muslim commentators as to the import of the expression "holy spirit:" (1.) The holy soul of Jesus; (2.) the angel Gabriel; (3.) a potent name whereby he was able to raise the dead; and (4.) the Gospel. (Wherry, **Volume 1**, pp. 321-322; bold and underline emphasis ours)

So We Now Have a Contradiction!

This now introduces a major contradiction in the Quran since there are passages, which demote Christ to the status of a mere servant and apostle of Allah, no more no less:

The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how We make the revelations clear for them, and see how they are turned away! S. 5:75 Pickthall

He ['Iesa (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example to the Children of Israel (i.e. his creation without a father). S. 43:59 Hilali-Khan

As a result of these egregious blunders Muhammad came up with the *ad hoc* reply that there are unclear Quranic verses whose meanings are known only to Allah. Muhammad, therefore, warned his followers not to base their theology on such ambiguous texts:

It is He Who has sent down to you (Muhammad) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkam* (commandments, etc.), *Al-Fara'id* (obligatory duties) and *Al-Hudud* (legal laws for the punishment of thieves, adulterers, etc.)]; ***and others not entirely clear***. So as for those in

whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials, etc.), and seeking for its hidden meanings, ***but none knows its hidden meanings save Allah***. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (*Tafsir At-Tabari*). S. 3:7 Hilali-Khan

The Muslim expositors acknowledge that this verse was written in response to a group of Christians from Najran who employed Muhammad's own testimony to Christ being the Word and Spirit of Allah to prove that he is God in the flesh:

Surah Al `Imran was revealed in *Al-Madinah*, as evident by the fact **that the first eighty-three *Ayat* in it relate to the delegation from Najran that arrived in Al-Madinah on the ninth year of Hijrah** (632 CE). We will elaborate on this subject when we explain the Ayah about the Mubahalah (3:61) in this Surah, Allah willing. We should also state that we mentioned the virtues of *Surah Al `Imran* along with the virtues of *Surat Al-Baqarah* in the beginning of the *Tafsir* of *Surat Al-Baqarah*. (***Tafsir Ibn Kathir***; bold emphasis ours)

And:

Therefore, Allah said…

(So as for those in whose hearts there is a deviation) meaning, those who are misguided and deviate from truth to falsehood…

(they follow that which is not entirely clear thereof) meaning, they refer to the *Mutashabih*, because they are able to alter its meanings to conform with their false interpretation since the wordings of the *Mutashabihat* encompass such a wide area of meanings. As for the *Muhkam Ayat*, they cannot be altered because they are clear and, thus, constitute unequivocal proof against the misguided people. This is why Allah said…

(seeking Al-Fitnah) meaning, they seek to misguide their following by pretending to prove their innovation by relying on the Qur'an -- the *Mutashabih* of it -- but, this is proof against and

not for them. For instance, **Christians might claim that (`Isa is divine) because the Qur'an states that he is *Ruhullah* and His Word, which He gave to Mary**, all the while ignoring Allah's statements…

(He (`Isa) was not more than a servant. We granted Our favor to him.) (43:59), and…

(Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" and he was.) (3:59).

There are other *Ayat* that clearly assert that `Isa is but one of Allah's creatures and that he is the servant and Messenger of Allah, among other Messengers. (***Tafsir Ibn Kathir***; bold emphasis ours)

Now this places Muslims in a dilemma since they cannot tell us what it means for Jesus to be the Word and Spirit of Allah, seeing that their own prophet stated that the meaning of these titles are known only to the Islamic deity.

With that said it is quite obvious that Muhammad didn't realize that these particular Christological descriptions, which he had picked up from Christians, basically point to Jesus being God in nature.

Jesus as the Creator and Life-giver

The Islamic scripture describes Christ as creating and giving life in the exact same way that Allah does:

"to be a Messenger to the Children of Israel saying, 'I have come to you with a sign from your Lord. ***I WILL CREATE for you out of CLAY (annee AKHLUQU lakum mina AL-TEENI)as the likeness of a bird; then I WILL BREATHE INTO IT, and it will be a bird, by the leave of God***. I will also heal the blind and the leper, ***and bring to life the dead***, by the leave of God. I will inform you too of what things you eat, and what you treasure up in your houses. Surely in that is a sign for you, if you are believers.'" S. 3:49 Arberry

Now contrast this with the manner in which Allah is said to have created the first man:

When thy Lord said to the angels, ***'See, I am creating a mortal of a clay (innee KHALIQUN basharan min TEENIN)***. When I have shaped him, ***and breathed My spirit in him***, fall you down, bowing before him!' S. 38:71-72 Arthur J. Arberry – cf. 15:28-29

The Quran even employs the same Arabic verb to describe Christ's act of creating a bird from clay which, in all of its other occurrences, is only applied to Allah:

"The verb *khalaqa* is found 180 times in the Qur'an and it is always translated, in various languages, with 'to create.' With the exception of Q 20:17 (*takhluquna ifkan*= you invent a lie), **it always designates the creative action of God. In 177 cases, the subject of the verb is God, while in the other two cases (3:49 and 5:110) it is Christ**. Evidently this could only come from Christians; Muslim tradition, which could not uphold this meaning (the only one attested in the Qur'an), interprets it with the meaning of 'to fashion, mold.' Meanwhile, the action of 'breathing into' is, in the Bible as in the Qur'an, typical of the creative action of God.

"Thus the two verbs used in this verse **both reflect the divine creative action, and not the human action of a potter**, for example, thereby confirming the Christian origin of this verse." (Samir Khalil Samir, "**6. The Theological Christian Influence on the Qur'an – A Reflection**," *The Qur'an in its Historical Context*, edited by Gabriel Said Reynolds [Routledge Studies in the Qur'an, 2008], p. 146; bold emphasis ours)

This, therefore, indicates that Christ is a Co-Creator with the Muslim deity since he is able to create and breathe out the life-giving Spirit into lifeless objects.

At this point the Quran is merely parroting what is found in the God-breathed Scriptures, which present Jesus as healing all sorts of diseases such as leprosy and blindness, raising the dead, and even breathing out the Holy Spirit upon his followers:

"Jesus went throughout all Galilee teaching in their synagogues, preaching the gospel of the kingdom, ***and healing all kinds of sickness and all sorts of diseases among the people***. His fame

went throughout all Syria. And they brought to Him all sick people who were taken with various diseases and tormented with pain, those who were possessed with demons, those who had seizures, and those who had paralysis, ***and He healed them***." Matthew 4:23-24

"Now when the sun was setting, all those who had anyone sick with various diseases brought them to Him. ***And He laid His hands on every one of them and healed them. And demons came out of many, crying out, 'You are the Christ, the Son of God!***' But He rebuked them and did not permit them to speak, because they knew that He was the Christ." Luke 4:40-41

"In that same hour He cured many of their infirmities and afflictions and evil spirits. And to many who were blind He gave sight. So Jesus answered them, 'Go and tell John what you have seen and heard: ***that the blind see***, the lame walk, ***the lepers are cleansed***, the deaf hear, ***the dead are raised***, and the gospel is preached to the poor.'" Luke 7:21-22 – cf. Matthew 11:4-5

"When He had said this, ***He breathed on them*** and said to them, '***Receive the Holy Spirit***.'" John 20:22

Concluding Remarks

Our examination of the Islamic scripture has shown that it nowhere condemns the orthodox view of the doctrine of the bless Trinity, but rather affirms it by ascribing specific functions and roles to Christ and the Holy Spirit, which clearly portray them as being fully divine. As we saw, the Quran basically affirms that Jesus is the eternal Word of Allah that came forth as a Spirit from him for the purpose of becoming flesh, and who possesses the ability to create and give life. We further showed from the Muslim scripture that the Holy Spirit is a divine Person that can manifest in human form, and who can also create and give life. The Quran, therefore, also has a trinity that is virtually identical to that of Christianity, in that it speaks of Allah, his eternal Word made flesh, and his Holy Spirit.

Seeing that this is precisely what Christians mean when they speak of God being Triune how, then, can any Muslim accuse us of being

disbelievers or polytheists without also condemning Muhammad and/or the author(s)/editor(s) in the process?

With that said we want to emphasize to the readers that we are not saying that the Allah of Islam is the one true God revealed in the Person of the Lord Jesus, nor do we want them to think for a moment that we actually believe that the Quranic trinity is the same as the glorious Trinity found in the God-breathed Scriptures.

On the contrary, we wholeheartedly affirm that Islam presents another Jesus and spirit, and preaches a different Gospel. As such, the god spoken of in the Muslim scripture is nothing more than a counterfeit set up by the devil for the purpose of keeping people from discovering the one true God manifested in the Lord Jesus Christ:

> "Therefore, since we have this ministry through the mercy we have received, we do not lose heart. But we have renounced the secret things of shame, not walking in craftiness nor handling the word of God deceitfully, but by expressing the truth and commending ourselves to every man's conscience in the sight of God. But if our gospel is hidden, it is hidden to those who are lost. The god of this world has blinded the minds of those who do not believe, ***lest the light of the glorious gospel of Christ, <u>who is the image of God</u>, should shine on them***. For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, ***has shone in our hearts to give the light of the knowledge of the glory of God <u>in the face of Jesus Christ</u>***." 2 Corinthians 4:1-6
>
> "I would to God you could bear with me a little in my folly. Indeed, bear with me. For I am jealous over you with godly jealousy. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear that somehow, ***as the serpent deceived Eve through his trickery***, so your minds might be led astray from the simplicity that is in Christ. For if he who comes preaches ***another Jesus, whom we have not preached***, or if you receive ***another spirit***, which you

have not received, or ***another gospel***, which you have not accepted, you might submit to it readily enough… And I will continue doing what I am doing, that I may cut off the opportunity from those who desire an opportunity to be found equal to us in what they boast about. For such are false apostles and deceitful workers, disguising themselves as apostles of Christ. And no wonder! ***For even Satan disguises himself as an angel of light***. Therefore it is no great thing if his ministers also disguise themselves as ministers of righteousness, whose end will be according to their works." 2 Corinthians 11:1-4, 12-15

Therefore, we exhort Muslims to turn away from this counterfeit trinity and embrace the one and only Triune God revealed in the inspired pages of the Holy Bible.

John 8:48-59 (written in around 85-90 CE by John):

48 The Jews answered Him, "Aren't we right in saying that You are a Samaritan and demon-possessed?"

49 "I am not possessed by a demon," said Jesus, "but I honor My Father and you dishonor Me. 50 I am not seeking glory for Myself; but there is One who seeks it, and He is the judge. 51 Very truly I tell you, whoever obeys My word will never see death."

52 At this they exclaimed, "Now we know that You are demon-possessed! Abraham died and so did the prophets, yet You say that whoever obeys Your word will never taste death. 53 Are You greater than our father Abraham? He died, and so did the prophets. Who do You think You are?"

54 Jesus replied, "If I glorify Myself, My glory means nothing. My Father, whom you claim as your God, is the One who glorifies Me. 55 Though you do not know Him, I know Him. If I said I did not, I would be a liar like you, but I do know Him and obey His word. 56 Your father Abraham rejoiced at the thought of seeing My day; he saw it and was glad."

57 "You are not yet fifty years old," they said to Him, "and You have seen Abraham!"

58 "Very truly I tell you," Jesus answered, "before Abraham was born, I am!"

59 At this, they picked up stones to stone Him, but Jesus hid Himself, slipping away from the temple grounds.

Creation of human in Islam:

Quran 4:1

O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate, and through both He spread countless men and women. …

وَٰحِدَةٍ

Here this Arabic word ‘wahidatin’ is used in the translation as ‘single’. But it is feminine singular. وَٰحِدَ ‘Wahid’ is used in masculine singular as ةٍ is absent. So ةٍ determines if it is feminine, if it is absent it’s masculine. As here ‘wahidatin’ is used, that means Allah created female, that is Eve, first. From Eve Allah brought it’s mate, that is Adam, her husband.

Quran 3:59

Indeed, the example of Jesus to Allah is like that of Adam. …

From Quran 4:1 and Quran 3:59 it can be inferred that Q3:59 is saying:

like Allah created Jesus from Mary, putting inside Mary the Ruh, Adam was also created from Eve, putting inside Eve the Ruh.

Genesis 3:1-6 (written in around 1445-1406 BC by Moses):

1. *Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden’?”*
2. *The woman said to the serpent, “We may eat fruit from the trees in the garden,*
3. *but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’”*
4. *“You will not certainly die,” the serpent said to the woman.*
5. *“For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”*
6. *When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some*

and ate it. She also gave some to her husband, who was with her, and he ate it.

Thus, the serpent deceived Eve and she lead with him Adam to deception. Both were cast down from Heaven. Think about why it is so different in Islamic and Jude-Christian faith when it comes to the theory of creation. As if Eve brought Adam to world out of haven through a deceiver/Makir. That's the serpent/Satan.

Who is Muhammad According to Islam Itself?

After the conquest of the Khaybar, a Jewish woman named Zaynab served Muhammad with poison in goat meat. Muhammad took the meat given to him by Zaynab and was poisoned.

[Ibn Sa'd, Vol. 2, pp. 251-252]

> When the Apostle of Allah, may Allah bless him, conquered Khaybar and he had peace of mind, Zaynab Bint al-Harith, the brother of Marhab, who was the spouse of Sallam Ibn Mishkam, inquired: Which part of the goat is liked by Muhammad? They said: The foreleg. Then she slaughtered one from her goats and roasted it (the meat). Then she wanted a poison which could not fail. The Jews discussed about poisons and became united on one poison. She poisoned the she-goat putting more poison on the forelegs, and shoulder. When the sun had set and the Apostle of Allah, may Allah bless him, returned after leading the people in Maghrib (sun-set) prayers, she sat by his feet. He asked her about her. She said: O Abu al-Qasim! Here is a present which I wish to offer to you. The Prophet, may Allah bless him, ordered it to be taken. It was served to him and to his Companions who were present and among those who were present was Bishr Ibn al-Bara Ibn Ma'rur. Then the Apostle of Allah, may Allah bless him, said: Come closer and have night meal. The Apostle of Allah, may Allah bless him, took the foreleg, a piece of which he put into his mouth. Bishr Ibn al-Bara took another bone and put it into his mouth. When the Apostle of Allah, may Allah bless him, ate one morsel of it Bishr ate his and other people also ate from it. Then the Apostle of Allah, may Allah bless him, said: Hold back your hands! Because this foreleg; and according to another version, the shoulder of the goat, has informed me that it is poisoned. Thereupon Bishr said: By Him Who hath made you great! I discovered it from the morsel I

> took. Nothing prevented me from emitting it out, but the idea that I did not like to make your food unrelishing. When you had eaten what was in your mouth, I did not like to save my life after yours, and I also thought you would not have eaten it if there was something wrong. Bishr did not rise from his seat but his color changed to that of taylsan (a green cloth). For a year the pain did not permit him to change his sides but with the help of others and then he expired. According to another version, he died before leaving his seat. He (Ibn Sa'd) said: A peace of it was dropped before a dog who ate it and died (instantaneously) without being able to move its foreleg. The Apostle of Allah sent for Zaynab Bint al-Harith and said to her: What induced you to do what you have done? She replied: You have done to my people what you have done. You have killed my father, my uncle, and my husband, so I said to myself. If you are a prophet, the foreleg will inform you; and others have said: If you are a king we will get rid of you. The Jewess returned as she had come. He (Ibn Sa'd) said: The Apostle of Allah, may Allah bless him, handed her over to the heirs of Bishr Ibn al-Bara who put her to death.

Therefore the Prophet had killed the woman's father, uncle, and husband. Therefore, the woman did this act to take revenge.

The Prophet said to the Jewish woman you cannot kill me:

Sahih Muslim, Book 26, Hadith 5430 http://sunnah.com/muslim/39/59

> Anas reported that a Jewess came to Allah's Messenger with poisoned mutton and he took of that what had been brought to him (Allah's Messenger). (When the effect of this poison were felt by him) he called for her and asked her about that, whereupon she said: I had determined to kill you. Thereupon he said: Allah will never give you the power to do it. He (the narrator) said that they (the Companion's of the Holy Prophet) said: Should we not kill her? Thereupon he said: No. He (Anas) said: I felt (the affects of this poison) on the uvula of Allah's Messenger.

Jewish woman tested Muhammad by poisoning his food to see if he was really a prophet. Bishar Ibn Al-Bara, companion of Muhammad died immediately after being poisoned. The woman was killed on the order of the Prophet. Finally, the Prophet died because of the woman's poison. At the time of death, the Prophet felt that his aorta was tearing due to severe pain.

Sunan Abu Dawud, Book 40, Hadith 4497 http://sunnah.com/abudawud/41/19

> “a Jewess presented him at Khaybar with a roasted sheep which she had poisoned. The Messenger of Allah (ﷺ) ate of it and the people also ate. He then said: Take away your hands (from the food), for it has informed me that it is poisoned. Bishr ibn al-Bara' ibn Ma'rur al-Ansari died. So he (the Prophet) sent for the Jewess (and said to her): What motivated you to do the work you have done? She said: If you were a prophet, it would not harm you; but if you were a king, I should rid the people of you. The Messenger of Allah (ﷺ) then ordered regarding her and she was killed. He then said about the pain of which he died: I continued to feel pain from the morsel which I had eaten at Khaybar. This is the time when it has cut off my aorta”

Al-Tabari, Volume 9, Page-181

> Aisha, the wife of Muhammad (pbuh) narrated: "Before Muhammad (pbuh) died, I saw that there was a vessel of water near Muhammad (pbuh). He would put his hand inside the vessel and then wipe his face with water and say, "O my Lord. ! Help me to be freed from severe painful punishment.

When Muhammad's illness worsened, Muhammad told water from 7 wells should be brought and poured over his head so that he could recover and return to his people as before. It is known from the hadith that Muhammad’s both legs were paralyzed due to the effect of poison. Muhammad (PBUH) used to walk with his hands on the shoulders of his cousin Ali and another companion:

Sahih al-Bukhari 5714 https://sunnah.com/bukhari:5714

> Narrated 'Aisha:
>
> When the health of Allah's Apostle deteriorated and his condition became serious, he asked the permission of all his wives to allow him to be treated In my house, and they allowed him. He came out, supported by two men and his legs were dragging on the ground between Abbas and another man. (The sub-narrator told Ibn 'Abbas who said: Do you know who was the other man whom 'Aisha did not mention? The sub-narrator said: No. Ibn Abbas said: It was 'Ali.) 'Aisha added: When the Prophet entered my house and his disease became aggravated, he said, "Pour on me seven water skins full of water (the tying ribbons of which had not been untied) so that I may give some advice to the people." So we made him sit in a tub belonging to Hafsa, the wife of the Prophet and started pouring water on him from those water skins till he waved us to stop. Then he went out to the people and led them in prayer and delivered a speech before them.

Sahih al-Bukhari 5016 https://sunnah.com/bukhari:5016

> Narrated By ‘Aisha : Whenever Allah’s Apostle became sick, he would recite Mu’awwidhat (Surat Al-Falaq and Surat An-Nas) and then blow his breath over his body. When he became seriously ill, I used to recite (these two Suras) and rub his hands over his body hoping for its blessings.

But even then Muhammad did not recover from the poisoning.

The Prophet was telling Aisha on his deathbed that, his chest artery (Aorta) was tearing due to poisoning. He was feeling great pain.

Sahih Bukhari, Vol. 5, Book 59, Hadith 713 http://sunnah.com/bukhari/64/450

> “The Prophet (ﷺ) in his ailment in which he died, used to say, "O `Aisha! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison."”

The Prophet was in Aisha's house at the time of his death and fell to his death in Aisha's arms.

Sahih Bukhari, Vol. 7, Book 62, Hadith 144 http://sunnah.com/bukhari/67/150

> Narrated `Aisha:
>
> that during his fatal ailment, Allah's Messenger (ﷺ), used to ask his wives, "Where shall I stay tomorrow? Where shall I stay tomorrow?" He was looking forward to Aisha's turn. So all his wives allowed him to stay where he wished, and he stayed at `Aisha's house till he died there. `Aisha added: He died on the day of my usual turn at my house. Allah took him unto Him while his head was between my chest and my neck and his saliva was mixed with my saliva.

According to Aisha, Prophet Muhammad died suffering the most.

Sunan Ibn Majah, Vol. 1, Book 6, Hadith 1622 http://sunnah.com/urn/1289720

> “‘Aishah said: “I never saw anyone suffer more pain than the Messenger of Allah (ﷺ).””

Descriptions of suffering can be found in -

1. "Siratun Nabi" biography of Muhammad

2. IBiography of Muhammad "Al Tabari"

When Muhammad preached Islam in Mecca, the Quraysh of Mecca did not believe in the verses of the Qur'an. The Quraish used to say that Muhammad was the

author of the verses of the Qur'an. To remove this doubt of the Quraysh, at this time the Qur'anic verse 69:44-46 was revealed, where Allah says that if he (that is, Muhammad) had written any verse by himself in the name of Allah, then Allah would have seized Muhammad by his right hand and cut Muhammad's life artery (aorta).

Therefore the Jewish woman was actually just a medium for God. God himself killed the Muhammad.

Quran 69:44-46

> “And if Muhammad had made up about Us some [false] sayings, We would have seized him by the right hand; Then We would have cut from him the aorta.”

Musnad Ahmad 107

> “. . . This is the Revelation sent down from the Lord of the ‘Alameen (mankind, jinn and all that exists). And if he (Muhammad had forged a false saying concerning Us (Allah). We surely would have seized him by his right hand (or with power and might), And then We certainly would have cut off his life artery (aorta), . . .”

Understand something? Re-read the Hadith and Sira references above. But the Prophet repeatedly said at the time of his death that he felt the pain in his life artery/aorta was ripping. What does that mean? The Prophet used to send down false verses by breaking the name of the Creator (Allah) throughout his life. And the true Lord gave him the same punishment that He had imposed on him for being a false prophet. What a cruel reality.

Some Muslim misconceptions and their answers:

1) The piece of meat warned him that it contained poison, proving that he was a prophet of God!

Answer: If he was a prophet he may have warned everyone as soon as the cooked sheep came (mentioned in this hadith Sunan Abu Dawud, Book 40, Hadith 4497) in front of him. But he could not do that. Instead he himself felt it was poisonous after eating something so he warned everyone about the poison. If Muhammad was a prophet, he would have warned everyone a long time ago and Bishar would not have had to die.

2) If he had died from this poison, how could the Prophet be alive for another 4 years after this incident?!

Answer: Sahih Hadith no Sahih Bukhari, Vol. 5, Book 59, Hadith 713 Muhammad himself claims that he died of Khaybar poisoning. Maybe it worked like slow poisoning. By denying Muhammad's own claims in Sahih Hadith, Muslim claimants question their own faith.

3) After suffering for four years he accepted martyrdom!

Answer: In response to this claim, if someone says that he claimed to be a false prophet, Allah will punish him for four years, did not kill immediately, then how to refute this claim? If you look at the previous book, you will see that if any prophet was written in the destiny of martyr death, none of them suffered for such a long time, rather they died in a very short time at the hands of the adversaries. So trying to make Muhammad's death a martyr's death by equating this death with other martyred prophets is nothing but a misguided attempt.

4) Allah kept him alive for these four years to complete his mission, which proves that he is the Prophet of Allah!

Answer: The Prophet's mission was Persia, the conquest of Syria and Yemen, which we see in Ibn Kasir's famous history book "Al Bidaya wan Nihaya"

> He said, Allahu Akbar gave me the keys of Syria. By God, I can definitely see the red palaces there. He hit the rock a second time. This time the other third collapsed. He said, “I have been given the keys of the Persian Empire by Allahu Akbar. By Allah, I can see the white palaces of Madain. He struck the stone a third time and said Bismillah It broke the rest of the stone. He said, Allahu Akbar has given me the keys to the kingdom of Yemen By Allah, I can now see the gates of the city of Sana'a from this place.

But he died before actually achieving this goal. So if the Muslim claimants want to declare his conquest of Makkah as mission complete, then it will be a lie.

5) In that verse of the Qur'an there is the word "Al Watina", which means "the vein of the heart"; But in that hadith of Sahih Bukhari, the word "Abhari" appears, which means "choking".

Answer: Muslim preachers presents this fallacy to mislead simple minded Muslims. The words carry the same meaning whether it is a heart vein or a blocked aorta. Even if we do not accept this small difference in wording, there is no denying the fact that Muhammad himself will be punished for preaching falsehood in the Qur'an, which actually happened in his life. Muhammad proved himself to be a false prophet by his own admission that the false claim of prophethood he made in the name of God happened in his own life.

No matter how hard he died, before his death he ordered the complete expulsion of non-Muslim from the Arab world. Muslims of the present age keep saying that everyone has their own religion. Muhammad once said do not exaggerate about religion. These words really sound like jokes.

Sahih Bukhari, Vol. 5, Book 59, Hadith 716 http://sunnah.com/bukhari/64/453

> “The ailment of Allah's Messenger (ﷺ) became worse (on Thursday) … Then he ordered them to do three things. He said, "Turn the pagans out of the 'Arabian Peninsula; respect and give gifts to the foreign delegations as you have seen me dealing with them." (Sa`id bin Jubair, the sub-narrator said that Ibn `Abbas kept quiet as rewards the third order, or he said, "I forgot it.")”

Sahih al-Bukhari 2338:

Narrated Ibn `Umar:

> `Umar expelled the Jews and the Christians from Hijaz. When Allah's Messenger (ﷺ) had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allah, His Apostle, and the Muslims. Allah's Messenger (ﷺ) intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labor and get half of the fruits. Allah's Messenger (ﷺ) told them, "We will let you stay on thus condition, as long as we wish." So, they (i.e. Jews) kept on living there until `Umar forced them to go towards Taima' and Ariha'.

More references about painful death:

1. [Sunan Abu Dawud 20:3135]

Narrated Aisha, Ummul Mu’minin: By Allah, we did not know whether we should take off the clothes of the Apostle of Allah as we took off the clothes of our dead, or wash him while his clothes were on him. When they (the people) differed among themselves, Allah cast slumber over them until every one of them had put his chin on his chest. Then a speaker spoke from a side of the house, and they did not know who he was: Wash the Prophet while his clothes are on him. So they stood round the Prophet and washed him while he had his shirt on him. They poured water on his shirt, and rubbed him with his shirt and not with their hands. Aisha used to say: If I had known beforehand about my affair what I found out later, none would have washed him except his wives.

2. [Sunan Abu Dawud 39:4499]

Narrated Ibn Ka’b b. Malik: On the authority of his father: Umm Mubashshir said to the Prophet during the sickness of which he died: What do you think about your illness, Messenger of Allah? I do not think about the illness of my son except the poisoned sheep of which he had eaten with you at Khaybar. The Prophet said: And I do not think about my illness except that. This is the time when it cut off my aorta. . .

3. [Sunan Abi Dawud 4512]

Narrated Abu Hurairah: The Messenger of Allah would accept a present, but would not accept alms (sadaqah). And Wahb bin Baqiyyah narrated to us, elsewhere, from Khalid, from Muhammad ibn Amr said on the authority of AbuSalamah, and he did not mention the name of Abu Hurairah: The Messenger of Allah used to accept presents but not alms (sadaqah).

This version adds: So a Jewess presented him at Khaybar with a roasted sheep which she had poisoned. The Messenger of Allah ate of it and the people also ate. He then said: Take away your hands (from the food), for it has informed me that it is poisoned. Bishr ibn al-Bara’ ibn Ma’rur al-Ansari died.

So he (the Prophet) sent for the Jewess (and said to her): What motivated you to do the work you have done? She said: If you were a prophet, it would not harm you; but if you were a king, I should rid the people of you. The Messenger of Allah then ordered regarding her and she was killed. He then said about the pain of which he died: I continued to feel pain from the morsel which I had eaten at Khaybar. **This is the time when it has cut off my aorta.**

4. [Ibn Ishaq, p. 516]

When the apostle had rested, Zaynab d. al-Harith, the wife of Sallam b. Mishkam prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before him. He took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr b. al-Bara b. Ma’rur who was with him took some of it as the apostle had done, but he swallowed it, while the apostle spat it out, saying, ‘This bone tells me that it is poisoned.’ Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: ‘You know what you have done to my people. I said to myself, If he is a king I shall ease myself of him and if he is a prophet he will be informed (of what I have done).’ So the apostle let her off. Bishr died from what he had eaten.

5. [Al-Tabari, Vol. 8, pp. 124-125]

When the Messenger of God rested from his labor, Zaynab bt. al-Harith, the wife of Sallam b. Mishkam, served him a roast sheep. She had asked what part of the sheep the Messenger of God liked best and was told that it was the foreleg. So she loaded that part with poison, and she poisoned the rest of the sheep, too. Then she brought it. When she set it before the Messenger of God, he took the foreleg and chewed a bit of it, but he did not swallow it. With him was Bishr b. al-Bars' b. Ma'rur, who, like the Messenger of God, took some of it, Bishr, however, swallowed it, while the Messenger of God spat it out, saying, "This bone informs me that it has been poisoned ." Then he summoned the woman, and she confessed. He asked, "What led you to do this?" She said: "How you have afflicted my people is not hidden from you. So I said, `If he is a prophet, he will be informed; but if he is a king, I shall be rid of him." The Prophet forgave her. Bishr b. al-Bars' died of the food he had eaten. According to Ibn Humayd-Salamah-Muhammad b. Ishaq- Marwan b. 'Uthman b. Abi Said b. al-Mu'alla,513 who said: The Messenger of God said during the illness from which he died-the mother of Bishr b. al-Bara' had come in to visit him-"Umm Bishr, at this very moment I feel my aorta being severed because of the food I ate with your son at Khaybar." The Muslims believed that in addition to the honor of prophethood that God had granted him the Messenger of God died a martyr.

6. [Ibn Sa'd, Vol. 2, p. 294]

Umm Bishr [the mother of the Muslim man who also died eating poison], came to the prophet during his illness and said, "O apostle of Allah! I never saw fever like it in any one." The prophet said to her, "Our trial is double and so our reward [in heaven], is double. What do the people say about it [his illness]?" She said, "They say it is pleurisy." Thereupon the apostle said, "Allah will not like to make His apostle suffer from it (pleurisy) because it indicates the possession of Satan, but (my disease is the result of) the morsel that I had taken along your son. It has cut my jugular vein."

From Hebrew dictionary:

Strongs Dictionary H423
'âlâh
aw-law'
From H422; an imprecation: — curse, cursing, execration, **OATH**, swearing.

Revelation 12:9

9 So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him.

Al-Lah means the Lah

History of At Tabari volume 6 page 111 Muhammad confessed his fabrication of revelation:

“I have fabricated things against God and have imputed Him words which He has not spoken.”

Mubahalah/ Cursing Competition

References: Tafsir Qur'an, Surah Ali Imran, verse 61 by Ibn Kathir History of Islam by Tabari, volume 9, page 187
Christians actually had a silent role they played in his death and even the demise of his family. It all started with the meeting with the Prophet that ended up with the Mubahalah.
What is Mubahalah?
Mubahalah means invocation of Allah’s curse to reveal who is lying. The event was related with the Christian people at Najran (present-day Saudi Arabia), in the month of Dhu’l-Hijja, 10 AH (Anno Hijriah) which is October 631, according to Encyclopaedia of Islam (Second edition). Other Islamic references date it to 22 March or 3 April 632 AD. Prophet Muhammad sent a letter to the Christians at Najran to accept Islam or pay jizya. Jizya is a ransom money to the Prophet Muhammad and his Muslim army. If they didn’t pay, Prophet Muhammad would attack and plunder them. In response to that letter, a Christian delegation was sent to meet the Prophet in Medina. The leader of the Christian delegation was Priest Abdul Masih. When they meet Prophet Muhammad in Medina, they discussed the belief about Jesus, whether he is a Prophet or God incarnated. Muhammad replied- Jesus is nothing more than a mere human being.
Qur’an, Sura Ali Imran, verse 59.
Indeed, the example of Jesus in the sight of Allah is like that of Adam. He created him from dust, then said to him, “Be!” And he was!
The debate lasted for two days. At the end of the day, Prophet Muhammad got mad at the Christians and challenged them for a cursing competition, so that the liars can be directly punished by Allah, or God.

Qur’an, Surah Ali Imran, verse 61.
Now, whoever disputes with you ˹O Prophet˺ concerning Jesus after full knowledge has come to you, say, “Come! Let us gather our children and your children, our women and your women, ourselves and yourselves— then let us sincerely invoke Allah’s curse upon the liars.”

By Qur'an, Surah Ali Imran (3), verse 61, the Challenge of Mubahalah is declared. The Christians never agreed to this Mubahala. So they told- it's getting late, we would like to leave and meet you tomorrow morning. (the Christians leaving Prophet's mosque)
The Qur'an tafsir says that the Najran Christians thought that Muhammad was a real Prophet and therefore they were afraid to accept the cursing competition. But that is not possible because the Bible forbids Christians to curse anyone. We know from the Bible that no Christian will ever engage in such cursing. The Bible is replete with strong words against cursing another.
Luke 6, verse 28.
BLESS THOSE WHO CURSE YOU, pray for those who mistreat you.
Matthew 5, verse 44.
But I say unto you, Love your enemies, BLESS THEM THAT CURSE YOU, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
James 3, verse 10.
Out of the same mouth come praise and cursing. My brothers and sisters, this should not be.

The Muslims somehow think that the Christians withdrew from this so-called competition because they were afraid of Muhammad's power. In reality, the Najran Christians could easily realize that he was just a false prophet. Had Muhammad been a true prophet, the curse would have made all Christians to have obliterated faces, turning backwards, as what Prophet Muhammad said in:
Qur'an, Surah An-Nisaa, verse 47
O you who were given the Book! Believe in what We have revealed - confirming your own Scriptures — before We wipe out ˹your˺ faces, turning them backwards, or We condemn the defiant as We did to the Sabbath-breakers. And Allah's command is always executed!
The next day, the Prophet came out with his daughter Fatima, his son-in-law Ali, and their two sons, Hasan and Husayn for the Mubahalah.
Muhammad: When I supplicate, you say Amen.
Christian (Priest Abdul Masih): "O Abul Qasim, we have agreed not to do the mubahalah. Please keep your religion, and we remain in our religion."
After that, they left to go back Najran.
Tafsir al-Jalalayn Quran, Surah Ali Imran, v. 61:
Had they set out and performed the mutual cursing, they would have gone home and found neither possessions nor family. And they would have been consumed by fire."
Tafsir Ibn Kathir Quran, Surah Ali Imran, v. 61:
Later, the Prophet asked them to pay jizya with two thousand clothes per year.

Remember the people who participated in the Mubahalah along with Prophet Muhammad: Fatima, the Daughter of Prophet Muhammad, Ali, the Son-in-Law of Prophet Muhammad and Fatima's husband, Al-Hasan, the grandson of Prophet

Muhammad, Al-Husayn, the grandson of Prophet Muhammad. **Mubahalah Backfires**

The Quran does not say anything about the time frame of the Mubahala effect. However, Ibn Hajar al-Asqalani in his voluminous Fath ul-Bari fi Sharh Sahih al-Bukhari writes:

"Some of the benefits of this hadith is that one can do Mubahala with an opponent if he insists after losing the argument…. What is known by experience is that one who takes part in Mubahala to support falsehood will not survive its FIRST ANNIVERSARY."

Asqalani The mubahala happened in October, 631 A.D. Prophet Muhammad died a painful death on the 7th of June 632 AD, or before the completion of first year of the Mubahala.

Point to Note: According to Ibn Hajar "what is known by experience is that one who takes part in Mubahalah to support falsehood will not survive its first anniversary" and Muhammad who cursed the Christian delegation died approximately in a year.

Does it not raise serious questions on Muhammad's claim to be a true prophet even by Islamic criteria? The Bible Proves Muhammad was a False Prophet. The Mubahala Proves Muhammad was a False Prophet. The Quran and the Hadiths prove Muhammad was a False Prophet

FATIMA KILLED: Shortly after the death of Prophet Muhammad, Fatima, his daughter was killed. After Prophet Muhammad died, Umar and Abu Bakr demanded Ali to swear the oath of allegiance to Abu Bakr. But Ali refused to comply with their demands and left them to go home. Abu Bakr and Umar and their army come to Ali's house. The house was surrounded by an armed band led by Abu Bakr and Umar, who threatened to set it on fire if Ali refused to come out. This situation made Ali's wife, Fatima, very angry. At that time, Fatima was pregnant. When Ali did not come out, Umar violently entered the house of Fatima by breaking the door which fell upon her. This not only aborted her unborn child but also caused enough injuries which later led to her death. Fatima also died in the same year as Prophet Muhammad. 29 years after the death of Muhammad, Ali was also killed. Abdur Rahman bin Muljam was one of the Kharjiz soldiers who hated Ali. He planned to kill Ali who would lead a prayer in Kufa mosque. He soaked his sword in deadly poison for three days. On the morning of the 19th of Ramadan of the year 40 A.H., Ali came into the Great Mosque of Kufa, and he lead the prayer. Standing in the front row, with other worshippers, were Abdur Rahman bin Muljam. When Ali prostrated, bin Muljam attacked him with his sword. He struck fatal blows at his neck, forehead with such deadly force. When people found out about this, they tried to help. His sons, Hasan and Husayn, carried him to his house. A physician came, and tried to dress the ghastly wound but could not stop the bleeding. Ali died soon after that. Ten years later, it was Hasan's turn to meet his demise. Hasan was poisoned Mu'awiya was the Governor of Syria and he was the enemy of Ali and his children, Hasan and Husayn. Mu'awiya conspired with Hasan's wife, Ja'dah. She was made to give Hassan

some poison which affected his liver. Hassan later died on the 28th Safar, 50 AH. Husayn was Mutilated Ten years later. Yazīd I succeeded his father, Muāwiyah I, and became the caliph in 680 AD. The Shītes in the city of Kufah in Iraq felt the leadership of the Muslim community rightly belonged to the descendants of Alī. They invited Ḥusayn to take refuge with them, promising to have him proclaimed caliph there. Al-Husayn accepted the invitation. He brought his family and 72 soldiers to leave Mecca and go to Kufah. Yazid I found out about this and he contacted his ally Ubayd Allah governor of Al-Baṣrah, to confront Al-Husayn. Ubayd Allāh sent 4000 army, under the command of Umar ibn Sad, son of the founder of the city Al-Kūfah. They confronted Al-Husayn and his family and his army at Karbalā, west of the Euphrates River, on October 10, 680 AD. Al Husayn and all of his people were butchered, mutilated. Prophet Muhammad and the rest of his family that participated in the Mubahalah died under tragic circumstances. All of them were killed in unexpected ways.

The Prophet did the Mubahalah against the Christians Najran on October 631 He thought he was the winner when the Christians didn't come around. But then he died on June 632, less than a year after the Mubahalah he said Allah cut his aorta, the pain had made him holler. Seems like the Mubahalah got him instead because he was a liar! All his family that came to the Mubahalah, Ali, Fatima, Hasan, Huseyn died in terrible ways. Because those who live in lies are the ones who pay. The Prophet said in Quran that Allah would cut his aorta if he mad up Allah's words. But then in Bukhari he claimed Allah had done just that and caused him to die. The one true thing Muhammad said is Allah curses those who lie. The Mubahalah, Quran, and hadith all prove Muhammad was a prophet quite false and untrue.

Ibn Hajar al-Asqalani in his voluminous Fath ul-Bari fi Sharh Sahih al-Bukhari:

"Some of the benefits of this hadith is that one can do Mubahala with an opponent if he insists after losing the argument…. What is known by experience is that one who takes part in Mubahala to support falsehood will not survive its FIRST ANNIVERSARY."

Qur'an, Surah Ali Imran, verse 61.

Now, whoever disputes with you ˹O Prophet˺ concerning Jesus after full knowledge has come to you, say, "Come! Let us gather our children and your children, our women and your women, ourselves and yourselves— then let us sincerely invoke Allah's curse upon the liars."

References:

- *Tafsir Qur'an*, Surah Ali Imran, verse 61 by Ibn Kathir, Tabari, and al-Jalalayn.
- *History al-Tabari*, vol. 9 p. 187.
- *Ansab Ashraf*, by al-Baladhuri, v1, pp. 582-586
- *Tarikh Ya'qubi*, v2, p116.
- *al-Imamah wal-Siyasah*, by Ibn Qutaybah, v1, pp. 19-20.
- *Fath ul-Bari fi Sharh Sahih al-Bukhari* by Ibn Hajar al-Asqalani

- *The Tragic end – Muhammad's Family Destroyed -7* (educatedmuslim.com)

Shia sources coincide with Sunni sources

Shia Muslims are tricky and talented. They avoided the above argument of Allah killed Muhammad through curse by quoting the following Shia Hadiths:

One of the best-known ancient Shi'a interpreters of The Qur'an, Ali Ibn Ibrahim Al-Qummi, who lived in the days of Imam al-Hassan al-Askari (peace be upon him), reported this narration by the Imams regarding the assassination of the Prophet:

Tafseer al-Qommi, Vol II, Page 367, Bihar-ul-Anwar by Allama al-Majlisi, Vol XXII, Page 239:

> The Prophet said to Hafsa: 'I will tell you a secret. If you divulge it, Allah, His Angels and people will curse you.' 'So, what is it?' wondered Hafsa. The Prophet said: 'Abu Bakr will be able to seize the Caliphate and power after me and will be succeeded by your father, Umar.' Hafsa wondered: 'Who informed you of this?' 'Allah, the Omnipresent, the Omniscient informed me.
>
> On the same day, Hafsa divulged the secret to her friend, A'isha. In turn, A'isha divulged the secret to her father, Abu Bakr. So, Abu Bakr came to Umar and said: 'My daughter A'isha told me a secret reported by Hafsa, but I cannot always trust what A'isha says. So, you ask your daughter Hafsa, make sure and tell me.
>
> Umar went over to Hafsa and asked her. In the beginning, she was startled and denied it. But, Umar said to her: 'If you have indeed heard this secret, then, tell us so we can immediately seize power and get rid of Muhammad'. So, Hafsa said: 'yes, he told me that.' At this point, those four got together and conspired to poison the Prophet

Another great ancient scholar, Muhammad Ibn Massoud al-Ayashi, a 'Sunni' who later converted to Shi'a Islam, reported:

Tafseer al-Ayashi, Vol I, Page 200; Bihar-ul-Anwar, by Allama Al-Majlisi, Vol XXII, Page 516:

> Imam al-Sadiq (peace be upon him) was sitting with a group of his followers, and asked them: 'Do you know whether the Prophet died a natural death or was murdered? Allah the Almighty says: "if then he died or is killed". The truth is that the Prophet was poisoned in his last days before he died at the hands of A'isha and Hafsa.' Upon hearing this, the Imam Sadiq's followers said that they and their fathers were among the worst villains ever created by Allah.

Al-Ayshi reports another narration attributed to Imam Al-Sadiq (peace be upon him) in which he says:

Tafseer Al Ayash, Vol I, Page 200; Bihar-ul-Anwar, By Allama Al-Majlisi, Vol XX, Page 91:

> al-Hussein Ibn Munther asked Imam Al-Sadiq (peace be upon him) about Allah's words 'if then he dies or is killed will you turn back upon your heels' Does it mean that the Prophet died a natural death or was murdered? Imam Al-Sadiq (peace be upon him) said: 'In this verse, Allah refers to the Prophet's companions who committed the misdeed

Evidence from 'Sunni' sources also indicates the involvement of the traitors named in our sources. For example, in Sahih al-Bukhari, Muslim, and others, we find narrations in which A'isha confesses that when the Prophet was asleep during his illness, she put a strange substance into his mouth with the help of the other wives.

A'isha did it intentionally despite Prophet's prohibition. When the Prophet woke up, he saw the residuals of the substance they had put into his mouth. He angrily asked what it was and who had disobeyed his orders. A'isha and her collaborators justified their action saying that it was just a medication. Following that, they accused the Prophet's uncle, Al-Abbas Ibn Abdul Muttalib, of instructing them to feed him this ''medicine''. However, the Prophet acquitted his uncle and ordered that those with him in the room are punished by having the same substance.

Sahih Al-Bukhari, Vol VIII, Page 42; Sahih Muslim, Vol VII, Page 42; Masnad Ahmed Ibn Hanbal, Vol VI, Page 53; Prophet's Biography by Ibn Kathier, Vol. IV, Page 446:

A'isha narrates:

> When Allah's Prophet contracted the terminal disease, he told us: 'Don't put the medicine in my mouth.' But we disobeyed him because every patient dislikes medication. So, we put the substance in his mouth. When he regained his senses, he wondered: 'Who did that? Did I not prohibit you from doing that?' So, we said: 'It is your uncle Al-Abbas who thought that you might have contracted a lateral tumour!' The Prophet said: 'The Devil causes this disease. I cannot contract it.' The Prophet ordered that everyone in the house must put the same substance into their mouths, except Al-Abbas, as the Prophet said: He was not with you.

A'isha clearly states that Muhammad was furious with them for disobeying his orders, forcing them to take the same ''medicine'' they made him consume. A clear sign that Muhammad did not trust them.

Therefore, we cannot exempt Abu Bakr and Umar from the crime of having taken the life of the Prophet based on some weak and false justifications, especially when they had tried to kill him before when he was on his way back from the city of Tabuk.
Refer to *Al Mohalla of Ibn Hazm, Vol. IX, Page 224*).

From Sahih Bukari, regarding who the two were who conspired against Rasulliah (SAWS):

Reference : Sahih al-Bukhari 4915
In-book reference : Book 65, Hadith 435
USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 437

> "Narrated Ibn `Abbas: I intended to ask `Umar about those two ladies who back each other against 'Allah's Messenger (ﷺ) . For one year I was seeking the opportunity to ask this question, but in vain, until once when I accompanied him for Hajj. While we were in Zahran, `Umar went to answer the call of nature and told me to follow him with some water for

ablution. So I followed him with a container of water and started pouring water for him. I found it a good opportunity to ask him, so I said, “O chief of the Believers! Who were those two ladies who had backed each other (against the Prophet)?” Before I could complete my question, he replied, “They were `Aisha and Hafsa.”

Here is another version of the same hadith:

Reference : Sahih al-Bukhari 4914
In-book reference : Book 65, Hadith 434
USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 436

“Narrated Ibn `Abbas: I intended to ask `Umar so I said, “Who were those two ladies who tried to back each other against the Prophet?” I hardly finished my speech when he said, They were `Aisha and Hafsa.“

But their cause is just and it’s through Allah’s command seemingly, as Muhammad have probably used Surah At-Tahrim (66) verse 1-5, 10-11 to do evil deeds and telling it’s Allah who allowed that. It can be comprehended by following passage:

It was Hafsa’s turn to sleep with the Prophet. Her maid Maria Qubtia was also in her room when the Prophet walked in. Maria was a gift from the King of Alexandria of Egypt for Prophet Muhammad. She was a very attractive and voluptuous young teenager.

Muhammad told Hafsah that her dad (Umar) is looking for her (to be alone with Maria Qubtia). When she went to her house and asked her mom where her dad was she told her- he has gone to the Al Manasi field near Baqia to defecate. She asked doesn’t he go to the field behind her house? Her mom told- because it is a sunna to relieve yourself at the place where prophet relieves himself he went there. Again it may be a long wait because Umar hides there afterwards to spy on prophet’s wives to make sure they are veiled according to Quran, Surah Al Ahzab, verse 59 when they come to relieve themselves.

■**Qur’an, Surah Al-Ahzab (33:59)**

"O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer

garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful."

As you know this aya was sent by Allah at Umar's request.

Shahih Bukhari Volume 8, Book 74, Number 257.

Narrated 'Aisha: 'Umar bin Al-Khattab used to say to Allah's Apostle: "Let your wives be veiled" But he did not do so. The wives of the Prophet used to go out to answer the call of nature at night only at Al-Manasi. Once Sauda, the daughter of Zam'a went out and she was a tall woman. 'Umar bin Al-Khattab saw her while she was defecating in a group, and said, "I have recognized you, O Sauda!" Cover yourself better. It's Allah's order!

Bukhari Volume 1, Book 8, Number 395:

Narrated 'Umar bin Al-Khattab: Allah agreed with me on three things and revealed verses, one of them was the verse of the veiling of the women (Q 33.59).

So she didn't waited that long because it was her turn with Prophet that day and returned. But she discovered in her bed Muhammad was having sex with Maria Qubtia.

Reference : Sunan an-Nasa'i 3959
In-book reference : Book 36, Hadith 21
English translation : Vol. 4, Book 36, Hadith 3411

It was narrated from Anas, that the Messenger of Allah had a female slave with whom he had intercourse, but 'Aishah and Hafsah would not leave him alone until he said that she was forbidden for him. Then Allah, the Mighty and Sublime, revealed: "O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you.' until the end of the Verse.

Tafsir of ibn Kathir on Qur'an 66:1-3

The messenger of Allah, peace and prayer of Allah be upon him, was having sexual relations with a female slave which he had, but Aisha and Hafsa would not cease to bother him about it until he forbid himself to continue it, until Allah praised and glorious brought down a verse saying "O prophet, why do you forbid to yourself what Allah has allowed" until the end of the verse. Ibn Jarir

said...The messenger of Allah, peace and prayer of Allah be upon him had sex with Um Ibrahim (Mariyah Al-Qibtiyah) in the house of some of his women. Then she (Hafsah?) said "Hey messenger of Allah! In my house and upon my bed?!" Then the prophet made it forbidden (for him to have sex with her). Then she said "Hey messenger of Allah, how will you forbid what is allowed to you?" Then he swore not to have sex with her. Then Allah revealed "Oh prophet why do you forbid what Allah has made allowable to you?"

Then Muhammad said to Hafsa that if she keeps this incident a secret and don't tell any one, Muhammad will take an oath that he will never touch Maria Qubtia again. After Muhammad took oath she went to to Al-Manasi to see her father. After a short later she returned, and found Muhammad again in bed with Maria Qubtia. Muhammad then shown her the verses he just received from Allah to legitimate sex with Maria Qubtia again by dissolving his oath.

Qur'an, Surah At-Tahrim

(66:1)

O Prophet, why do you prohibit what God has made lawful for you in seeking to please your wives? And God is forgiving and merciful.

(66:2)

God has ordained for you [the means for] dissolution of your oaths, and God is your Lord, and He is the Knowing, the Wise.

Tafsir al-Jalalayn - Q 66: 1

O Prophet! Why do you prohibit what God has made lawful for you in terms of your Coptic handmaiden Māriya — when he lay with her in the house of Hafsa who had been away but who upon returning and finding out became upset by the fact that this had taken place in her own house and on her own bed — by saying 'She is unlawful for me!' seeking by making her unlawful for you to please your wives? And God is Forgiving Merciful having forgiven you this prohibition.

Q 66:2

Verily God has prescribed He has made lawful for you when necessary the absolution of your oaths to absolve them by expiation as mentioned in the sūrat al-Mā'ida Q. 5:89 and the forbidding of sexual relations with a

handmaiden counts as an oath so did the Prophet s expiate? Muqātil b. Sulaymān said ‘He set free a slave in expiation for his prohibition of Māriya’; whereas al-Hasan al-Basrī said ‘He never expiated because the Prophet s has been forgiven all errors’. And God is your Protector your Helper and He is the Knower the Wise

Tafsir al-Mazhari:

……..According to the majority of Qur’anic commentators, this verse was revealed concerning the mother of the believers, Lady Mariyah. Al-Baghawi wrote that the Messenger (peace be upon him) had established a schedule for his wives. Once, when it was the turn of Lady Hafsah, she sought permission from the Messenger (peace be upon him) to visit her father's house. He (peace be upon him) granted her permission. After she left, the Messenger (peace be upon him) called Lady Mariyah into that room and had a private encounter with her.

Meanwhile, Lady Hafsah returned and found the room closed. She sat outside and began to cry in deep sorrow. When the Messenger (peace be upon him) came out and saw her, he asked, “What’s the matter? Why are you sitting here and crying?” Lady Hafsah said, “So this was the reason you gave me permission? You brought a slave woman into my room. You granted her closeness on my scheduled day. It seems I hold no value to you.”

The Messenger (peace be upon him) replied, “Has Allah not made her lawful for me? Alright, don’t cry. To please you, I now declare her forbidden for myself. But do not tell this to any of your co-wives.”

However, soon after the Messenger (peace be upon him) left, Lady Hafsah went to the chamber of Lady A’ishah and said, “Listen, I have good news. The Messenger of Allah has declared Mariyah forbidden for himself. Now we shall be more beloved to the Messenger of Allah.” It should be noted that Lady Hafsah and Lady A’ishah had a deep intimacy between them, and thus she could not refrain from sharing this with her.

According to authentic sources, Al-Bazzar has narrated that Ibn Abbas said the verse in question was revealed concerning a slave woman of the Messenger (peace be upon him).....…

…….**So, you should withdraw the divorce.**

It is to be noted that during that time, the Messenger (peace be upon him) remained separated from his wives for one month and stayed in the residence of Mariyah al-Qibtiyyah, the mother of his son Ibrahim. This state of affairs continued until the revelation of the **"Āyah of Option" (Āyat at-Takhayyur)**. Al-Baghawi wrote that **Muqatil ibn Hayyan** said: The Messenger (peace be upon him) did not actually divorce Lady Hafsah, but he had expressed the intention to do so. At that moment, **Angel Jibril** (Gabriel) came and said: *"Hafsah is very devoted to fasting and worship. In Paradise, she will be among your wives as well. So, abandon your intention."*

"And kept part of it undisclosed" – This means that the Messenger (peace be upon him) did not later reveal the entire matter to Lady Hafsah. He disclosed some of it and withheld the rest. It is noteworthy that those who are noble-hearted behave in this manner—they do not humiliate a wrongdoer by revealing the entirety of their fault in front of them. As Allah, the Almighty, says:

"Allah does not disclose all the sins of the sinners."

Likewise, the Messenger (peace be upon him) did the same.

He had confided two matters to Lady Hafsah and asked her to keep them secret:

1. That he had declared Mariyah forbidden (ḥarām) for himself.
2. The confidential information that **Hazrat Abu Bakr** would be appointed as his successor (caliph).

When Lady Hafsah secretly disclosed this to Lady A'ishah, Allah informed His beloved Prophet (peace be upon him) of this through revelation. The Prophet (peace be upon him) then summoned Hafsah and said only this:
"Why did you tell A'ishah that I made Mariyah forbidden for myself?"

Regarding the second matter (the news of Abu Bakr's succession), the Prophet (peace be upon him) said nothing further.
This is what is meant by the phrase: **"and kept part of it undisclosed."**

> ……..
>
> …….The Messenger (peace be upon him) confided **two matters** to Lady Hafsah and asked her to keep them secret:

1. That he had declared **Mariyah** forbidden (ḥarām) for himself.
2. That **Hazrat Abu Bakr** would succeed him as the **leader (caliph)**.

When Lady Hafsah secretly disclosed this to Lady A'ishah, **Allah revealed** this matter to His beloved Prophet (peace be upon him). The Prophet (peace be upon him) then called Hafsah and said only:

> *"Why did you tell A'ishah about Mariyah—whom I had declared forbidden for myself?"*

As for the other matter—**the news of Abu Bakr's succession**—the Prophet (peace be upon him) did **not** mention it again to Hafsah. It is this very point that is hinted at in the verse:

> **"And disclosed part of it, and withheld part of it."**
> (Surah At-Tahrim 66:3)

According to a narration from **al-Dhahhak**, reported by **Ibn Mardawayh**, **Ibn Abbas** said:

Lady Hafsah entered her chamber and saw the Messenger (peace be upon him) with **Mariyah**. The Prophet (peace be upon him) said to her:

> *"Do not inform A'ishah about this. And here is a good news for you: after Abu Bakr, your father (i.e., Umar) will be the caliph."*

Lady Hafsah then went and shared everything with Lady A'ishah. When Lady A'ishah came to the Prophet (peace be upon him), she said:

> *"Declare Mariyah forbidden upon yourself."*

The Messenger (peace be upon him) did so.

Later, he said to Lady Hafsah:

> *"Why did you tell A'ishah about Mariyah?"*

But **regarding the matter of the caliphate**, the Prophet (peace be upon him) said nothing more to Hafsah. This is the context of the phrase:

> **"The Prophet disclosed part of it and withheld part of it."**
> (Surah At-Tahrim 66:3)

Al-Ṭabarānī has narrated a similar account in his books *Al-Awsaṭ* and *Ashratun-Nisā'*, reporting from **Ibn Abbas**. However, both narrations are considered **weak (non-authentic)**.

……..….

Reference : Sunan Abi Dawud 2283
In-book reference : Book 13, Hadith 109
English translation : Book 12, Hadith 2276

Narrated Umar ibn al-Khattab:

The Prophet (ﷺ) divorced Hafsah, but he took her back in marriage.

Grade: **Sahih** (Al-Albani)
It is also found in:

Reference : Sunan Ibn Majah 2016
In-book reference : Book 10, Hadith 1
English translation : Vol. 3, Book 10, Hadith 2016

Grade: **Sahih** (Darussalam)

Reference : Sunan an-Nasa'i 3560
In-book reference : Book 27, Hadith 174
English translation : Vol. 4, Book 27, Hadith 3590

Grade: **Sahih** (Darussalam)

According to **Surah Al-Baqarah (2:230)**:

> *"And if he has divorced her [for the third time], then she is not lawful to him afterward until she marries a husband other than him. And if the latter husband divorces her, there is no blame upon the woman and her former husband for returning to each other if they think they can maintain [the limits of] Allah."*

What is Halala?

Halala (also spelled *tahleel* or *halalah*) is a specific practice in Islamic law that applies **after a man has divorced his wife with a** *third* **and final divorce (ṭalāq)**.

Key Points:

- After the **third divorce**, the woman **cannot remarry her first husband** unless:
    1. She **marries another man** in a valid and consummated marriage.
    2. That new husband **divorces her willingly** or dies.
    3. Then, she can remarry her first husband if both agree.

Important Ethical Clarification:

- **Arranged or contractual halala**—where a temporary marriage is done solely to make the woman lawful again for her former husband—is considered **haram (forbidden)** and **a form of deception** in mainstream Islamic jurisprudence.
- A valid *nikah* must be **genuine and not pre-planned for divorce**.

■Tafsir al-Jalalayn — Surah At-Tahrim

Name and Naming Reason:

The name of the surah, **"At-Tahrim"**, comes from the first word of the surah. However, it is not a thematic title (i.e., it does not summarize the main topic), but rather indicates that the surah contains mention of a **"tahrim"** (prohibition) made by the Prophet ﷺ.

The surah has:

- **2 Rukus**
- **12 Verses (Ayat)**
- **349 Words**
- **1060 Letters**

■Revelation Period:

The surah references an incident where the Prophet ﷺ declared something **ḥarām (forbidden)** upon himself. Two women involved in this incident are mentioned:

- **Lady Safiyyah (RA)** – married to the Prophet ﷺ after the **Battle of Khaybar**, which was unanimously held in the **7th year of Hijrah**.

- **Lady Mariyah al-Qibtiyyah (RA)** – sent to the Prophet ﷺ as a gift by **Muqawqis**, the ruler of Egypt, also in **7 AH**.

These historical facts strongly indicate that **Surah At-Tahrim was revealed in 7 or 8 AH**.

■**Occasion of Revelation (Shan-e-Nuzul):**

There are several reports regarding the occasion for the revelation. One such narration says:

- The Prophet ﷺ had arranged regular turns for his wives.
- On the day designated for **Lady Hafsah (RA)**, she asked the Prophet ﷺ for permission to visit her parents. He granted it.
- After she left, the Prophet ﷺ invited **Lady Mariyah al-Qibtiyyah (RA)** into **Hafsah's chamber**, and spent time with her there in private.
- Hafsah unexpectedly returned and found them together in her room. She became extremely upset and said:

  "You brought her into my room during my absence? This was nothing but an insult to me."

- To calm her, the Prophet ﷺ said:

  "Fine, I will make her forbidden (ḥarām) for myself. But do not tell anyone about this."

- After leaving, Hafsah **told Lady A'ishah (RA)** everything, including the confidential statement.
- The Prophet ﷺ, upon learning this, became **very upset** and **swore an oath** to stay away from his wives for a month.

- As a result of this incident, **Allah revealed the beginning verses of Surah At-Tahrim**, addressing the matter directly.

Tafsir Ibn Kathir – Surah At-Tahrim (66)

Para: 28

It is mentioned in *Tafsir Ibn Jarir* that the **Messenger of Allah (peace be upon him)** was speaking with **Umm Ibrahim (Lady Mariyah al-Qibtiyyah, may Allah be pleased with her)** in the house of one of his wives. That wife said to him:

> "In my house and on my bed you do this?"

So the Messenger of Allah (peace be upon him) responded:

> "I hereby make her forbidden (ḥarām) for myself."

She then said:

> "O Messenger of Allah! How can something that is *ḥalāl* (permissible) be made *ḥarām* upon yourself?"

He replied:

> "I swear by Allah, from now on I will not speak to her again."

At that moment, the verses of **Surah At-Tahrim** were revealed.

Hazrat Zayd (may Allah be pleased with him) said: From this incident, we learn that if someone says to another, *"You are ḥarām upon me,"* such a statement holds no legal consequence (*i.e., it is considered meaningless*).

Hazrat Zayd ibn Aslam (may Allah be pleased with him) said: The Messenger of Allah (peace be upon him) had said:

> *"You are ḥarām upon me. By Allah! I will no longer remain in your company."*

……...

……..When the **Messenger of Allah (peace be upon him)** was engaged with **Lady Mariyah (may Allah be pleased with her)**, he said to **Lady Hafsah (may Allah be pleased with her)**:

> "Do not inform **Lady Aisha (may Allah be pleased with her)** about this. I am giving you glad tidings: After my passing, following **Abu Bakr (may Allah be pleased with him)**, your father will be the Caliph."

However, **Lady Hafsah** did go and inform **Lady Aisha** of this news.

Later, **Lady Aisha (may Allah be pleased with her)** asked the Prophet (peace be upon him):

> "Who informed you of this matter?"

He replied:

> "The One who is All-Knowing and Fully Aware has informed me."

At that point, **Lady Aisha** said:

> "I will not look at you until you declare **Mariyah (may Allah be pleased with her)** forbidden upon yourself."

Then the Prophet (peace be upon him) made **Mariyah** forbidden for himself (*i.e., vowed to not be with her*).

It was at that moment that **Allah the Exalted revealed** the verses — referring to the beginning of **Surah At-Tahrim ……...**

…….Displeasure was shown toward the **Messenger of Allah (peace be upon him)** regarding this matter, and he was instructed to **offer expiation (kaffārah)** for his oath.

It is mentioned in **Tafsīr Ibn Jarīr** that ʿ**Abdullāh ibn** ʿ**Abbās (may Allah be pleased with him)** once asked ʿ**Umar ibn al-Khaṭṭāb (may Allah be pleased with him)**:

> "Who were the two wives mentioned in the verse?"

ʿ**Umar (may Allah be pleased with him)** replied:

> "They were ʿ**Ā'ishah (may Allah be pleased with her)** and **Ḥafṣah (may Allah be pleased with her)**. The incident was related to **Umm Ibrāhīm al-Qibṭiyyah (Mariyah, may Allah be pleased with her)**. On **Ḥafṣah's day**, the Messenger of Allah (peace be upon him) was with **Mariyah (may Allah be pleased with her)** in Ḥafṣah's house. Ḥafṣah became upset, thinking: *'On my day, in my room and on my bed, he was with Mariyah?!'*

To calm her, the Prophet (peace be upon him) said:

> "I have made her forbidden (ḥarām) for myself. Do not inform anyone about this matter."

Nevertheless, **Ḥafṣah** disclosed the matter to ʿ**Ā'ishah**. Allah the Exalted then informed His Prophet (peace be upon him) of what had happened and revealed the beginning verses of **Sūrah al-Taḥrīm (66:1–5)**.

The Prophet (peace be upon him) **broke his oath** and **offered expiation (kaffārah)**, and he resumed his relations with that bondwoman (*Mariyah*).

ʿ**Abdullāh ibn** ʿ**Abbās (may Allah be pleased with him)** used this incident as **evidence for a legal ruling (fatwā)**:

> If a person says, "Such-and-such is ḥarām upon me," then he is considered to have made an oath, and he must break the oath and offer expiation.

A man once asked him regarding such a situation — that he had made his wife ḥarām upon himself. ……...

Next morning, when Prophet returned from Fajr prayer, his wives gave him dirty looks and a silent treatment instead of happily greeting him like every day. As smart as Muhammad was, he knew right away that Hafsa had ratted and divulged last night's scandal to all other wives, who incidentally hated Maria for her beauty and prophet's fondness for her. Then again Muhammad got Allah on his side revealing new verse backing him

Qur'an, Surah At-Tahrim, verse 3

> And when the Prophet confided to one of his wives a statement, and when she informed [another of it], and God made it known to him, he made known part of it and ignored a part. Then when he informed her about it, she said, 'Who informed you of this?' He said, 'I was informed by the Knowing, the Aware.'

Tafsir al-Jalalayn - Q 66:3

> And mention when the Prophet confided to one of his wives namely Hafsa a certain matter which was his prohibition of Māriya telling her 'Do not reveal it!'; but when she divulged it to 'Ā'isha reckoning there to be no blame in doing such a thing and God apprised him He informed him of it of what had been divulged he announced part of it to Hafsa and passed over part out of graciousness on his part. So when he told her about it she said 'Who told you this?' He said 'I was told by the Knower the Aware' namely God

Angry Prophet then gathered all his resentful wives and conveyed the following chilling message from Allah to them which had just arrived:

■**Qur'an, Surah At-Tahrim (66:4-5)**

(66:4)

If the two of you repent to God, [that is best], for your hearts have deviated. But if you support one another against him, then indeed God is his protector, as well as Gabriel and the righteous believers, and the angels, moreover, are [his] assistants.

(66:5)

Perhaps, if he divorces you, his Lord will give him wives better than you—submissive, faithful, obedient, penitent, devout, fasting, previously married and virgins.

That message was a death sentence to the scared wives. A divorce meant starving to death, since nobody was allowed to marry Prophet's wife according to an earlier revelation.

Starving to death was one thing, burning in hellfire for ever was something else. He also downloaded these verse:

Qur'an, Surah At-Tahrim (66:10-11)

(66:10)

God presents an example for those who disbelieve: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they availed them nothing before God, and it was said, 'Enter the Fire with those who enter.'

(66:11)

And God presents an example for those who believe: the wife of Pharaoh, when she said, 'My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds, and save me from the wrongdoing people.'

Being scared the wives seek mercy. Muhammad the merciful prophet had pity on all of them by refering:

■**Qur'an, Surah An-Nisaa (4:34):**

Men are the protectors and maintainers of women because God has given some of them advantage over others and because they spend out of their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what God would have them guard. But those [wives] from whom you fear disobedience—[first] advise them, [then if they persist], **forsake them in bed,** and [finally], strike them. But if

they obey you, seek no means against them. Indeed, God is ever Exalted and Grand.

Muhammad will just apply Qur'an, Surah An-Nisaa, verse 34 to abstaining sex with all the wives for a month, as a disciplinary action. But the reason why the Prophet decided not to visit all of his wives for a month was because he intended to spend a full one month to sleep exclusively with Maria Qubtia alone. Muhammad is so smart. This is like killing two birds with one stone:

Shahih Bukhari, Volume 3, Book 43, Number 648.

> ……..The Prophet did not go to his wives because of the secret which Hafsa had disclosed to ‘Aisha, and he said that he would not go to his wives for one month, as he was angry with them, when Allah admonished him for his oath that he would not approach Maria. …….

Allah also decided to pitch-in in the misery of Prophet’s wives by making Maria pregnant with a baby boy, named Ibrahim which Muhammad couldn’t believe it’s his son. This was something Prophet Muhammad desired most and which could not be delivered by any of the nine resident wives.

Summary: Muhammad first revealed the verse about not marrying again due to the pressure from wives. Later, when he got sexually aroused, he sent his elderly wife Hafsa to her father's house and had sex with a maid in her room, which he found out when Hafsa returned that day, which had never exposed before. At that time, even though Muhammad had said that maid & slave sex was permissible, Hafsa asked him to make it forbidden for her. Muhammad agreed and made slave sex forbidden for himself. In order to avoid trouble with sex with Aisha, Muhammad told Hafsa not to tell anyone about this incident and would give her the good news of a prophecy. Hafsa agreed. Muhammad said that your father would be the caliph, and then Aisha's father then. The next day, Hafsa told Aisha about the slave sex and their father’s prophecy of becoming the caliph. Realizing this, Muhammad divorced Hafs and took her back without the obligatory marriage with someone

else after the divorce, violating the rules of Islam. Muhammad downloaded from his fake ID Allah that Allah revoked the oath that Muhammad made with Hafsa that is abstaining from slave sex. He threatened to starve all the wives by divorcing as wives of Muhammad is forbidden to remarry. Unable to find a way, the wives apologized and did not want anything against his sex. Finally, Muhammad forgave them and made the intention not to have sex with them for 1 month according to Quran 4:34. Throughout this month he had sex with the slave girl and made her pregnant. Realizing that the old man had become reckless, Aisha, Hafs and their fathers gave Muhammad the second dose of poison. Later, Aisha hadith says that the sex lunatic died after drinking the poison of a Jewish woman.
The sex maniac was so crazy about the maid that, without any trial, he sent Ali to kill a man up after hearing that a man had sex with his maid based solely on accusations, but he didn't blame the maid or punished her:

Reference : Sahih Muslim 2771
In-book reference : Book 50, Hadith 68
USC-MSA web (English) reference : Book 37, Hadith 6676

> Anas reported that a person was charged with fornication with the slavegirl of Allah's Messenger (ﷺ). Thereupon Allah's Messenger (ﷺ) said to 'Ali:
> Go and strike his neck. 'Ali came to him and he found him in a well making his body cool. 'Ali said to him: Come out, and as he took hold of his hand and brought him out, he found that his sexual organ had been cut. Hadrat 'Ali refrained from striking his neck. He came to Allah's Apostle (ﷺ) and said: Allah's Messenger, he has not even the sexual organ with him.

So it’s your duty to choose, who killed Muhammad:

- The Jewish woman who’s entire family Muhammad killed and turned her into a slave. (Sunnis usually agree to blame Allah only)
- The two wives (Aisha and Hafsa) Muhammad married within 1 month after his 1st wife Khadija’s death. (Shias usually agree to blaim Ummul

Muminins (Mother of believers) with Allah, for unjustly using verse from Allah to legitimize)

- Allah Himself killed Muhammad due to curse of saying what He didn't told him to say as of Surah Al-Ahzab (33:47). (Both Shia and Sunnis agree)

Ayesha knew the lust of Muhammad very well:

Reference : Sunan an-Nasa'i 3204
In-book reference : Book 26, Hadith 9
English translation : Vol. 4, Book 26, Hadith 3206

> Narrated 'Ata':
> It was narrated that 'Ata' said: "Aishah said: 'The Messenger of Allah did not die until women had been made lawful to him.'"

Reference : Sunan Abi Dawud 3931
In-book reference : Book 31, Hadith 6
English translation : Book 30, Hadith 3920

> Narrated Aishah, Ummul Muminin: Juwayriyyah, daughter of al-Harith ibn al-Mustaliq, fell to the lot of Thabit ibn Qays ibn Shammas, or to her cousin. She entered into an agreement to purchase her freedom. She was a very beautiful woman, most attractive to the eye. Aishah said: She then came to the Messenger of Allah ﷺ asking him for the purchase of her freedom. When she was standing at the door, I looked at her with disapproval. I realised that the Messenger of Allah ﷺ would look at her in the same way that I had looked. She said: Messenger of Allah, I am Juwayriyyah, daughter of al-Harith, and something has happened to me, which is not hidden from you. I have fallen to the lot of Thabit ibn Qays

ibn Shammas, and I have entered into an agreement to purchase of my freedom. I have come to you to seek assistance for the purchase of my freedom. The Messenger of Allah ﷺ said: Are you inclined to that which is better? She asked: What is that, Messenger of Allah? He replied: I shall pay the price of your freedom on your behalf, and I shall marry you. She said: I shall do this. She (Aishah) said: The people then heard that the Messenger of Allah ﷺ had married Juwayriyyah. They released the captives in their possession and set them free, and said: They are the relatives of the Messenger of Allah ﷺ by marriage. We did not see any woman greater than Juwayriyyah who brought blessings to her people. One hundred families of Banu al-Mustaliq were set free on account of her. Abu dawud said: This evidence shows that a Muslim ruler may marry a slave woman himself.

Reference : Sahih al-Bukhari 5666
In-book reference : Book 75, Hadith 26
USC-MSA web (English) reference : Vol. 7, Book 70, Hadith 570

Narrated Al-Qasim bin Muhammad:

`Aisha, (complaining of headache) said, "Oh, my head"! Allah's Messenger (ﷺ) said, "I wish that had happened while I was still living, for then I would ask Allah's Forgiveness for you and invoke Allah for you." Aisha said, "Wa thuklayah! By Allah, I think you want me to die; and If this should happen, you would spend the last part of the day sleeping with one of your wives!" The Prophet (ﷺ) said, "Nay, I should say, 'Oh my head!' I felt like sending for Abu Bakr and his son, and appoint him as my successor lest some people claimed something or some others wished something, but then I said (to myself), 'Allah would not allow it to be otherwise, and the Muslims would prevent it to be otherwise".

After so many marriages, slave sex, seeing his wife's 96 naked maid's breast (Muhammad forbade clothes on maid's breast, maids were always naked

above the navel), having Hiba (woman submit to Muhammad for sex) and eventually Muhammad went to prostitution (tamattu/ Mut'ah marriage- marriage of hours or days for entertainment performed and legalized by Muhammad and Quran):

Grade: **Sahih hadeeth, Muslim (1222)]** (Darussalam)
Reference : Musnad Ahmad 342
In-book reference : Book 2, Hadith 248

It was narrated from Abu Moosa that `Umar said:
It was the Sunnah of the Messenger of Allah (ﷺ), i.e., tamattu` (in Hajj), but I am afraid that they will have intimate relations with them (their wives) beneath the Arak trees, then they will bring them for Hajj.

Grade: **Sahih (Darussalam) [Muslim (1222)]** (Darussalam)
Reference : Musnad Ahmad 351
In-book reference : Book 2, Hadith 256

It was narrated from Abu Moosa that he used to advise people to do Tamattu`(Mut'ah/ temporary marriage) (in Hajj). A man said to him:
Do not rush in giving fatwas, for you do not know what Ameer al-Mu`mineen has decided with regard to Haji. When he met him later on, he asked him and 'Umar said: I know that the Prophet (ﷺ) did it and his Companions did it, but I do not like [the people] to have intercourse with [their wives] beneath the arak trees and go out to Hajj with their heads dripping(from ghusl).

After so many marriages, slave sex, seeing his wife's 96 naked maid's breast (Muhammad forbade clothes on maid's breast, maids were always naked above the navel), having Hiba (woman submit to Muhammad for sex), using prostitutes (tamattu/ Mut'ah marriage- marriage of hours or days for entertainment performed and legalized by Muhammad and Quran) Muhammad asks children to be obliged to do sex with him:

Reference : Sahih al-Bukhari 5255
In-book reference : Book 68, Hadith 5
USC-MSA web (English) reference : Vol. 7, Book 63, Hadith 182

Narrated Abu Usaid:

We went out with the Prophet (ﷺ) to a garden called Ash-Shaut till we reached two walls between which we sat down. The Prophet (ﷺ) said, "Sit here," and went in (the garden). The Jauniyya (a lady from Bani Jaun) had been brought and lodged in a house in a date-palm garden in the home of Umaima bint An- Nu`man bin Sharahil, and her wet nurse was with her. When the Prophet (ﷺ) entered upon her, he said to her, "Give me yourself as a gift." She said, "Can a princess give herself in marriage to an ordinary man?" The Prophet (ﷺ) raised his hand to pat her so that she might become tranquil. She said, "I seek refuge with Allah from you." He said, "You have sought refuge with One Who gives refuge. Then the Prophet (ﷺ) came out to us and said, "O Abu Usaid! Give her two white linen dresses to wear and let her go back to her family."
In Arabia and Islam there is nothing called marriage. They have Nikah, which means sex. Man provide woman money for the value of consummation of sex.

The question is why Muhammad divorced Hafsa for telling sex story with servant? It's because Muhammad was a pedophile and was addicted to child sex. More on the chapter Pedophilia.

Reference : Sahih al-Bukhari 5079
In-book reference : Book 67, Hadith 17
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 16
Narrated Jabir bin `Abdullah:

While we were returning from a Ghazwa (Holy Battle) with the Prophet, I started driving my camel fast, as it was a lazy camel A rider came behind me and pricked my camel with a spear he had with him, and then my camel started running as fast as the best camel you may see. Behold! The rider was the Prophet (ﷺ) himself. He said, 'What makes you in such a hurry?" I replied, I am newly married " He said, "Did you marry a virgin or a matron? I replied, "A matron." He said, "Why didn't you marry a young girl so that you may play with her and she with you?" When we were about to enter (Medina), the Prophet (ﷺ) said, "Wait so that you may enter (Medina)

at night so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region.

Reference : Sunan an-Nasa'i 3219
In-book reference : Book 26, Hadith 24
English translation : Vol. 4, Book 26, Hadith 3221

Reference : Sunan an-Nasa'i 3220
In-book reference : Book 26, Hadith 25
English translation : Vol. 4, Book 26, Hadith 3222

Narrated Jabir:
It was narrated that Jabir said: "I got married then I came to the Prophet and he said: 'Have you got married, O Jabir?' I said: 'Yes.' He said: 'To a virgin or to a previously married woman?' I said: 'To a previously married woman.' He said: 'Why not a virgin, so you could play with her and she could play with you?'"

Reference : Sunan Ibn Majah 1860
In-book reference : Book 9, Hadith 16
English translation : Vol. 3, Book 9, Hadith 1860
It was narrated that:
Jabir bin Abdullah said: “I married a woman during the time of the Prophet and he said: 'Have you got married, O Jabir?' I said: 'Yes'. He said: 'To a virgin or to a previously-married woman?' I said: 'A previously married woman.' He said: 'Why not a virgin so you could play with her?' I said: 'I have sisters and did not want her to create trouble between them and me.' He said: 'That is better then.' ”

Muhammad told her wife Barren, shaven-head for being in menses:

Reference : Sahih Muslim 1211af
In-book reference : Book 15, Hadith 431
USC-MSA web (English) reference : Book 7, Hadith 3065
'A'isha (Allah be pleased with her) reported that Allah's Messenger (ﷺ) inclined to do with Safiyyah what a man feels inclined to do with his wife. They said:
Messenger of Allah, she has entered the state of menses, whereupon he said: (Well) she is going to detain us. They (his wives) said: Messenger of Allah, she performed Tawaf Ziyara (Tawaf Ifada) on the Day of Nahr. Thereupon he said: Then she should proceed along with you

Reference : Sahih Muslim 1211ag

In-book reference : Book 15, Hadith 432
USC-MSA web (English) reference : Book 7, Hadith 3066

'A'isha (Allah be pleased with her) reported:

When Allah's Apostle (ﷺ) decided to march (for return journey), he found Safiyyah at the door of her tent, sad and downcast. He remarked. Barren, shaven-head, you are going to detain us, and then said: Did you perform Tawaf Ifada on the Day of Nahr? She replied in the affirmative, whereupon he said: Then march on.

Book: al-Hidāyah fī Sharḥ Bidāyat al-Mubtadī

In the discussed text, the extent to which the body of a slave woman owned by someone else may be seen is described. Imam Quduri (رحمه الله) states: A man is permitted to see the same parts of the body of another person's slave woman as he is allowed to see of his *mahram* women.

It is to be noted that a man is permitted to see the hands, feet, arms, shins, chest, hair, and neck of his *mahram* woman. This issue has already been discussed earlier. The reason is that slave women would have to go outside the home in their working attire to fulfill the needs of their masters. They also had to appear before their masters' guests to serve them. As a result, their condition in front of non-*mahram* men outside the home would be similar to that of a woman in front of her *mahram* male relatives inside the house. It was previously mentioned that men have free access to their *mahram* women, and these women are usually in working clothes at that time. Thus, a man's seeing the arms, chest, neck, etc., of his *mahram* woman is permissible. In the same way, since slave women go out in working attire and serve their masters, seeing those parts of their bodies is also considered permissible.

A second piece of evidence is the practice (*amal*) of ʿUmar (رضي الله عنه). If ʿUmar (رضي الله عنه) saw any slave woman covering her head and body in the streets, he would scold her and strike her with a whip and say:

"O foul-smelling one! Remove your veil! Are you trying to resemble free women?"

The word **Ji'** (جِيْء) comes from the same pattern and means "bad odor." Here, it metaphorically refers to a slave woman.

Translation:

"Whenever ʿUmar saw a slave girl veiled, he would strike her with a whip and say, 'Remove your veil! Are you trying to resemble free women?'"

Regarding this hadith, Allama Zaylaʿi (رحمه الله) says that this exact wording is not authentically reported in any hadith. However, Imam al-Bayhaqi (رحمه الله) narrates a hadith with a similar meaning:

Narrated from Nāfiʿ that Safiyyah bint Abī ʿUbayd narrated to him:

A veiled and cloaked woman came out. ʿUmar (رضي الله عنه) asked, "Who is this woman?"
Someone replied, "She is a slave girl of so-and-so, a man from among us."
So ʿUmar sent for Ḥafṣah and said, "What made you veil and cloak this slave woman? I nearly approached her [thinking she was a free woman]. I thought she was among the chaste [free women]. Do not make slave girls resemble the free, chaste women!"

Regarding the chain of this narration, Ḥāfiẓ Dhahabī (رحمه الله) said: its chain is strong (*sanaduhu qawiyy*). (Ref: *al-Bināyah*)

In summary, although the exact wording of the first hadith mentioned in the book is not established, the meaning and content of it is supported by the narration of Imam al-Bayhaqi.

Reference of Muhammad forbid maid servants from covering their breasts:
Musannaf Ibn Abi Shaybah(2632),

Al-Hidayah (Volume 3), **Translation by Imran Ahsan Khan**

Nyazee

Bayhaqi Al Sunan Al Kubra(V2 P227)

Let's see a ruling/fatwa by scholars:
Answered by: Molana Muhammad Adnan
Question:
I was recently asked a question to which I had no answer. I was asked if islam promotes hayya and modesty, then why are slave girls

in the time of rasool Allah SAW or umar RA not allowed to wear hijab but walked around bare chested. Surely this goes against the very practice of islam, that is shyness and modesty. Please answer my question so I may be sure myself and address what was raised to me. I am aware that this does not apply anymore, however the question still stand

Answer

بسم الله الرحمن الرحيم

The 2 riwayaat which are generally known are in Musannaf Ibn Abi Shaybah(2632) and Bayhaqi Al Sunan Al Kubra(V2 P227). Both of them do not have the words 'bare chested". The awrah of concubines is the same as a mahram woman.

Imam Ibn Abidin (Allah have mercy on him) expounds on the issue of a slave-woman's Awrah. He states here and in another chapter of his work that the Awrah of a slave-woman (excluding one's own) is similar to the Awrah of a Mahram woman, in that it is permissible to see of a slave-woman that which is permitted to see of a Mahram woman. The area between the navel up to and including the knees was understandable but there was a need to define the stomach and back. As such, he clarifies what precisely is meant by the stomach and back and stipulates clearly that the chest including the breasts and the area parallel to the chest from the back are not considered to be part of the Awrah of a slave-woman and a Mahram. Thus, strictly speaking, it is not necessary for a woman to cover these parts in front of a Mahram male.

Similarly, it is stated in al-Fatawa al-Hindiyya:

"It is okay for a man to see from his mother, mature daughter, sister and all other Mahram women such as grandmothers, grandchildren, paternal and maternal aunts, at their: hair, chest, locks, breasts, forearms (shoulders) and shins. It is not permissible to look at their back, stomach and the area between the navel and (including the) knees."(Al-Fatawa al-Hindiyya, 5/328)

Written by Molana Muhammad Adnan

Checked and approved by Mufti Mohammed Tosir Miah

Darul Ifta Birmingham

"Kitāb al-Sunan al-Kubrā" by **al-Bayhaqī (Abū Bakr Aḥmad ibn al-Ḥusayn ibn ʿAlī al-Bayhaqī)**, Volume 2, Page 227, Hadith 3127:

Hadith 3127:

> **(And Abū al-Qāsim ʿAbd al-Raḥmān ibn ʿUbayd Allāh al-Ḥarfī in Baghdad informed us, saying:)**
> **ʿAlī ibn Muḥammad ibn al-Zubayr al-Kūfī narrated to us;**
> **al-Ḥasan ibn ʿAlī ibn ʿAffān narrated to us;**
> **Zayd ibn al-Ḥabbāb narrated from Ḥammād ibn Salamah;**

He said: **Thumāmah ibn ʿAbd Allāh ibn Anas narrated to me from his grandfather Anas ibn Mālik, who said:**

"The slave women of ʿUmar (may Allāh be pleased with him) used to serve us with their heads uncovered, and their breasts being struck (i.e., exposed to view or touched inadvertently while working)."

Al-Shaykh (al-Bayhaqī) commented:

"The reports from ʿUmar ibn al-Khaṭṭāb (may Allāh be pleased with him) regarding this are authentic. They indicate that the head, neck, and what appears during work from a slave woman (amāh) are not considered ʿawrah (parts of the body that must be covered). As for the ḥadīth of ʿAmr ibn Shuʿayb, there is disagreement regarding its wording, so it should not be relied upon in determining the ʿawrah of a slave woman—though it may be suitable for inference regarding the ʿawrah of a man. And with Allāh is success."

"Hitting their breasts" generally means **exposed breasts**. In Arabic, this phrase is used to refer specifically to **bare or uncovered breasts**.
It is noteworthy that **Shaykh al-Albānī** has graded this **ḥadīth as ḥasan (good)**.
Sunan ad-Dāraquṭnī, Chapter 3 — *Instruction of Prayer and the Command to Strike for It, and the Limits of the ʻAwrah (private parts) That Must Be Covered*:

■**Hadith 864:**

Narrated by: Yūsuf ibn Yaʻqūb ibn Isḥāq ibn Bahlūl (rahimahullah), from ʿAmr ibn Shuʿayb (rahimahullah), who narrates from his father, from his grandfather.
He said:
The Messenger of Allah (ﷺ) said:

“Instruct your children to pray when they reach the age of seven, and discipline them (physically) for it when they reach the age of ten. And separate their beds (from yours).

If any of you marries off his slave or worker (to a woman), then he must not look at that (wife's) area between the navel and the knee, because the area between the navel and the knees is part of the ʻawrah (private area that must be covered).”

■**Hadith 863:**

Narrated by: Muḥammad ibn Makhlad (rahimahullah), from ʿAmr ibn Shuʿayb (rahimahullah), who narrates from his father, from his grandfather.
He said:
The Messenger of Allah (ﷺ) said:

> “Command your children to perform prayer at the age of seven, and discipline them for it (if they neglect it) at the age of ten, and separate their sleeping spaces.
>
> And if any of you marries off his male slave or worker to a female slave, he must not gaze at what is below the navel to above the knees (of the woman), for what is between the navel and the knees is ‘awrah (a part of the body that must be covered).”

There you go, for maids and slaves the only shameful part is between navel and knee.

Muhammad’s Death Erection

Abu al-Fida (1273–1331 AD) was a Muslim geographer and historian. He relates that Prophet Muhammad suffered from a death erection.

Vita Mohammedi (The Life of Muhammad), p. 140 by Abu al-Feda:

> Ali ibn Abi Ṭalib, the fourth Rightly-guided Caliph of Islam (and also Muhammad's son-in-law and cousin) washed his body after his death, and had exclaimed, 'O prophet, thy penis is erect unto the sky!'

Edward Gibbon's The Decline and Fall of the Roman Empire, Volume 9, footnote 175. Gibbon attributes it to a Latin translation of a work by Abulfeda (Ismael Abu al-Fida), a 13th–14th century Muslim historian and geographer, specifically from De Vita et Rebus Gestis Mohammedis (The Life and Deeds of Muhammad), page 140
Hadith also support the claim:
■Sunan Abu Dawud- Hadith 3135
Collection Details:

- **Dar-us-Salam reference:** [Hadith 3141]
- **Ahmad Hasan translation reference:** [Hadith 3135]

- **USC-MSA web (English) reference:** [Book 20, Hadith 3135]

Hadith Text (Narrated by Aisha, Ummul Mu'minin):

> *"By Allah, we did not know whether we should take off the clothes of the Messenger of Allah as we took off the clothes of our dead, or wash him while his clothes were on him. When they (the people) differed among themselves, Allah cast slumber over them until every one of them had put his chin on his chest. Then a speaker spoke from a side of the house, and they did not know who he was: Wash the Prophet while his clothes are on him. So they stood round the Prophet and washed him while he had his shirt on him. They poured water on his shirt and rubbed him with his shirt and not with their hands. Aisha used to say: If I had known beforehand about his affair what I found out later, none would have washed him except his wives."*

Medical science also supports the claim of death erection due to poisoning:

> A death erection happens when blood pools in the lower parts of the body due to gravity after the heart stops pumping (a process called livor mortis), and the corpora cavernosa—the erectile tissues of the penis—fill with blood, causing an erection-like state. This is more likely in cases where death occurs in a vertical or hanging position, as gravity enhances blood flow downward. However, it can also occur in other positions depending on factors like the cause of death and the timing of rigor mortis [stiffening of the muscles that occurs after death. It's a natural process caused by chemical changes in the body once a person stops breathing and the heart ceases to pump blood. Here's how it works: While alive, muscles rely on a molecule called ATP (adenosine triphosphate) to contract and relax. After death, ATP production stops because oxygen and nutrients no longer circulate. Without ATP, the proteins actin and myosin in muscle fibers lock together, causing the muscles to become rigid. This typically begins a few hours after death—starting with smaller muscles like those in the face and hands—and peaks around 12-24 hours, depending on factors like temperature and the body's condition. The stiffness then gradually fades over the next 24-48 hours as decomposition sets in and the proteins break down. In forensic science, rigor mortis helps estimate time of death. For

example, if a body is still limp, death likely occurred within the last 2-6 hours; if fully stiff, it's closer to 12-24 hours. Cold delays it, heat speeds it up. The term comes from Latin: rigor (stiffness) and mortis (of death). It's a normal part of the post-mortem process, unrelated to the cause of death itself, though it can interact with phenomena like post-mortem priapism if muscle locking traps blood in certain areas.].

Poisoning could contribute to this phenomenon if it affects the cardiovascular or nervous systems in ways that disrupt normal blood flow or muscle relaxation before death. For example:

- Neurotoxic poisons (e.g., from certain snake venoms or chemicals like strychnine) can cause muscle spasms or vascular changes that might lead to blood pooling in extremities, including the penis.
- Vasodilatory toxins (e.g., some alkaloids or drugs) could relax blood vessels, increasing flow to erectile tissues before or shortly after death.
- Asphyxiant poisons (e.g., carbon monoxide or cyanide) might interfere with oxygen delivery, leading to irregular circulation patterns that could mimic priapism.

Historical accounts sometimes link post-mortem priapism to executions, particularly hangings, where neck compression and gravitational effects are clear factors—studies like one in The American Journal of Forensic Medicine and Pathology (1988) note this in forensic contexts. Poisoning, though less studied in this specific regard, could theoretically mimic these effects if it causes rapid circulatory failure or nervous system dysregulation.

Another factor can be responsible:

Sahih Bukhari, Volume 7, Book 62, Hadith 144 (also referenced in other places like Book 64, Hadith 450):

> "In that state (of illness), the Prophet (peace be upon him) asked, 'Where am I tomorrow?' meaning whose turn it was among his wives. … Then he stayed in my house until he died, and he died while his head was between my chest and my chin, and his saliva mixed with mine."

Another similar account in Sahih Muslim, Book 31, Hadith 5981, reinforces this, with Aisha saying:

> "He died on the day when it was my turn, and he was taken while his head was resting on my chest."

This is why without funeral prayer (Janazah) he was buried under his child bride Aisha's bed by companions after rotting for 2 days, wrapping him with 3 folds of cloth.

When Mohammed died, the Companions had believed that the bodies of the prophets do not rot. But the body of Mohammed was exposed and the bacteria began to play its role and the body rotted. They did not dare to say this. Rather, they used to say, "How good you are, alive or dead," yet the smell got worse and worse. Omar insisted that he did not die, but would rise again alive, Abu Bakr was forced to save the situation by iterating verse (Muhammad is but a messenger, the messengers had passed away before him), yet this is not a verse in the Quran. Eventually Omar said: "Whoever worships Muhammad? Muhammad is dead." Al-Abbas was one of Muhammad's uncles, stepped in. So he gathered Muhammad's relatives and told them that the body is decomposing, so let's bury it; quickly before they get exposed as fools. And they patch it in various ways. Some of them denied the story, while others justified it as a sign for the people that the Prophet was just a human. Up to that point, the general public believed that Muhammad's body is still preserved in his grave as it is. When faced with the truth, they resort to denial. In fact, Omar claimed that Muhammad went to meet his Lord for forty days like Moses, and Muhammad will be back soon! Therefore, the funeral was delayed as they did not intend to bury him. Rather, Al-Abbas, Ali and Qatham bin Al-Abbas buried him secretly so that people would not see the rotting body, and no funeral was held for him. Here is a question: HOW COME THERE ARE NO RECORDS OF A FUNERAL FOR THE GREATEST MAN IN HISTORY!! **Only three relatives were present when the burial took place.** The infighting by the Sahabah started immediately over the inheritance yet his family were terrified when they saw that his body had swollen and his belly and little finger had

spread, and they did not want anyone to see him in that form, exposing the man as a fraud. If his body had not rotted, they would not have buried him. They did not bury him until his smell spread and noses ran cold.

Details with source:

1-Musnad Omar bin Al-Khattab ((Al-Abbas said: The Messenger of God, may God bless him and grant him peace, is grieving just as humans do, and the Messenger of God, may God bless him and grant him peace, has died, so bury your friend)) --

2- Al-Tabaqat Al-Kubra by Ibn Saad - Hadith No. 2150 ((Abd al-Wahhab Ibn Ata' told us, Auf told me, Al-Hasan said: When the Messenger of God, may God's prayers and peace be upon him, died, his companions conspired and said: Wait for your Prophet, may God's prayers and peace be upon him, perhaps he will ascend to him. He said: So they waited for him until his stomach grew cold. Abu Bakr said: Who was he? He worships Muhammad, for Muhammad has died.) --

3- Al-Muntazim by Ibn al-Jawzi, Part Ten - p. 43 (When the Messenger of God, may God bless him and grant him peace, died, he was not buried until his stomach swelled and his pinkies spread.)

4- Al-Bahi said: He had left it for a day and a night until his stomach grew flat and his pinkies became bent. Ibn Khashram said: When Waki' told this in Mecca, the Quraysh gathered and wanted to crucify Waki' and set up a gallows for his crucifixion, so Sufyan bin Uyaynah came and said to them: God, God, this is the jurist of the people of Iraq and the son of its jurist, and this is a well-known hadith. From the book Biographies of Noble Figures, p. 1059

Sunan Abi Dawud 1047, Sunan al-Nasa'i 1374:

"Allah has forbidden the earth to consume the bodies of the prophets"

Sunan al-Darimi, **Book of Funerals** (Kitab al-Janaa'iz), Hadith #2571 reports:

"The Messenger of Allah died on Monday and was kept for the rest of the day and night and the next day until he was buried on Wednesday night."

The companions also made a joke:

Muhammad was accused of stealing a red velvet underwear (from the war booty of Jihad raid) of a Princess and then wrote a Quran verse to acquit himself. He loved red velvet so much, they covered his stinky corpse with a red velvet cloak.

Collection: Sunan Abu Dawud
Dar-us-Salam reference: Hadith 3971
Ahmad Hasan translation reference: Hadith 3960
USC-MSA web (English) reference: Book 30, Hadith 3960

Narrated Abdullah ibn Abbas:
The verse "And no Prophet could (ever) be false to his trust" was revealed about a red velvet (*underwear* not translated by muslims). When it was found missing on the day of Badr, some people said; Perhaps the Messenger of Allah (ﷺ) has taken it. So Allah, the Exalted, sent down (Q 3:161) "And no prophet could (ever) be false to his trust" to the end of the verse.

Reference : Sunan an-Nasa'i 2012
In-book reference : Book 21, Hadith 195
English translation : Vol. 3, Book 21, Hadith 2014

It was narrated that Ibn 'Abbas said: "When the Messenger of Allah was buried, a red velvet cloak was placed beneath him".

Let's go to Bible to know how **God chose what is weak in the world to shame the strong, and what is foolish in the world to shame the wise:**

Judges 4:21:

"But Jael wife of Heber took a tent peg and took a hammer in her hand and went softly to him and drove the peg into his temple until it went down into the ground—he was lying fast asleep from weariness—and he died."

Context:

This verse is part of the story of **Deborah** and **Barak** defeating **Sisera**, the commander of the Canaanite army (Judges 4). After fleeing the battlefield, Sisera seeks refuge in the tent of **Jael**, the wife of Heber the Kenite. Jael offers him hospitality, but once he falls into a deep sleep, she kills him by driving a tent peg through his temple. This act fulfills the prophecy that the honor of victory would go to a woman (Judges 4:9).

1 Corinthians 1:27:

"But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong."

The Lives of the Companions of the Prophet, *Mothers of the Believers*, Muhammad Abdul Mabud, Bangladesh Islamic Center, Volume 5, Page 39

> The conclusion of most researchers and the majority of reliable narrations support the view that **Khadija (RA)** passed away in the tenth year of **Prophethood**, three years before the **Hijrah**, in the month of **Ramadan**. One month later, in the month of **Shawwal**, the **Prophet Muhammad (SAW)** married **Aisha (RA)**. At that time, **Aisha (RA) was six years old**.
>
> According to this calculation, her **marriage took place in Shawwal, three years before the Hijrah**, which is approximately **620 CE**. The author of **Al-Isti'ab**, **Ibn Abd al-Barr**, has supported this view.
>
> The main **controversy** arose regarding whether the marriage took place in the **same year as Khadija's (RA) passing** and whether the **marital relationship was consummated three years later when Aisha (RA) was nine years old**.

In the tone of **Surah Ar-Rahman (55:13)** the author like to ask-

"So which of the favors of your Lord will you deny?"

I ain't denying any of that, as all Muslim scholars agree those are authentic.

An interesting Biblical reference that bares on Muhammad is Jeremiah 23:15, and 23:34. In these verses God reveals His judgment upon false prophets. Here is the quote:

23:15 Therefore, this is what the Lord Almighty says concerning the prophets: "I will make them eat bitter food and drink poisoned water, because from the prophets of Jerusalem un-godliness has spread throughout the land."

23:34 If a prophet or a priest or anyone else claims, "This is the oracle of the Lord", I will punish that man and his household"

These verses reflect upon events in Muhammad's life. Muhammad died from poisoning, and all of his male children died when they were very young. **His child bride Ayesha and his Grandsons died violently, in war among Muslims, and they call it fitna.**

Muhammad's talent of innovation didn't work on him:

Sahih Bukhari, Volume 7, Book 71, Number 664:

> *Narrated Saud: I heard Allah's Apostle saying, "**If somebody takes seven 'Ajwa dates in the morning, neither magic nor poison will hurt him that day."***

Muhammad was getting 20% of the war bounty. No excuse to say that he couldn't afford it!

Muslims use to say Solomon practiced polygamy and had concubines. But Bible don't promote that. It's solely against scripture's recommendation, Bible clearly demonstrate that.

■ ◆ 1. God Forbade Kings from Multiplying Wives

This prohibition was clearly stated in the **Torah**, long before Solomon's time:

> **Deuteronomy 17:17**
> *"He must not acquire many wives for himself, or else his heart will*

turn away; also silver and gold he must not acquire in great quantity for himself."

✅ This command was **specifically for kings** of Israel, including Solomon. God knew that **many wives** could turn a king's heart away from Him — which is exactly what happened.

■ 🔹 2. **Solomon Disobeyed — and God's Judgment Came**

Despite the command, Solomon married **many foreign women**:

> **1 Kings 11:1-2**
> *"King Solomon loved many foreign women... from the nations concerning which the Lord had said to the Israelites, 'You shall not enter into marriage with them, neither shall they with you, for they will surely incline your heart to follow their gods'; Solomon clung to these in love."*

And the number was excessive:

> **1 Kings 11:3**
> *"He had seven hundred princesses as wives and three hundred concubines; and his wives turned away his heart."*

⚠ As a direct result:

> **1 Kings 11:9-11**
> *"Then the Lord was angry with Solomon because his heart had turned away from the Lord... Therefore the Lord said to Solomon, 'Since this has been your mind and you have not kept my covenant and my statutes that I commanded you, I will surely tear the kingdom from you and give it to your servant.'"*

✅ **Conclusion**: God removed His blessing and announced judgment due to Solomon's disobedience and polygamy.

■ 🔹 3. **Biblical View of Marriage: One Man and One Woman**

From the beginning, the ideal pattern was set by God:

Genesis 2:24
"Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh."

🟢 **Singular** form — *his wife*, not *wives*. Jesus also affirmed this:

Matthew 19:4-6
"He answered, 'Have you not read that the one who made them at the beginning "made them male and female," and said, "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh"? So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.'"

■ 🔹 4. **Is Polygamy Ever Called a Blessing or Virtue in the Bible?**

No. While polygamy **occurred** in the Old Testament (e.g., Abraham, Jacob, David, Solomon), it is **never prescribed** as a **blessing**, **virtue**, or **ideal**.

- These stories are often descriptive, **not prescriptive**.
- In almost every case, polygamy led to **jealousy**, **family conflict**, and **spiritual problems** (e.g., Hagar & Sarah; Leah & Rachel; Solomon's idolatry).

■ ✅ Summary of Biblical Position

Question	Bible's Answer
❓ Did God forbid kings from taking many wives?	✅ Yes — Deut. 17:17
❓ Did Solomon disobey and face judgment?	✅ Yes — 1 Kings 11:1–11
❓ Does the Bible teach monogamy as the ideal?	✅ Yes — Gen. 2:24, Matt. 19:4–6
❓ Is polygamy called a blessing or virtue?	❌ No — It's often shown with negative consequences

If Muslims think everything all the prophet did is legal according to Islam then they are practicing this too:
📖 **Genesis 19:30–38**

After the destruction of Sodom and Gomorrah, **Lot** and his two daughters settled in a cave in the mountains. Believing they were the last people on earth and that the human race needed to be preserved, the daughters conspired to get their father drunk and lie with him. On two consecutive nights, they each took turns doing this without Lot's knowledge, and both became pregnant by him.

■ 📖 Genesis 19:30–38

30 Now Lot went up out of Zoar and settled in the hills with his two daughters, for he was afraid to stay in Zoar; so he lived in a cave with his two daughters.

31 And the firstborn said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of all the world.

32 Come, let us make our father drink wine; then we will lie with him so that we may preserve offspring through our father."

33 So they made their father drink wine that night, and the firstborn went in and lay with her father; he did not know when she lay down or when she rose.

34 On the next day, the firstborn said to the younger, "Look, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him so that we may preserve offspring through our father."

35 So they made their father drink wine that night also, and the younger rose and lay with him; and he did not know when she lay down or when she rose.

36 Thus both the daughters of Lot became pregnant by their father.

37 The firstborn bore a son and named him Moab; he is the ancestor of the Moabites to this day.

38 The younger also bore a son and named him Ben-ammi; he is the ancestor of the Ammonites to this day.

ISLAM CONFIRMS MUHAMMAD WAS BEWITCHED

Islamic sources reveal that when Muhammad received his calling as a Prophet of Allah, his first impression was that he was possessed by a demon. His immediate conclusion was that it was not an angel but a demon that spoke to him. Thus, Muhammad was the very first person to doubt the source of his revelations. It is important to remember that the validity of Islam is closely linked to the reliability of Muhammad. Islam stands or falls on the person of Muhammad. What may come as a surprise to most Muslims is the fact that according to the Qur'an, Satan could easily exercise control over Muhammad. We are not making this up, it is in the Qur'an. In fact, Islamic sources state clearly that during the course of his prophetic career, Muhammad once even came under the spell of black magic. Yes! Muhammad was bewitched. Let us now consider the evidences. The following Qur'anic verse shows that Satan could have free access to the mental power of Muhammad:

> ***Surah 6:68:*** *When you see people mocking Our revelations, turn away from them so that they may change the subject.* ***If Satan causes you to forget this****, do not sit with the unjust people when you remember. (Sarwar)*

This is a very serious matter. The Qur'an is revealing here the extent of influence that Satan could exercise over Muhammad. If Satan could even cause Muhammad to forget, in what other manner could Satan exercise his influence over him? Can someone who comes under the influence of Satan to such an extent be a true prophet of God? Can Muhammad be trusted? Surprisingly, in a number of places the Qur'an testifies that Satan has no authority over any of Allah's righteous servants.

> ***Surah 15:39-42:*** *Iblis said: "O my Lord! Because Thou hast put me in the wrong, I will make wrong fair-seeming to them on the earth, and I will put them all in the wrong, – Except Thy servants among them, sincere and purified (by Thy Grace)." (God) said: "This (way of My sincere servants) is indeed a way that leads straight to Me.* ***For over My servants no authority shalt thou***

have, except such as put themselves in the wrong and follow thee." *(Yusuf Ali)*

This Qur'anic verse clearly proclaims that Satan will have no authority over the righteous servants of Allah. If true, then Satan or the demons should not be able to exercise any kind of influence over Muhammad – the foremost servant of Allah. Thus, at no instant should Muhammad come under the power or spell of either Satan or the demons. And this protection should especially be far-reaching during the period of Muhammad's career as the prophet of Allah. And Allah guarantees this divine protection to all his faithful servants. However, the following Hadiths clearly show that Muhammad was bewitched.

BLACK MAGIC WORKED ON MUHAMMAD

Sahih Bukhari, Volume 4, Book 54, Number 490:

Narrated By 'Aisha: ***Magic was worked on the Prophet so that he began to fancy that he was doing a thing which he was not actually doing.*** *One day he invoked (Allah) for a long period and then said, "I feel that Allah has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, '**What is the ailment of this man?'** The other replied, '**He has been bewitched.'** The first asked, '**Who has bewitched him?'** The other replied, '**Lubaid bin Al-A'sam.'** The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is that?' The other replied, 'It is in the well of Dharwan.'*

So, the Prophet went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) are like the heads of the devils." I asked, "Did you take out those things with

which the magic was worked?" He said, "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth.

Sahih Bukhari, Volume 8, Book 73, Number 89:

Narrated By 'Aisha: ***The Prophet continued for such-and-such period imagining that he has slept (had sexual relations) with his wives, and in fact he did not.*** *One day he said, to me, "O 'Aisha! Allah has instructed me regarding a matter about which I had asked Him. There came to me two men, one of them sat near my feet and the other near my head. The one near my feet, asked the one near my head (pointing at me), 'What is wrong with this man? The latter replied, '****He is under the effect of magic.'***

Sahih Bukhari, Volume 7, Book 71, Number 660:

Narrated By 'Aisha: ***Magic was worked on Allah's Apostle so that he used to think that he had sexual relations with his wives while he actually had not*** *(Sufyan said: That is the hardest kind of magic as it has such an effect)."*

Sahih Bukhari, Volume 8, Book 75, Number 400:

Narrated Hisham's father: 'Aisha said, ", so he invoked Allah ***repeatedly*** *requesting Him to cure him from that magic)."*

The above Hadiths should trouble sincere Muslims. They clearly state: "***Magic was worked on Allah's Apostle"*** and "***Allah's Apostle was bewitched."*** Muhammad is exulted as the "***Seal of the Prophets"*** in the Qur'an. How could the demons exercise control over the "***Seal of the Prophets"****?* As guaranteed in **Surah 15:42**, why was Allah unable to

protect Muhammad from the influences of the demons? Allah clearly stated to Satan: "***For over My servants no authority shalt thou (Iblis) have, except such as put themselves in the wrong and follow thee."*** This means either Muhammad was a follower of Satan or this Qur'anic verse is totally false in its claim? Let us look at further damaging evidences from Islamic sources.

Asbab Al-Nuzul by Ali ibn Ahmad Al-Wahidi, Q. 113-114:

> *(Say: I seek refuge in the Lord of the Daybreak…) [113:1-5] The commentators of the Qur'an said: "The Messenger of Allah, Allah bless him and give him peace, had a Jewish servant boy. The Jews approached him and kept after him until he gave them some fallen hair from the Prophet, Allah bless him and give him peace, as well as a few teeth from his comb. The Jews used these to cast a spell of black magic on him. The person who was behind this was the Jew Labid ibn al-A'sam. He then put the hair in a well belonging to Banu Zurayq called Dharwan.*
>
> ***The Messenger of Allah**, Allah bless him and give him peace, **fell ill for a period of six month, during which the hair of his head fell off; he imagined that he slept with his wives when he did not, and was withering away without knowing the reason.** As he was one day sleeping, he saw two angels coming to him. One of them sat at his head and the other at his feet. The angel who sat at his head asked: 'What is wrong with the man?' The second angel responded: '**A spell of black magic was cast on him'.** (Source: Altafsir.com)*

Ibn Ishaq, Sirat Rasul Allah:

> *"From B. Zurayq: **Labib b. A'sam, who bewitched the apostle of God so that he could not come at his wives."** (Ibn Ishaq, Sirat Rasul Allah – The Life of Muhammad –Translated by A. Guillaume, p. 240).*

> *Guillaume's footnotes states that according to a Muslim scholar,* ***the spell lasted for a year.***

Lubaid bin Al-A'sam was a Jewish sorcerer from the tribe of Bani Zaraiq. It is important to note that this incident occurred after Muhammad migrated to Medina and settled there. Muhammad's arrival in Medina took place during the thirteenth year of his prophetic career. This means long after he became a prophet, he succumbed to the demons. Muhammad was still serving as a Prophet of Allah during this period. Even though he is supposed to be the greatest among the Prophets of Allah, he came under demonic influences for nearly a year. He was so bewitched that he believed he was having sexual relations with his wives, when in reality he did not. Imagine, Allah's greatest Prophet was bewitched by a kafir.

Details on this event are also recorded in **Ibn Sa'd's** *"**Kitab al-Tabaqat al-Kabir" (Book of the Major Classes),* **Volume 2, pp. 244 to 248**. Here is a relevant quote:

> *"The apostle of Allah fell ill.* ***He was bewitched about women*** *and food…There were eleven knots in the hair from the comb. The two* ***Surahs no. 113 and 114*** *were revealed to him. No sooner did the apostle of Allah recited a verse than a knot loosened. When all of them were loosened, he regained his urge for food and women."*

Muslims take pride in saying that **Surah 113** and **Surah 114** cured Muhammad from the Jewish spell. Do they really have reasons to boast? Consider the following facts: **Firstly**, the claim that **Surah 113** and **Surah 114** cured Muhammad from sorcery is in itself an admission that he was bewitched. Otherwise, why was there a need to cure him from the influence of the demons? **Secondly**, a true prophet of God is not even supposed to be affected by sorcery in the first place. The Bible says that the servants of the true God will not come under demonic control such as sorcery or magic because of the protection of Jehovah over them:

> ***Numbers 23:23:*** *"There is no* ***sorcery*** *against Jacob. Nor any* ***magic*** *that can harm Israel."*

A man who fell victim to sorcery while declaring himself to be God's greatest messenger can only be a fraud. **Thirdly**, according to Muhammad, consuming **seven dates** in the morning are just as effective as **Surah 113** and **Surah 114** to ward off magic:

Sahih Bukhari, Volume 7, Book 71, Number 664:

> *Narrated Saud: I heard Allah's Apostle saying, "****If somebody takes seven 'Ajwa dates in the morning, neither magic nor poison will hurt him that day."***

Sahih Bukhari, Volume 2, Book 15, Number 73:

> *Narrated Anas bin Malik: Allah's Apostle never proceeded (for the prayer) on the Day of 'Id-ul-Fitr unless he had eaten some dates. Anas also narrated:* ***The Prophet used to eat odd number of dates.***

The "***odd number of dates"*** shows how deeply Muhammad was ingrained in superstition. Now, notice the words of Muhammad's prayer.

Sunan Abu-Dawud, Book 41, Hadith Number 5036:

> *Narrated AbulAzhar al-Anmari: When the Apostle of Allah (p.b.u.h.) went to his bed at night, he would say: in the name of Allah, I have laid down my side for Allah.* ***O Allah! Forgive me my sin, drive away my devil****, free me from my responsibility, and place me in the highest assembly.*

QUESTIONS FOR MUSLIMS

(1) If the Qur'an is true in its teachings that Satan will not affect those righteous servants of Allah, why did Muhammad come under the control of sorcery? Think carefully, does this not prove that either the Qur'an is wrong in its promised protection or Muhammad is not a true prophet? Note, either option proves Islam to be false.

(2) What was Muhammad actually doing during the entire year that he thought he was having sexual relationship with his wives when he did not? After all, for him to actually believe he was really having sex with his wives when he did not, implies that he was pleasuring himself in some unknown manner. Otherwise, how could he sense that he was actually engaging in intercourse? Is this not somewhat degrading for someone claiming to be a prophet of God? And why would Allah permit his Prophet to be humiliated in this way, imagining he was engaging in sex when he did not?

(3) Why would Allah deprive Muhammad's wives to go on without having sex with their husband for nearly a year when he could have simply healed him from the very start?

(4) Can we trust that for almost a year Muhammad was not receiving "***revelations***" when he was under the spell? Can Muslims provide a conclusive statement from the Islamic texts, which say that he was not receiving inspiration during the period when Satan had him under his control?

(5) Would not this incident imply that Satan is more powerful than Allah seeing that he was able to bewitch Muhammad for nearly a year even though the Qur'an says that he would not be able to harm Allah's righteous servants? Or are we to assume that Muhammad was not righteous, which explains why Allah permitted him to come under the control of the demons?

Amazingly, several Muslim expositors even admitted that Muhammad had a demonic visitor named **al-Abyad** (the White) who would appear to him in the form of Gabriel.

Burhan al-Deen al-Halabi, Al-Sira al-Halabiyya, Volume I, p. 58:

> *"Some of the commentators mention that Muhammad had an enemy from among the demons of the jinns whose name was the White.* ***And he use to appear to him in the image of Gabriel.*** *But some people objected to that because people would not then trust the revelation.* ***But we say that God bestowed on the prophet the necessary knowledge by which he would discern between Gabriel and the demon."***

It seems easy for the demons to connect to Muhammad. The above commentary, Muslim commentators claim that "***God bestowed on the prophet the necessary knowledge by which he would discern between Gabriel and the demon"*** impersonating as Gabriel. This claim is a lie. Notice carefully, it is not Allah who is saying that Muhammad was bestowed with the knowledge to discern between Gabriel and the demon but the commentators themselves. Notice the words: "***But we say."*** In other words, it is only the opinion of the Muslim commentators that Muhammad was bestowed with this knowledge.

A well-known incident that took place during Muhammad's prophetic career shows that he could not tell the difference between Satan and "Gabriel." This famed event is known as the "**Satanic Verses."** The records of early Muslim sources show that Muhammad, at one time, delivered a revelation from Satan believing that it was from "Gabriel." Muhammad himself admitted that Satan had put words in his mouth making him compromise with idol worship. Allah later removed the verses and the Qur'anic recital was changed. Evidence of this incident can be seen in the following Qur'anic verse:

> ***Surah 22:52: Whenever We sent any messenger or prophet before you, and he recited anything of Our revelation, Satan tampered with it****. But God abrogates Satan's interjections and then He firmly reaffirms His revelations. God is all knowing and all wise. (W. Khan)*

> *"**Never did We send a Messenger or a Prophet before you, but when he did recite the revelation or narrated or spoke, Satan threw some falsehood in it.** But Allah abolishes that which Shaitan (Satan) throws in. Then Allah establishes His Revelations. And Allah is All-Knower, All-Wise." (Hilali-Khan)*

Allah is in effect saying: *"Don't worry about it Muhammad, **all prophets** proclaim satanic messages from time to time."* This is a blasphemous lie. Notice what the Bible teaches:

> ***2 Samuel 23:2:** The spirit of Jehovah spoke through me. His word was on my tongue.*

> ***2 Peter 1:21:** But men **moved by the Holy Spirit** spoke from God.*

Surah 22:52 is in fact an admission in the Qur'an that Allah failed to protect Muhammad from the influence of Satan. And Allah is now lying to conceal his failure through this Qur'anic verse. Why would Allah make light of a prophet speaking the words of Satan as the words of God? While **Surah 22:52** confirms that the Satanic Verses episode did really occur, it also shows that Allah openly lied that all of God's prophets in the past were also influenced by Satan. This blatant lie is deliberately told by Allah to cover the humiliation of Muhammad who submitted to satanic influence.

Surah 22:52, which falsely claims that all of God's prophets succumbed to satanic influence, is in itself a satanic verse woven into the fabric of the Qur'an. To excuse his Prophet's succumbing to the influence of Satan, Allah defamed all the prophets of God by claiming that Satan has also casts words into the messages that they received through inspiration. Allah did not provide the slightest proof to substantiate his wicked defamation of Abraham, Moses, Jesus and many other faithful prophets of God in the Holy Bible.

The nature of Allah is very much identical to that of Satan. Both try to tarnish the divine qualities of the true God. They depict God as being powerless in preventing Satan's interference with his messages. Additionally, they also humiliate the prophets of the true God. They do this by resorting to lies and deception.

Allah, who easily excused Muhammad's serious sin, cannot be the true God. The failure of Allah to chastise Muhammad is one thing but to continue to inspire the one who had succumbed to the inspiration of Satan is quite another thing. This cast serious doubts on the inspiration of the Qur'an. The imputing of Satan's suggestion into the mind of Muhammad is further revealed in the following Qur'anic verses:

> ***Surah 7:199-200:*** *"Be indulgent O Muhammad and favour forbearance…,* ***And if Al-Shaytan entices you by suggesting divergence or discord <u>secretly to your mind</u>, do not consent nor be actuated, but commit yourself to Allah****…" (Al-Muntakhab)*

The vital lesson that Muslims must learn from all these evidences from Islamic sources themselves is that Muhammad cannot be a prophet of the true God. It will therefore be wise for Muslims to look elsewhere for their salvation. It is vital for Muslims to examine the life of another Messenger of God – Jesus of Nazareth. We will now consider just one out of the many encounters that Jesus had with the demons:

> ***Mark 1:21-27:*** *They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach. And they became amazed at his way of teaching, for there he was teaching them as one having authority, and not as the teachers of the law. Just at that immediate time there was in their synagogue a man under the power of an unclean spirit, and he shouted, saying: What have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know exactly who you are, the Holy One of God." But Jesus rebuked it, saying: "Be silent, and come on out of him!" And the unclean spirit, after shaking him violently and yelling at*

> *the top of its voice, came out of him screaming. Well, the people were all so astonished that they began a discussion among themselves, saying: "What is this? A new teaching!* ***He even orders the unclean spirits with authority, and they obey him."***

Contrary to the claims made by Allah in **Surah 22:52**, Jesus had complete authority over the demons. For the record, none of the prophets who received inspired messages from Jehovah were ever influenced by Satan. And none of the messages that they received was at any time influenced by Satan. Can Muslims provide the name of a single prophet of God in the Bible who spoke the words of Satan? There is not one. Not a single one of them compromised the Word of God to gain converts as Muhammad did. If you have to choose between Muhammad and Jesus, is it not sensible to trust the one who terrified the demons with his presence rather than the one who came under their influence? Would it be wise to follow a man who came under the inspiration of Satan? Muhammad was thoroughly misled by Satan. And this is an indisputable proof that Muhammad was a false prophet who came under the influence of Satan.

A true prophet will not fall prey to the demons. Muhammad's own wife testified that he was bewitched. And she is not his enemy. Given such clear evidences of Muhammad's subjection to the demons, it is extremely difficult to take this man's claims as a prophet seriously. And Jesus warned his followers:

> ***Matthew 24:11:*** *"And many false prophets will arise and mislead many."*

The evidences provided by Muslim sources themselves strongly suggest that Muhammad falls into this category that Jesus warned us about. The Disciples of Christ were not only protected from the demons but they had power over them.

> ***Luke 10:17:*** *Then the seventy returned with joy and said: "****Lord, even the demons submit to us by the use of your name."***

MUHAMMAD AND THE DEMONS

PART 1 MUHAMMAD'S EXPERIENCES WITH SPIRITS

[NOTE: My comments in the source material are in [ ] type brackets. Source author's / translator's quotes are in ( ) type brackets.]

1) An experience Muhammad had as a child.

When Muhammad was a child he was nursed by a Bedouin woman. During this time he had an experience with "two men in white raiment". Here is W. M. Watt's translation of Ibn Ishaq's biography of Muhammad, page 36:

"...two men in white clothes came to me with a golden basin full of snow. They took me and split open my body, then they took my heart and split it open and took out from it a black clot which they flung away. Then they washed my heart and my body with that snow until they made them pure." ["Muhammad at Mecca", by W.M. Watt, Pub. Oxford University Press.]

This event deeply disturbed the Bedouins and they returned Muhammad to his mother. Here is the story told by Muhammad's wet-nurse, related in Guillaume's translation of Ibn Ishaq, page 72:

"His [Muhammad's friend's] father said to me, "I am afraid that this child has had a stroke, so take him back to his family before the result appears. ..... She [Muhammad's mother] asked me what happened and gave me no peace until I told her. **When she asked if I feared a demon had possessed him, I replied that I did." [** "The Life of Muhammad", by A. Guillaume, Oxford University Press.**]**

Note that Muhammad's wet-nurse believed he had been possessed by a demon. One would expect some degree of attachment between the two, since she nursed him, so it is extraordinary that she would return him in those circumstances: something very troubling actually occurred.

2) Muhammad's experience in the cave - his call to "prophethood".

Quoting from the Hadith of Bukhari, 9.111:
Narrated 'Aisha:

The commencement of the Divine Inspiration to Allah's Apostle was in the form of good righteous (true) dreams in his sleep. He never had a dream but that it came true like bright day light. He used to go in seclusion (the cave of) Hira where he used to worship(Allah Alone) continuously for many (days) nights. He used to take with him the journey food for that (stay) and then come back to (his wife) Khadija to take his food like-wise again for another period to stay, till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him in it and asked him to read. The Prophet replied, "I do not know how to read." (The Prophet added), "The angel caught me (forcefully) and pressed me so hard

that I could not bear it anymore. He then released me and again asked me to read, and I replied, "I do not know how to read," whereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, "I do not know how to read (or, what shall I read?)." Thereupon he caught me for the third time and pressed me and then released me and said, "Read: In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read and Your Lord is Most Generous...up to..... ..that which he knew not." (96.15)

Then Allah's Apostle returned with the Inspiration, his neck muscles twitching with terror till he entered upon Khadija and said, "Cover me! Cover me!" They covered him till his fear was over and then he said, "O Khadija, what is wrong with me?" Then he told her everything that had happened and said, 'I fear that something may happen to me." Khadija said, 'Never! But have the glad tidings, for by Allah, Allah will never disgrace you as you keep good relations with your Kith and kin, speak the truth, help the poor and the destitute, serve your guest generously and assist the deserving, calamity-afflicted ones."

... But after a few days Waraqa died and the Divine Inspiration was also paused for a while and the **Prophet became so sad as we have heard that he intended several times to throw himself from the tops of high mountains and every time he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say, "O Muhammad! You are indeed Allah's Apostle in truth" whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the inspiration used to become long, he would do as before, but when he used to reach the top of a mountain, Gabriel would appear before him and say to him what he had said before.** (Ibn 'Abbas said regarding the meaning of: 'He it is that Cleaves the daybreak (from the darkness)' (6.96) that Al-Asbah means the light of the sun during the day and the light of the moon at night).

There are a number of slight variations to this story, related by different people, describing Muhammad's visitation by a spirit identifying himself as the angel Gabriel. These stories do not always agree with each other in perfect detail, but on the whole a composite picture can be drawn of Muhammad's initial experience with the spirit and his subsequent reactions.

Here are additional details from Guillaume's "The Life of Muhammad", page 106.

So I [Muhammad] read it, and he [Gabriel] departed from me. And I awoke from my sleep, and it was though these words were written on my heart. (Tabari: Now none of God's creatures was more hateful to me than an (ecstatic) poet or a man possessed: I could not even look at them. I thought, Woe is me poet or possessed - Never shall Quraysh say this of me! **I will go to the top**

of the mountain and throw myself down that I may kill myself and gain rest. So I went forth to do so and then) when I was midway on the mountain, I heard a voice from heaven saying "O Muhammad! thou are the apostle of God and I am Gabriel."

The visitations from the spirit continued. Then they stopped for a time believed to have been 6 months to 3 years. When this happened, Tabari, volume 6 page 76, records:

"The inspiration ceased to come to the messenger of God for a while, and he was deeply grieved. He began to go to the tops of mountain crags, in order to fling himself from them; but every time he reached the summit of a mountain, Gabriel appeared to him and said to him, "You are the Prophet of God." Thereupon his anxiety would subside and he would come back to himself. ["The History of al-Tabari", translated by W.M. Watt, pub. by SUNY.]

Also, from Tabari Vol. 9, page 167, note 1151 says:

"The pre-Islamic Arabs believed in the demon of poetry, and they thought that a great poet was directly inspired by demons...."

This explains why Muhammad thought he was demon possessed, or influenced by demons; the Quran in many places reads like poetry.

In "Muhammad at Mecca", page 40, 41, there are also references that document Muhammad's suicidal thoughts. Watt quotes from az-Zuhri's material.

"He (Muhammad) said, I had been meditating throwing myself from a mountain crag, but while I was so meditating, he appeared to me and said, "O Muhammad, I am Gabriel, and thou are the Messenger of God."....

Az-Zuhri said: "There was a gap for a time in the revelation to the Messenger of God and he was very sorrowful. He started going early to the tops of the mountains to throw himself down from them. But whenever he reached the summit of a mountain, Gabriel would appear to him and say, "Thou are the Prophet of God."

However you view this event, it is undeniable that something extraordinary happened to Muhammad in the cave, and he was deeply distressed by it.

OTHER REFERENCES TO MUHAMMAD AND THE DEMONS

Even in the Quran, there are references that people believed that Muhammad was possessed or influenced by demons.

Sura 81:22-25 says, "No, your compatriot [Muhammad] is not mad. He saw him [Gabriel] on the clear horizon. He does not grudge the secrets of the unseen, nor is this the utterance of an accursed devil."

Sura 69:41, 42 say, "It [the Quran] is no poet's speech: scant is your faith! It is no soothsayer's divination: how little you reflect! It is revelation from the Lord of the Universe.

Here Muhammad is saying to his critics that he really saw an angel, and his words are not from a devil, or from his own imagination. **No doubt the people living at that time thought he was inspired by a devil, so Muhammad spoke these words, in the Quran, in self defense.**

What are the possibilities of who and what these experiences can be attributed? The things that come to mind are that:

1) Muhammad did indeed have a visit from the angel Gabriel - thus validating his prophethood.
2) Muhammad was visited by a demon, or Satan himself.
3) Muhammad experienced some type of delusion.
4) Muhammad suffered from some type of epilepsy or other mental problem.
5) A combination of #s 2, 3, and / or 4.

Let's recap.

From his youth, some people thought he was demon possessed. Muhammad's encounter with "Gabriel" deeply disturbs him, and he thinks he is demon possessed. He decides to commit suicide, but is stopped when the spirit appears and says he is an apostle. Later, when these visitations become infrequent, he again goes and tries to commit suicide. Each time the spirit intervenes. As time went on, people continued to think Muhammad was demon inspired.

SOME COMMENTS AND CONCERNS

Isn't it bizarre that following this experience Muhammad became suicidal? Not only that, but as time goes on, he continues to be suicidal. All the while he wonders, deep down, if he is demon possessed. Does this follow from a real experience with God?

PART 2) PEOPLE IN THE BIBLE WHO HAD EXPERIENCES WITH GOD

Let's compare Muhammad's experience with Biblical stories of men who had experiences with God.

Adam - Gen. 3 & 4,	Noah - Gen. 6.
Abraham - Gen. 12 - 18.	Moses - Ex. 3 - 34
David	Isaiah - Isaiah 6
Mary - Luke 2.	Paul - Acts 9

As I read the stories about people in the bible who have an experience with God I do not find anything that resembles Muhammad's experience. These people were filled with a reverent fear, but never became depressed as a result of their experience. These people fellowshipped with God. Some walked with Him, to other's He revealed Himself. None of them ever contemplated suicide. But several times Muhammad tried to commit suicide, and each time this "spirit" stopped him. What plans did this spirit have in store for him?

PART 3 - MUHAMMAD'S OTHER EXPERIENCES WITH EVIL SPIRITUAL POWERS

3.1 Muhammad being bewitched by magic and it's effects.

From the Hadith of Bukhari, Volume 7, # 660.

Narrated Aisha:

Magic was worked on Allah's Apostle so that he used to think that he had sexual relations with his wives while he actually had not (Sufyan said: That is the hardest kind of magic as it has such an effect). Then one day he said, "O 'Aisha do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other, "What is wrong with this man?" The latter replied the is under the effect of magic. The first one asked, "Who has worked magic on him?" The other replied, "Labid bin Al-A'sam, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite." The first one asked, "What material did he use)?" The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is that)?' The other replied, 'In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan'" So the Prophet went to that well and took out those things and said, "That was the well which was shown to me (in a dream). Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of

devils." The Prophet added, "Then that thing was taken out' I said (to the Prophet), "Why do you not treat yourself with Nashra?" He said, "Allah has cured me; I dislike to let evil spread among my people."

This Tradition is also found in Bukhari 4.490, 7.658, 7.660, 7.661, 8.89, 8.400.

While the complete story is not found in Ibn Hisham, a reference is made to it. Citing from "The Life of Muhammad", page 240:

"From B. Zurayq: Labib b. A'sam, who bewitched the apostle of God so that he could not come at his wives."

Guillaume notes that a Muslim scholar says that the spell lasted for a year! In other words, for one year, Muhammad thought that he was having sexual relations with his wives when he wasn't. Obviously he was really lost.

Pause and think for a minute. Muhammad is supposed to be God's greatest and last prophet. Muhammad is supposed to be receiving revelations from Allah. Yet Muhammad was so bewitched and befuddled that for one year he thought he was having sexual relations with his wives, when he actually was not! Imagine what were his wives thinking? Do you really think he was a prophet?

Additional details on this event are provided in Ibn Sa'd's "Kitab al-Tabaqat al-Kabir" (Book of the Major Classes), volume 2, pages 244 to 248. Here is a relevant quote.

"The apostle of Allah fell ill. He was bewitched about women and food. ...There were eleven knots [in the hair from the comb]. The two Surahs no. 113, and 114 were revealed to him. No sooner did the apostle of Allah recited a verse than a knot loosened. When all of them were loosened, he regained his urge for food and women."

3.2 Muhammad and the Satanic Verses.

At one point in time, Muhammad admitted that Satan put words in his mouth to compromise with idol worship. Later Muhammad said that God showed him he was wrong, and the Quranic recital was changed. Here is the quote from "The Life of Muhammad".

Tabari. Now the apostle was anxious for the welfare of his people, wishing to attract them as far as he could. It has been mentioned that he longed for a way to attract them and the method he adopted is ..... "When the apostle saw that his people turned their backs on him and he was pained by their estrangement from what he brought them from God he longed that there should come to him from God a message that would reconcile his people to him. Because of his love for his people and his anxiety over them it would delight him if the obstacle that made his task to difficult could be removed; so that he meditated on the project and longed for it and it was dear to him. The God sent down, "By the star when it sets your comrade errs not and is not deceived, he speaks not from his own desire, " and when he reached His words, **"Have you thought of al-Lat and al-Uzza and Manat the third, the other", Satan, when he was meditating upon it, and desiring to bring it (reconciliation) to his people put upon his tongue, "these are the exalted Gharaniq whose intercession is approved."** [Gharaniq is a bird that flies very high].

When Quraysh heard that they were delighted and greatly pleased at the way in which he spoke of their gods and they listened to him; while the believers were holding that what their prophet brought them from their Lord was true, not suspecting a mistake or a vain desire or a slip, and when he reached the prostration and the end of the Sura in which he prostrated himself the Muslims prostrated themselves when their prophet prostrated confirming what he brought and obeying his command, and the polytheists of Quraysh and other who were in the mosque prostrated when they heard the mention of their gods, so that everyone in the mosque believer and unbeliever prostrated.... Then the people dispersed and Quraysh went out, delighted at what had been said about their gods, saying "Muhammad has spoken of our gods in splendid fashion. He alleged in what he read that they are the exalted Gharaniq who's intercession is approved."

...Then Gabriel came to the apostle and said, **"What have you done, Muhammad? You have read to these people something I did not bring you from God and you have said what He did not say to you. The apostle was bitterly grieved and was greatly in fear of God**. So God sent down (a revelation), for He was merciful to him, comforting him and making light of the affair and telling him that every prophet and apostle before him desired as he desired and wanted what he wanted and Satan interjected something into his desires as he had on his tongue.

Also, Ibn Sa'd also records the compromise. The quote is in volume 1, page 237.

The point is this, Muhammad admitted to being deceived by Satan to engage in idol worship. Although Muhammad later realized the ramifications of what he had done, and changed his mind, this does not mitigate the fact

that he was indeed tricked by Satan, and could not distinguish between words from God and words from Satan.

PART 5 WHO WAS THIS SPIRIT THAT CALLED HIMSELF "GABRIEL"?

Muhammad had many encounters with a spirit that identified himself as "Gabriel". In some of these encounters odd things came out about its nature. Here are a number of references that show the circumstances surrounding him are indeed bizarre. Most of these are from the Hadith of Bukhari which is the 2nd most important book in Sunni Islam. I will not provide the quotes in full because some are too long. However, anyone on AOL can download Bukhari's Hadith for free, from the Islamic Resource Library, if they want to verify my quotes and the context of the Hadith.

1) Non-Muslims called "Gabriel" Satan.
Bukhari 2.225:
...Gabriel did not come to the Prophet (for some time) and so one of the Quraish women said, "His Satan has deserted him." ...

2) "Gabriel" is the "Holy Spirit" ?
Bukhari 8.173
Narrated Abu Salama bin 'Abdur-Rahman bin 'Auf:
... "O Abu- Huraira! I beseech you by Allah (to tell me). Did you hear Allah's Apostle saying' 'O Hassan ! Reply on behalf of Allah's Apostle. O Allah ! Support him (Hassan) with the Holy Spirit (Gabriel).'?" Abu Huraira said, "Yes."

3) Aisha could not see Gabriel.
Bukhari 4.440
'Aisha said that the Prophet said to her "O 'Aisha' This is Gabriel and he sends his (greetings) salutations to you." 'Aisha said, "Salutations ... and addressing the Prophet she said, "You see what I don't see."

4) "Gabriel" won't go into a house with a dog or a picture.
Bukhari 4.450
Once Gabriel promised the Prophet (that he would visit him, but Gabriel did not come) and later on he said, "We, angels, do not enter a house which contains a picture or a dog."

5) "Gabriel" doesn't know genetics.
Bukhari 4.546
When 'Abdullah bin Salam heard the arrival of the Prophet at Medina, he came to him and said, "I am going to ask you about three things which nobody knows except a prophet: What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why

does it resemble its maternal uncle" Allah's Apostle said, "Gabriel has just now told me of their answers."

.....As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her. ...."

6) Other people recognize "Gabriel" as a person they knew.
Bukhari 4.827
....Gabriel started talking (to the Prophet and then left. The Prophet said to Um Salama, "(Do you know) who it was?" (or a similar question). She said, "It was Dihya (a handsome person amongst the companions of the Prophet)." Later on Um Salama said, "By Allah! I thought he was none but Dihya, till I heard the Prophet talking about Gabriel in his sermon." .....

7) "Gabriel" was responsible for the massacre and enslavement of a Jewish tribe.
Gabriel urges Muhammad to go and attack the Jews of Bani Quraiza. This action ended with about 800 prisoners of war being massacred, and thousands of Jewish women and children being enslaved by Muhammad.
Bukhari 5.448
... When the Prophet returned from the (battle) of Al-Khandaq (i.e. Trench) and laid down his arms and took a bath Gabriel came to him while he (i.e. Gabriel) was shaking the dust off his head, and said, "You have laid down the arms?" By Allah, I have not laid them down. Go out to them (to attack them)." The Prophet said, "Where?" Gabriel pointed towards Bani Quraiza. So Allah's Apostle went to them (i.e. Banu Quraiza) (i.e. besieged them). They then surrendered to the Prophet's judgment but he directed them to Sad to give his verdict concerning them. Sad said, "I give my judgment that their warriors should be killed, their women and children should be taken as captives, and their properties distributed."

8) Other Muslims also failed to recognize Gabriel.
Regarding the massacre of the Jews, here is the quote from "The Life of Muhammad", page 461. Note here that these men also recognized this "Gabriel" as the same person Um Salama saw him as - "Dihya"! Why did Gabriel take this merchant's form twice?

"According to what al-Zuhri told me, at the time of the noon prayers Gabriel came to the apostle wearing an embroidered turban and riding on a mule with a saddle covered with a piece of brocade. ..... The apostle passed by a number of his companions in al-Saurayn before he got to the B. Qurayza and asked if anyone had passed them. They replied that Dihya b. Khalifa al-Kalbi had passed upon a white mule with a saddle covered with a piece of brocade. He said, "That was Gabriel who has been sent to B. Qurayza to shake their castles and strike terror to their hearts."

9) Khadija couldn't see Gabriel, but Muhammad could.
Ref. page 107 of "The Life of Muhammad".

10) Gabriel prayed for Muhammad to be healed, but Muhammad wasn't healed.
From the Kitab al-Tabaqat al-Kabir, vol. 1, page 265

The apostle of Allah fell ill and he i.e. Gabriel, chanted on him, saying, "In the name of Allah I chant on to ward off from you every thing that harms you and (to ward off you) against every envier and from every evil eye and Allah will heal you."

Let's review. Non-Muslims identified Gabriel as a "Satan". Muhammad can see Gabriel, but others can't. Gabriel makes scientific mistakes about genetics. Gabriel is responsible for the massacre of 800 Jewish men and the enslavement of their women and children. Gabriel prays to God for Muhammad to be healed, and Muhammad isn't healed. When people do see Gabriel, he appears as a person they know, or so they're told, but not as an angel.

PART 6 SATAN AND THE PERSECUTION OF CHRISTIANS.

All quotes are from the NIV.

Revelation 12:7, 8, 17
And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough and they lost their place in heaven . Then the dragon was enraged at the woman and went off to make war against the rest of her offspring - those who obey God's commandments and hold to the testimony of Jesus.

John 8:44 You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.

Matt 24:11 and many false prophets will appear and deceive many people.

John 16:2 in fact, a time is coming when anyone who kills you will think he is offering a service to God. They will do such things because they have not known the Father or me.

From the above we see that Satan is currently making war upon the saints. He will use false prophets to mislead people. Some of these false prophets will have doctrines to allow their followers to kill Christians.

PART 7 THE QURAN ON CHRISTIANITY

There are many references in the Quran and Hadith that address Christianity. What I want to focus on are the latest statements on Christianity made by Muhammad. Initially, Muhammad had some good things to say about the Christians, but as time wore on, his attitude towards Christianity darkened. Note that Suras 9 and 5 were some of the last Suras to be spoken by Muhammad. Quotes are from Dawood's translation of the Quran.

Quran 5:51

"Believers take neither the Jews nor the Christians for your friends."

Quran 9:28 - 30

"Fight against such of those to whom the Scriptures were given as believe neither in God nor the last days, who do not forbid what God and His apostle have forbidden, and do not embrace the true Faith, until they pay tribute out of hand and are utterly subdued. The Jews say Ezra is the son of God, while the Christians say the Messiah is the Son of God. Such are their assertions by which they imitate the infidels of old. God confound them! How perverse they are!

THE HADITH ON CHRISTIANITY AND CONVERSION

Muhammad commanded that Muslims kill apostates from Islam.
Bukhari volume 9, #64

Narrated Ali, "Whenever I tell you a narration from Allah's messenger, by Allah, I would rather fall down from the sky, then ascribe a false statement to him, but if I tell you something between me and you, (not a Hadith), then it was indeed a trick (i.e., I may say things just to cheat my enemy). No doubt I heard Allah's messenger saying, "During the last days there will appear some young foolish people, who will say the best words, but their faith will not go beyond their throats (i.e. they will leave the faith) and will go out from their religion as an arrow goes out of the game. So, wherever you find them, kill them, for whoever kills them shall have reward on the Day of Resurrection."

Muhammad asks God to curse the Christians and the Jews.
Bukhari 1.427

Narrated 'Aisha and 'Abdullah bin 'Abbas:
When the last moment of the life of Allah's Apostle came he started putting his 'Khamisa' on his face and when he felt hot and short of breath he took it off his face and said, "May Allah curse the Jews and Christians for they built the places of worship at the graves of their Prophets." The Prophet was warning (Muslims) of what those had done.

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Is the Quran from Satan?

a) Evidence from Qur'an and Hadith on whether Allah is Satan:

1) How the first revelation of the Qur'an proves it's from Satan:

Elohim (God) provides peace, security, and reliability to people, while the way of Satan is deception, betrayal, and suffering. The Bible often shows prophets receiving messages from Elohim directly or through angels, but we do not see these messengers causing them harm. Initially, some felt fear upon seeing an angel, but the angel reassured them not to be afraid ["But the angel said to her, 'Do not be afraid, Mary; you have found favor with God.'" (Luke 1:30)]. Elohim's messengers never harmed anyone when delivering His message. However, when the so-called Jibreel (Gabriel) first delivered a message to Prophet Muhammad, he inflicted significant distress on Muhammad (Sahih al-Bukhari 6982).

The Hadith states:

"He (the Prophet) said: '[The angel] came to me and wrapped me up so forcefully that I felt a severe pain. Then he released me and said, 'Read.' I said, 'I do not know how to read.' He wrapped me up again and pressed me so hard that I felt a severe pain.'"

This contrasts with the Bible, where it is clear that only evil spirits cause such pain (1 Samuel 16:14). So, from 2000 BC to the first century AD, no messenger of Elohim ever harmed a prophet when delivering a message. Only Satan's messengers did such things, and this happened with Muhammad, indicating that the revelations Muhammad received were from a Satanic being disguised as Gabriel.

2) Muhammad's own admission that he had Satan within him:

Sahih Hadith contains Muhammad's admission that he had a Satan within him. He claimed that Satan had become obedient to him, but in truth, Satan only obeys someone who follows him. We know about the Satanic verses in Surah An-Najm, where Satan deceived Muhammad into revealing verses later abrogated. This incident shows that Satan doesn't obey; rather, people obey Satan.

Sunan an-Nasa'i 3960:

Aisha narrated: *"I searched for Allah's Messenger and placed my hand on his hair. Allah's Messenger said: 'Your Satan has come to you.' I said, 'Do you have a Satan?' He replied, 'Yes, but Allah helped me against him, and he became Muslim.'"*

Jami` at-Tirmidhi 1172:

Jabir narrated: *"The Prophet said: 'Do not enter the presence of those women whose husbands are absent, because Satan flows through each of you like blood.' We asked, 'You too?' He said, 'Yes, me too, but Allah helps me against him, so I am safe.'"*

3) Muhammad proved that the Qur'an's revelation came from Satan:

Muhammad called bells the musical instruments of Satan:

Abu Huraira narrated: *"The Prophet said, 'Bells are the musical instruments of Satan.'"*

Sunan Abu Dawud, Hadith No. 2556

He also said that where there are bells, angels of mercy do not come:

Abu Huraira narrated: *"The Prophet said, 'The angels of mercy do not accompany people with dogs or bells.'"*

Sunan Abu Dawud, Hadith No. 2555

However, Muhammad's claimed angel who brought revelations did so with a sound similar to a bell. The Hadith below illustrates this:

Aisha narrated: *"Harith bin Hisham asked the Prophet , 'How does the revelation come to you?' He replied, 'Sometimes it comes like the ringing of a bell. When this ceases, I have grasped what is said. This form of revelation is the hardest on me. Sometimes the angel comes in the form of a man and speaks to me, and I grasp what he says.'"*

Sahih Bukhari, Hadith No. 3215

This discussion shows that according to Muhammad's own statements, the sound of a bell is associated with Satan's instruments. Therefore, the entity that Muhammad named Jibreel and who brought revelations with a bell sound was, by Muhammad's definition, a Satanic messenger.

4) Allah Himself is proven to be from Satan through Sahih Hadith:

The Bible states in Revelation 20:10 that Satan, along with a beast and a false prophet, will be thrown into the lake of fire, where they will be tormented forever. This indicates that Satan's ultimate fate is eternal damnation.

However, Muhammad's teachings suggest that Allah will enter Hell to fill it up:

Narrated Anas:

The Prophet said, "The people will be thrown into the (Hell) Fire and it will say: "Are there any more (to come)?' (50.30) till Allah puts His Foot over it and it will say, 'Qati! Qati! (Enough Enough!)'"

Sahih al-Bukhari 4848

This Hadith implies that Muhammad's Allah will physically enter Hell, indicating that Allah is synonymous with Satan.

5) The Qur'an's verses indicate that Allah is Satan:

The context of Surah 93:3 reveals that a woman told Muhammad that his Satan had forsaken him, leading to the revelation that Allah had not forsaken him. The Hadith is as follows:

Jundub ibn Sufyan narrated: *"The Prophet was unwell and could not get up for two or three nights. A woman came and said, 'O Muhammad! I think your Satan*

has forsaken you.' Then Allah revealed, 'By the forenoon and by the night when it is still, your Lord has neither forsaken you nor is displeased.'"

Sahih Bukhari, Hadith No. 4950

The Qur'an's 93:3 states: *"Your Lord has neither forsaken you nor is displeased."*

Here, Allah did not refute the woman's statement that called him Satan but rather affirmed that He had not forsaken Muhammad. This implies that Allah accepted being identified as Satan.

The Bible includes several verses that advise against taking oaths or swearing by God's name. Here are a few key passages:

Matthew 5:33-37

Teaching about Oaths "Again, you have heard that it was said to the people long ago, 'Do not break your oath, but fulfill to the Lord the vows you have made.' But I tell you, do not swear an oath at all: either by heaven, for it is God's throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. And do not swear by your head, for you cannot make even one hair white or black. All you need to say is simply 'Yes' or 'No'; anything beyond this comes from the evil one."

James 5:12

Warning against Oaths "Above all, my brothers and sisters, do not swear—not by heaven or by earth or by anything else. All you need to say is a simple 'Yes' or 'No.' Otherwise you will be condemned."

Leviticus 19:12

"Do not swear falsely by my name and so profane the name of your God. I am the Lord."

Deuteronomy 6:13

"Fear the Lord your God, serve him only and take your oaths in his name."

While Deuteronomy 6:13 encourages taking oaths in God's name in the context of sincerity and reverence, the New Testament passages emphasize avoiding oaths altogether and maintaining honesty and integrity in one's words without the need for oaths.

In the Bible, God typically swears by Himself, as there is nothing greater or higher by which He could swear. Here are some specific instances:

1. **Genesis 22:16-17** - "By myself I have sworn, declares the Lord, because you have done this and have not withheld your son, your only son, I will surely bless you..."
2. **Isaiah 45:23** - "By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: 'To me every knee shall bow, every tongue shall swear allegiance.'"
3. **Hebrews 6:13-14** - "For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, saying, 'Surely I will bless you and multiply you.'"

In the Quran, Allah swears by various creations:

Surah Al-Asr (103:1-3)

"By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience."

Surah Ad-Duha (93:1-2)

"By the morning brightness, And [by] the night when it covers with darkness,"

Surah Ash-Shams (91:1-10)

"By the sun and its brightness, And [by] the moon when it follows it, And [by] the day when it displays it, And [by] the night when it covers it, And [by] the sky and He who constructed it, And [by] the earth and He who spread it, And [by] the soul and He who proportioned it, And inspired it [with discernment of] its wickedness and its righteousness, He has succeeded who purifies it, And he has failed who instills it [with corruption]."

Surah At-Tur (52:1-6)

"By the mount, And [by] a Book inscribed, In parchment spread open, And the frequented House, And the heaven raised high, And the sea filled [with fire],"

Surah Al-Fajr (89:1-5)

"By the dawn, And [by] ten nights, And [by] the even [number] and the odd, And [by] the night when it passes,"

In these verses, Allah swears by elements of His creation, such as time, natural phenomena, and aspects of the day and night, to underscore the significance of His message.

Surah Al-Lail (92:1-2)

"By the night when it covers, And [by] the day when it appears,"

Surah An-Nazi'at (79:1-5)

"By those [angels] who extract with violence, And [by] those who remove with ease, And [by] those who glide [as if] swimming, And those who race each other in a race, And those who arrange [each] matter,"

Surah Al-Mursalat (77:1-7)

"By those [winds] sent forth in gusts, And the winds that blow violently, And [by] the winds that spread [clouds], And those [angels] who bring criterion, And those [angels] who deliver a message, As justification or warning,"

Surah Al-Qiyamah (75:1-2)

"I swear by the Day of Resurrection, And I swear by the reproaching soul [to the certainty of resurrection]."

Surah At-Takwir (81:15-18)

"So I swear by the retreating stars - Those that run [their courses] and disappear, And by the night as it closes in, And by the dawn when it breathes,"

Surah Al-Balad (90:1-2)

"I swear by this city, And you, [O Muhammad], are free of restriction in this city -"

Surah Al-Haaqqa (69:38-39)

"So I swear by what you see, And what you do not see,"

Surah At-Tariq (86:1-3)

"By the sky and the night comer - And what can make you know what is the night comer? It is the piercing star -"

These verses illustrate how Allah uses oaths by various aspects of His creation to affirm the gravity and truth of His revelations.

Surah Al-Burooj (85:1-3)

"By the sky containing great stars, And [by] the promised Day, And [by] the witness and what is witnessed,"

Surah At-Tur (52:1-8)

"By the mount, And [by] a Book inscribed, In parchment spread open, And the frequented House, And the heaven raised high, And the sea filled [with fire], Indeed, the punishment of your Lord will occur."

Surah Al-Teen (95:1-3)

"By the fig and the olive, And [by] Mount Sinai, And [by] this secure city [Makkah],"

Surah An-Najm (53:1)

"By the star when it descends,"

Surah Al-Hijr (15:72)

"By your life, [O Muhammad], indeed they were, in their intoxication, wandering blindly."

Surah Al-Qalam (68:1)

"By the pen and what they inscribe,"

6) Allah is the greatest deceiver according to Qur'an 3:54:

Deception is a trait of Satan. The Bible in Revelation 12:9 describes Satan as the deceiver of the whole world.

> *The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.*

However, the Qur'an declares Allah as the best of deceivers:

"And the disbelievers planned, but Allah planned. And Allah is the best of planners."

Qur'an 3:54

Even the Arabic term used here, "makr," translates to deceit or trickery, suggesting that Allah's nature aligns with that of Satan, the master deceiver.

Quran 7:99 says:

> *Did they feel secure against Allah's planning? None would feel secure from Allah's planning except the losers.*

Even though the translations above are skillfully done, the original translation is conspirator/deceiver. If you notice in the translation of 7:99, the word "scheme" is used for humans, but for Allah, it is translated as "plans" or "strategizes." Therefore, the Quran itself clearly declares Allah as the best of deceivers, which according to the Bible, is the main characteristic of Satan. In verse 7:99, it is clearly stated, "No one feels secure from Allah's scheme except the losing people." This means that only those who will go to hell are the ones who do not take Allah's

scheme seriously and feel safe from it. But the believers (Muslims) do not feel safe from Allah's scheme. In summary, this verse indicates that even Muslims do not feel safe from Allah's deception. So, which God do Muslims believe in? A God from whose scheme they themselves do not feel safe?

Many Muslim scholars want to interpret this by saying that the scheming here is used in a benevolent sense. That is, Allah schemes as a form of punishment against wrongdoers. But this argument does not hold up due to the story in the Quran where Jesus is supposedly taken to heaven by deceiving the Jews. Ibn Kathir has discussed this in detail in his commentary on Quran 3:54 about Allah's deception. Here is an excerpt from there:

"Indeed, Allah brought him (Jesus) out of the house through a small door and lifted him up to the heavens. Moreover, He gave someone in the house the appearance of Jesus. In the darkness of the night, the soldiers of the ruler arrested that person, thinking he was Jesus, and severely mistreated him, crucified him, and placed a crown of thorns on his head. This way, Allah skillfully saved His prophet and took him up from among the conspirators."

(Tafsir Ibn Kathir, Quran 3:52-54)

The problems in the above discussion that make it impossible to accept Allah as an innocent deceiver are:

- An innocent person had to be killed to save Jesus. The narrative does not mention any crime committed by that person.
- If the event of taking Jesus to the heavens had happened openly, there would have been no problem. An innocent person would not have had to lose his life, and it would have been proven to the Jews that Jesus was chosen by Allah.
- Christians would have been freed from their erroneous belief that Jesus died for 600 years. Isn’t Allah’s deception responsible for this wrong belief?
- The twist here is that the followers of Jesus believed he had died, yet they are considered righteous and chosen people by the Quran. Mixing truth with falsehood naturally creates such confusion.

In the Bible, it is stated that Elohim (God) will turn the plans of wicked people against them (Psalms 64:8-9). Elohim will also do this to false prophets (1 Kings 22:21-23). But nowhere does Elohim proudly declare himself as the best of deceivers like the Allah of the Quran does.

7) Allah desires people to sin, a characteristic of Satan:

Elohim hates sin and wants people to avoid it, whereas Allah in the Qur'an seems to prefer that people sin so He can forgive them:

Abu Huraira reported Allah's Messenger having said: By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have pardoned them.

Sahih Muslim Book 37, Hadith Number 6622. The hadith also records in Sahih Muslim.

8) Allah will send all people to Hell at first:

Satan is the entity who wants to deprive people of the kingdom of heaven and take them to hell. The creator mentioned in the Bible wants the salvation of humans, which is why He sent Jesus Christ so that people may be saved.

- But I do not receive testimony from man, nevertheless, I say these things that you may be saved. John 5:34

However, the Allah of the Quran is willing to send all people to Hell, even the believing Muslims, as stated in the Quran:

Maryam 19:71

English - Sahih International "And there is none of you except he will come to it. [1] This is upon your Lord an inevitability decreed."

Maryam 19:72

English - Sahih International "Then We will save those who feared Allah and leave the wrongdoers within it, on their knees."

This plan of sending all people, even the believers, to Hell, proves once again that the Quran is not from the true creator but rather from Satan.

9) Revelation only came to Muhammad in a special circumstance:

The Holy Bible clearly condemns cross-dressing, i.e. man dressing like a woman and vice-versa. God's holy Word says that those who do such things are an abomination to Yahweh:

> "A woman must not wear men's clothing, nor a man wear women's clothing, for the LORD your God detests anyone who does this." Deuteronomy 22:5

What is about to follow next may shock not only Christians but Muslims as well. The authentic hadith literature unashamedly states that Muhammad wore Aisha's apparel as he

reclined before her, and also exposed his thighs in front of men.
Instead of saying anything more about this we will simply quote the relevant sources and let the readers see for themselves. All bold, capital and underline emphasis will be ours.
From Mishkat Al Masabih, Volume II
Book XXVI- Fitan.
Chapter XXXVIII, "The Fine Qualities of the Prophet's Wives."

She told that the people used to choose: 'A'isha's day to bring their gifts, seeking thereby to please God's messenger. She said that God's messenger's wives were in two parties, one including 'A'isha, Hafsa, Safiya, and Sauda, and the other including Umm Salama and the rest of God's messenger's wives. Umm Salama's party spoke to her telling her to ask God's messenger to say to the people, "If anyone wishes to make a present to God's messenger, let him present it to him wherever he happens to be." She did so and he replied, "Do not annoy me regarding 'A'isha, **for inspiration has not come to me when I was in any WOMAN'S GARMENT but 'A'isha's**." They then called Fatima, sent her to God's messenger, and she spoke to him, but he replied, "Do you not like what I like, girlie?" She said, "Certainly," so he said, "Then love this woman." (Bukhari and Muslim.) (English translation with explanatory notes by Dr. James Robson, Sh. Muhammad Ahsraf Publishers, Booksellers & Exporters, Lahore-Pakistan, Reprint 1990, p. 1361; bold and capital emphasis ours)
From the Sahih Collection of al-Bukhari, Hadith Number 2442
Chapter 54. The Book of Gifts and their Excellence, VII: The one who gave a gift to his friend aiming for a time when he was with one of his wives rather than another.
It is related from 'A'isha that the wives of the messenger of Allah fell into two parties. One party contained 'A'isha, Hafsa, Safiyya and Sawda, and the other party contained Umm Salama and the rest of the wives of the messenger of Allah. The Muslims knew of the love of the messenger of Allah for 'A'isha, so when any of them had a gift which he wanted to give to the messenger of Allah he would delay it until the messenger of Allah was in 'A'isha's house. Then the person with the gift would send it to the messenger of Allah while he was in 'A'isha's house. The party of Umm Salama spoke about it and said to her, "Tell the messenger of Allah to speak to the people and say, 'Whoever wants to give a gift to the messenger of Allah should give it to him in the house of whichever wife he is.'" Umm Salama spoke to him about what they had said, but he did not say anything. They asked her and she said, "He did not say anything to me." They said to her, "Speak to him." She said she spoke to him when he went around to her as well, but he did not say anything to her. They asked her and she said, "He did not say anything to me." They said to her, "Speak to him until he speaks to you." He went around to her and she spoke to him. He said to her, "Do not injure me regarding 'A'isha. **The revelation does not come to me when I am in the GARMENT of any woman except 'A'isha**." She said, "I repent to Allah from injuring you, Messenger of Allah." Then they called Fatima, the daughter of the messenger of Allah, and sent her to the messenger of Allah to say, "Your wives ask you by Allah for fairness regarding the daughter of Abu Bakr." She spoke to him and he said, "O my daughter, do you not love what I love?" She said, "Yes indeed." She returned

to them and informed them. They said, “Go back to him,” but she refused to go back. They sent Zaynab bint Jahsh and she went to him and spoke harshly, saying. “Your wives ask you by Allah for fairness regarding the daughter of ibn Abi Quhafa.” She raised her voice until she turned to 'A'isha, who was sitting down, and abused her until the messenger of Allah looked at 'A'isha to see if she would speak. ‘A'isha spoke to answer back Zaynab until she had silenced her. She said, “The prophet looked at 'A'isha and said, ‘She is indeed the daughter of Abu Bakr.’”

(Aisha Bewley: http://bewley.virtualave.net/bukhari20.html#gifts)

From Sahih al-Bukhari, Hadith Number 2393

Volume Title, “Grace and its Virtues.”

Chapter Title, “What was Granted to the Companions and the Wives.”

Narrated by Ismail, narrated by his brother, narrated by Sulaiman, narrated by Hisham ibn Urwah, narrated by his father, narrated by Aisha who related that the wives of the prophet were divided into two groups. One group consisted of Aisha, Hafsa, Safiya and Sawdah while the other group consisted of Um Salamah and the rest of the women that belonged to the prophet. The Muslims had learned of the great love that the prophet had for Aisha so that if one of them had a gift he desired to give to the prophet, he would delay giving it until the prophet came to Aisha’s house.

Then the group who sided with Um Salamah came to Um Salamah and asked her to tell the prophet that he should command the people that if any of them had a gift to give to the prophet, they should give it him in whatever house of his wives the prophet was in at the time.

So Um Salamah went and talked with the prophet but he did not respond to her. When the group asked her what the prophet said she told them that he did not respond. So they asked her to go talk to him again until he responds… then the prophet said to her, “Do not hurt me with Aisha, **for the inspiration did not come upon me when I was IN (*fee*) A WOMAN’S GARMENT (*Thawb*) EXCEPT THAT OF AISHA.**”

Source- http://hadith.al-islam.com/Display/Display.asp?hnum=2393&doc=0

يأتيه الوحي وهو في ثوب عائشة

حدثنا إسماعيل قال حدثني أخي عن سليمان عن هشام بن عروة عن أبيه عن عائشة رضي الله عنها أن نساء رسول الله صلى الله عليه وسلم كن حزبين فحزب فيه عائشة وحفصة وصفية وسودة والحزب الآخر أم سلمة وسائر نساء رسول الله صلى الله عليه وسلم وكان المسلمون قد علموا حب رسول الله صلى الله عليه وسلم عائشة فإذا كانت عند أحدهم هدية يريد أن يهديها إلى رسول الله صلى الله عليه وسلم أخرها حتى إذا كان رسول الله صلى الله عليه وسلم في بيت عائشة بعث صاحب الهدية بها إلى رسول الله صلى الله عليه وسلم في بيت عائشة فكلم حزب أم سلمة فقلن لها كلمي رسول الله صلى الله عليه وسلم يكلم الناس فيقول من أراد أن يهدي إلى رسول الله صلى الله عليه وسلم هدية فليهده إليه حيث كان من بيوت نسائه فكلمته أم سلمة بما قلن فلم يقل لها شيئا فسألنها فقالت ما قال لي شيئا فقلن لها فكلميه قالت فكلمته حين دار إليها أيضا فلم يقل لها شيئا فسألنها فقالت ما قال لي شيئا فقلن لها كلميه حتى يكلمك فدار إليها فكلمته فقال لها لا تؤذيني في عائشة فإن الوحي لم يأتني وأنا في ثوب امرأة إلا عائشة قالت فقالت أتوب إلى الله من أذاك يا رسول الله ثم إنهن دعون فاطمة بنت رسول الله صلى الله عليه وسلم فأرسلت إلى رسول الله صلى الله عليه وسلم تقول إن نساءك ينشدنك الله العدل في بنت أبي بكر فكلمته فقال يا بنية ألا تحبين ما أحب قالت بلى فرجعت إليهن فأخبرتهن فقلن ارجعي إليه فأبت أن ترجع فأرسلن زينب بنت جحش فأتته فأغلظت وقالت إن نساءك ينشدنك الله العدل في بنت ابن أبي قحافة فرفعت صوتها حتى تناولت عائشة وهي قاعدة فسبتها

حتى إن رسول الله صلى الله عليه وسلم لينظر إلى عائشة هل تكلم قال فتكلمت عائشة ترد على زينب حتى أسكتتها قالت فنظر النبي صلى الله عليه وسلم إلى عائشة وقال إنها بنت أبي بكر

صحيح البخاري .. كتاب الهبة و فضلها و التحريض عليها .. باب من أهدى إلى صاحبه و تحرى بعض نسائه دون بعض

From Sahih al-Bukhari, Hadith Number 3941
Volume Title, "The Book of Virtues."
Chapter Title, "The Virtues of Aisha."

Narrated by Abdullah ibn Abdel Wahab, narrated by Hamad, narrated by Hisham, narrated by his father who related that the people would present their gifts (to the prophet) when he was at Aisha's house. The companions of Um Salamah said, "O Um Salamah! By Allah the people wait to give their gifts till it is Aisha's day and we desire the good things just as Aisha does. So ask the prophet to command the people to give him his gifts in whatever house of his wives he may be in."
Um Salamah mentioned this to the prophet but would not respond to her. She repeated it a second time but he still would not respond to her, but on the third time he said, "O Um Salama! Do not hurt me with Aisha; for by Allah, the inspiration did not descend on me **while I was IN THE COVERINGS (*lihaf*) of any of you (women) except Aisha**."
Source- http://hadith.al-islam.com/Display/Display.asp?Doc=0&Rec=5672

محمد في لحاف عائشة

حدثنا عبد الله بن عبد الوهاب حدثنا حماد حدثنا هشام عن أبيه قال كان الناس يتحرون بهداياهم يوم عائشة قالت عائشة فاجتمع صواحبي إلى أم سلمة فقلن يا أم سلمة والله إن الناس يتحرون بهداياهم يوم عائشة وإنا نريد الخير كما تريده عائشة فمري رسول الله صلى الله عليه وسلم أن يأمر الناس أن يهدوا إليه حيث ما كان أو حيث ما دار قالت فذكرت ذلك أم سلمة للنبي صلى الله عليه وسلم قالت فأعرض عني فلما عاد إلي ذكرت له ذاك فأعرض عني فلما كان في الثالثة ذكرت له فقال يا أم سلمة لا تؤذيني في عائشة فإنه والله ما نزل علي الوحي وأنا في لحاف امرأة منكن غيرها.

صحيح البخاري .. كتاب المناقب .. فضل عائشة رضي الله عنها

From the English translation of the Sahih collection of Imam Muslim, Book 031, Number 5984:
The Book Pertaining to the Merits of the Companions of the Holy Prophet (Kitab Al-Fada'il Al-Sahabah)

'A'isha, the wife of Allah's Apostle, said: The wives of Allah's Apostle sent Fatima, the daughter of Allah's Messenger, to Allah's Apostle. She sought permission to get in **as he had been lying with me IN MY MANTLE**… The wives of Allah's Apostle then sent Zainab b. Jahsh, the wife of Allah's Apostle… She, however, lost temper very soon but was soon calm. Allah's Messenger permitted her to enter **as she ('A'isha) was along with Allah's Messenger IN HER MANTLE, in the same very state when Fatima had entered**…

(http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/muslim/031.smt.html#031.5984)

From the Sahih collection of Imam Muslim, Hadith Number 4472
Volume Title, "From the Virtues of the Companions."
Chapter Title, "From the Virtues of Aisha."

Narrated by al-Hassan ibn Ali al-Hilwani, narrated by Abu Bakr ibn Nadir, narrated by Abd ibn Hamid, narrated by Yakun ibn Ibrahim ibn Sa'd Ibn, narrated by his father, narrated by Salih ibn Shihab, narrated by
Muhammad ibn Abdel Rahman ibn Harith ibn Hisham related that Aisha, the wife of the prophet, said,

"The wives of the prophet sent Fatimah, the daughter of the prophet, to him and she requested permission to enter **while he was lying down on my bed (wearing) IN (*fee*) MY ROBE (*Mirt*)**. He gave her permission to enter and she told him that his wives had sent her to him seeking justice concerning the daughter of Abu Kahafa (Aisha). The prophet said to her, 'O daughter, do you not love what I love?' She replied, 'Yes! I do.' He then said to her, 'Then love her also.' So Fatimah got up when she heard that from the prophet and returned to the wives of the prophet.

Then the wives sent to the prophet Zaynab Bint Jahsh… who requested permission from the prophet to enter **while he was with Aisha IN (*fee*) HER ROBE (*Mirt*) and in the same state that Fatimah found him in**."

Source- http://hadith.al-islam.com/Display/Display.asp?hnum=4472&doc=1

حدثني الحسن بن علي الحلواني وأبو بكر بن النضر وعبد بن حميد قال عبد حدثني و قال الآخران حدثنا يعقوب بن إبراهيم بن سعد حدثني أبي عن صالح عن ابن شهاب أخبرني محمد بن عبد الرحمن بن الحارث بن هشام أن عائشة زوج النبي صلى الله عليه وسلم قالت أرسل أزواج النبي صلى الله عليه وسلم فاطمة بنت رسول الله صلى الله عليه وسلم إلى رسول الله صلى الله عليه وسلم فاستأذنت عليه وهو مضطجع معي في مرطي فأذن لها فقالت يا رسول الله إن أزواجك أرسلنني إليك يسألنك العدل في ابنة أبي قحافة وأنا ساكتة قالت فقال لها رسول الله صلى الله عليه وسلم أي بنية ألست تحبين ما أحب فقالت بلى قال فأحبي هذه قالت فقامت فاطمة حين سمعت ذلك من رسول الله صلى الله عليه وسلم فرجعت إلى أزواج النبي صلى الله عليه وسلم فأخبرتهن بالذي قالت وبالذي قال لها رسول الله صلى الله عليه وسلم فقلن لها ما نراك أغنيت عنا من شيء فارجعي إلى رسول الله صلى الله عليه وسلم فقولي له إن أزواجك ينشدنك العدل في ابنة أبي قحافة فقالت فاطمة والله لا أكلمه فيها أبدا قالت عائشة فأرسل أزواج النبي صلى الله عليه وسلم زينب بنت جحش زوج النبي صلى الله عليه وسلم وهي التي كانت تساميني منهن في المنزلة عند رسول الله صلى الله عليه وسلم ولم أر امرأة قط خيرا في الدين من زينب وأتقى لله وأصدق حديثا وأوصل للرحم وأعظم صدقة وأشد ابتذالا لنفسها في العمل الذي تصدق به وتقرب به إلى الله تعالى ما عدا سورة من حدة كانت فيها تسرع منها الفيئة قالت فاستأذنت على رسول الله صلى الله عليه وسلم ورسول الله صلى الله عليه وسلم مع عائشة في مرطها على الحالة التي دخلت فاطمة عليها وهو بها فأذن لها رسول الله صلى الله عليه وسلم فقالت يا رسول الله إن أزواجك أرسلنني إليك يسألنك العدل في ابنة أبي قحافة قالت ثم وقعت بي فاستطالت علي وأنا أرقب رسول الله صلى الله عليه وسلم وأرقب طرفه هل يأذن لي فيها قالت فلم تبرح زينب حتى عرفت أن رسول الله صلى الله عليه وسلم لا يكره أن أنتصر قالت فلما وقعت بها لم أنشبها حتى أنحيت عليها قالت فقال رسول الله صلى الله عليه وسلم وتبسم إنها ابنة أبي بكر

و حدثنيه محمد بن عبد الله بن قهزاذ قال عبد الله بن عثمان حدثنيه عن عبد الله بن المبارك عن يونس عن الزهري بهذا الإسناد مثله في المعنى غير أنه قال فلما وقعت بها لم أنشبها أن أثخنتها غلبة

Muslims try to distort the meaning of Mirt and Thawb. If you question the meaning of these words, then you need to read these:

The plural form of thawb appears in the following Quranic texts:

> Lo! now they fold up their breasts that they may hide (their thoughts) from Him. At the very moment when they cover themselves with ***their clothing (thiyabahum)***, Allah knoweth that which they keep hidden and that which they proclaim. Lo! He is Aware of what is in the breasts (of men). S. 11:5 Pickthall
>
> For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green ***garments (thiyabin)*** of fine silk and heavy brocade: They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on! 18:31 Y. Ali
>
> ***Their garments (thiyabu)*** will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. S. 76:21 Hilali-Khan
>
> These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieve, ***garments (thiyabun)*** of fire will be cut out for them, boiling water will be poured down over their heads. S. 22:19 Hilali-Khan
>
> O ye who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while ye doff ***your clothes (thiyabakum)*** for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: Thus does God make clear the Signs to you: for God is full of knowledge and wisdom… Such elderly women as are past the prospect of marriage, - there is no blame on them if they lay aside ***their (outer) garments (thiyabahunna)***, provided they make not a wanton display of their beauty: but it is best for them to be modest: and God is One Who sees and knows all things. S. 24:58, 60 Y. Ali
>
> And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with ***their garments (thiyabahum)***, and persisted (in their refusal), and magnified themselves in pride. S. 71:7 Hilali-Khan
>
> And ***your garments (thiyabaka)*** purify! S. 74:4 Hilali-Khan

In all of the foregoing examples thawb clearly refers to clothing oneself with something, whether actual garments one wears or wearing something in a metaphorical sense such as being clothed in fire.

Moreover, here is the definition of mirt according to *Al-Mu'jam Al-Waseet* (*The Intercessory Dictionary*), second edition, 1972, part 2, p. 864:

(Mirt) - a dress from wool or cotton that is used as an Izar or a cover by a woman.

From Sahih Muslim, Hadith Number 4415

Volume Title, "From the virtues of the Companions."

Chapter Title, "From the Virtues of Uthman Ibn Affan, May Allah be please with him."

Narrated by Abdel Malik ibn Shu'aib ibn Laith Ibn Sa'ad, narrated by his father, narrated by his grandfather, narrated by Ukail ibn Khalid, narrated by ibn Shihab, narrated by Yahya ibn Sa'id ibn al-Aas who narrated that Aisha, the wife of the prophet, and Uthman related to him that Abu Bakr requested permission from the prophet to enter when the prophet was **lying down on Aisha's bed WEARING HER GARMENT (*mirt*)**. So the prophet gave permission to Abu Bakr to enter **while he (Muhammad) was in that state** and Abu Bakr finished what he needed and left. Later, Umar came and requested permission to enter and the prophet gave him permission to enter *while he (Muhammad) was in that state*. So Umar finished what he needed and left. Later, **Uthman requested permission to enter to the prophet, so Muhammad sat up and told Aisha, "TAKE ALL THE CLOTHING THAT BELONGS TO YOU."**

So Aisha did as the prophet requested and left. Afterwards, Aisha asked the prophet, "O prophet! Why is it that I didn't see you anxious when Abu Bakr or Umar came like you were when Uthman came in?"

The prophet replied, "**Uthman is a bashful man**, and I feared that if I gave him permission **to enter in the state that I was in**, he would not have finished what he came for."

The Explanation of Sahih Muslim by Al-Nawawi

His saying "**wearing HER garment (*mirt*).**"

It is pronounced as "mirt" with a diacritical mark underneath that "m". It is a cloak made out of wool. Al-Khalil said **that it is A ROBE made out of wool or cotton or the like**. Ibn al-A'raby and Abu Zaid said that it is **A LOINCLOTH, a waist wrap (*izar*)**.

Source- http://hadith.al-islam.com/Display/Display.asp?hnum=4415&doc=1

حدثنا عبد الملك بن شعيب بن الليث بن سعد حدثني أبي عن جدي حدثني عقيل بن خالد عن ابن شهاب عن يحيى بن سعيد بن العاص أن سعيد بن العاص أخبره أن عائشة زوج النبي صلى الله عليه وسلم وعثمان حدثاه أن أبا بكر استأذن على رسول الله صلى الله عليه وسلم وهو مضطجع على فراشه لابس مرط عائشة فأذن لأبي بكر وهو كذلك فقضى إليه حاجته ثم انصرف ثم استأذن عمر فأذن له وهو على تلك الحال فقضى إليه حاجته ثم انصرف قال عثمان ثم استأذنت عليه فجلس وقال لعائشة اجمعي عليك ثيابك فقضيت إليه حاجتي ثم انصرفت فقالت عائشة يا رسول الله مالي لم أرك فزعت لأبي بكر وعمر رضي الله عنهما كما فزعت لعثمان قال رسول الله صلى الله عليه وسلم إن عثمان رجل حيي وإني خشيت إن أذنت له على تلك الحال أن لا يبلغ إلي في حاجته.

صحيح مسلم .. كتاب فضائل الصحابة .. باب من فضائل عثمان بن عفان رضي الله عنه

There are numerous Hadeeths in Bukhari (such as Hadeeth No. 352) and Muslim (such as Hadeeth No. 538) wherein different people are reported to have 'Jama`a `Alaihi Thiyabah', i.e., 'wrapped himself well with his CLOTHES', or, 'straightened his CLOTHES to look more formal in

appearance'. In, `Aun al-Ma`bud, there is this definition for 'Akhadhta bi-Talbibi Fulan': when you wrap ('Ijma`' or hold) the **Thaub** that one is wearing [in your hands] and pull him by the **Thaub** (in today's expressions 'pull him by THE COLLAR towards you').' Similarly, saying that one has 'Jama`a `Alaihi Thiyabah' does not mean that one is collecting his clothes, but rather, one is wrapping himself well with his CLOTHES. In his explanation on Sunan an-Nasaii, as-Sindi said that 'Jumi`at' [means] 'wrapped well', so that one's body is not exposed. (Bold emphasis ours)

Muhammad was indeed wrapping himself with Aisha's clothes!
All of the following references were taken from www.muhaddith.org, specifically http://www.muhaddith.org/cgi-bin/a_Optns.exe?. It should be stated that this is a tremendous Islamic resource tool for both Muslims and non-Muslims alike.

From Sahih Muslim, Volume One, The Book of Prayer, V

Chapter of the Objection between the hands of Praying

Narrated by Abu Bakir ibn Abi Shebah and Zuhair ibn Jarb, Zuhair said: it was narrated by Waki', narrated by Talha ibn Yahya, narrated by Ubaid Allah ibn Abdallah who said that he heard Aisha say:

The Prophet used to pray at night while I was beside him and I had my period. **I had a *mirt* on me, a part of which was also on him**, on his side.

Commentary: (*mirt*) **Mirt ARE WOMEN'S COVERINGS (*aksia'*)**. The plural is muroot. Ibn al-Athir said: It is made out of wool or perhaps silk or something else.

صحيح مسلم. - للإمام مسلم
الجزء الأول >> 4 - كتاب الصلاة >> (51) باب الاعتراض بين يدي المصلي

274 - (514) حدثنا أبو بكر بن أبي شيبة وزهير بن حرب. قال زهير: حدثنا وكيع. حدثنا طلحة بن يحيى عن عبيدالله بن عبدالله. قال: سمعته عن عائشة؛ قالت:
كان النبي صلى الله عليه وسلم يصلي من الليل وأنا إلى جنبه. وأنا حائض. وعلى مرط. وعليه بعضه إلى جنبه.
ش (مرط) المرط من أكسية النساء. والجمع مروط. قال ابن الأثير: ويكون من صوف، وربما كان من حز أو غيره].

From Fateh Al-Bari, Explanation of Sahih al-Bukhari by Imam Ibn Hajar al-Asqalani Volume Two, The Book of Prayer Times, Chapter of Dawn Prayer
The hadith: Narrated by Yahya bin Bukir, narrated by al-Laith, narrated by Ukail ibn Shihab, narrated by Urwah ibn Zubair narrated by Aisha who said: There were believing women who used to attend with the prophet the dawn (fajr) prayer, covered (*multafi'at*) **in their *muroot***. Then they used to return to their houses after concluding their prayer,

unrecognized by anyone. His saying *multafi'at* has previously been explained. Murooot is plural of *mirt* with a diacritical mark below the 'mim' letter. It is a striped garment made of silk or wool or something else. It was said that the name *mirt* applies only if it is green **AND WORN BY WOMEN ONLY**, but this is answered by saying a mirt made of black hair.

فتح الباري، شرح صحيح البخاري، الإصدار 2.05 - للإمام ابن حجر العسقلاني
المجلد الثاني >> كتاب مواقيت الصلاة >> باب وَقْتِ الْفَجْرِ

الحديث: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ أَخْبَرَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ كُنَّ نِسَاءُ الْمُؤْمِنَاتِ يَشْهَدْنَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْفَجْرِ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ ثُمَّ يَنْقَلِبْنَ إِلَى بُيُوتِهِنَّ حِينَ يَقْضِينَ الصَّلَاةَ لَا يَعْرِفُهُنَّ أَحَدٌ مِنْ الْغَلَسِ

الشرح:.

قوله: (متلفعات) تقدم شرحه، (والمروط) جمع مرط بكسر الميم وهو كساء معلم من خز أو صوف أو غير ذلك، وقيل لا يسمى مرطا إلا إذا كان أخضر ولا يلبسه إلا النساء، وهو مردود بقوله مرط من شعر أسود.

From Sahih Muslim
Volume Three, Book of Clothing and Adornment,
Chapter of Modesty in Clothing

Narrated by Aisha who said:
The Prophet went out on a certain day at noon **and ON HIM was a *mirt*** that was *murahal* made of black hair.
Commentary: *Mirt* is a *kisa'* which is a garment that is sometimes made out of wool and sometimes out of hair or cotton or silk. Al-Khatabi said: It is a covering (*kisa'*) that is girded with.
Al-Nudair said: It is only a cloak, **WORN BY WOMEN ONLY** and is green in color. This hadith is responded to.
Murhal means it has the image of walking camels. Al-Khatabi said: the murhal is something that is striped.

صحيح مسلم. - للإمام مسلم
الجزء الثالث >> 37 - كتاب اللباس والزينة >> 6 - باب: التواضع في اللباس، والاقتصار على الغليظ منه واليسير، في اللباس والفراش وغيرهما، وجواز لبس الثوب الشعر، وما فيه أعلام

مزيد-- عن عائشة. قالت--:
خرج النبي صلى الله عليه وسلم ذات غداة، وعليه مرط مرحل من شعر أسود.
ش (مرط) المرط كساء) كِسَاء: رِدَاء، لِبَاس، ثَوْب(يكون تارة من صوف وتارة من شعر أو] كتان أو خز. قال الخطابي: هو كساء يؤتزر به. وقال النضر: لا يكون المرط إلا درعا، ولا يلبسه إلا النساء، ولا يكون إلا أخضر. وهذا الحديث يرد عليه.
١.[معناه عليه صورة رحال الإبل. قال الخطابي: المرحل الذي فيه خطوط (مرحل)

From the Musnad of Imam Shafi'i – Arranged by al-Sindi
Volume One, Chapter One – The time of Prayer

It was narrated by Malik ibn Uns, narrated by Yahya ibn Sa'id al-Ansari, narrated by Umra bint Abdul-Rahman, narrated by Aisha who said:

When the Prophet was about to pray the morning prayer, **the women would depart covered (*multafi'at*) IN THEIR *MUROOT***. Muroot is plural of *mirt* with a diacritical mark below the "Mim" letter. **IT IS A WOMAN'S COVERING** that is made out of wool or perhaps silk or something else. *Multafi'at* in their *muroot* means that they were covered and lifa' with a diacritical mark below (the first letter) which is a garment that covers the entire body.

سند الإمام الشافعي. - ترتيب السندي
الجزء الأول. >> الباب الأول في مواقيت الصلاة

146 - (أخبرنا) : عن مالك بن أنس، عن يَحْيَ بن سَعِيدٍ الانصاري، عن عُمْرة بنتِ عبد الرحمن، عن عائشة رضي الله عنها قالت:
كان رسول الله صلى الله عليه وسلم لَيُصلي الصبح فَيَنْصرفْنَ النساء مُتَلَفِّعات بِمُرُوطهن (المروط جمع مرط بكسر الميم كساء المرأة يكون من صوف وربما كان من خز وغيره وكن متلفعات بمروطهن أي باكستيهن واللفاع بالكسر ثوب يغطى به الجسد كله كساء كان أو غيره وتلفع بالثوب اشتمل به والغلس: ظلمة آخر الليل إذا اختلطت بضوء الصباح والنساء بيان أو بدل من ضمير النسوة في كن والمراد من الحديث وقت صلاة الرسول الصبح) لا يُعْرَفْن من الغَلَس.

From the Musnad of Imam Shafi'i – Arranged by al-Sindi
Volume One, Chapter One – The time of Prayer

It was narrated by Sufyan, narrated by Abi Is`haq, narrated by Abdallah ibn Shadad, narrated by Maymuna the wife of the prophet who said:

'**The Prophet USED TO PRAY IN A *MIRT*, part of which was on him AND PART WAS ON ME when I was menstruating**'. *Mirt*, with a diacritical mark (*kasra*) below the first letter then a *sukoon* below the second letter is a covering made of wool or silk or cotton that is girded with **AND A WOMAN WRAPS HERSELF WITH IT**. In the (Arabic) tongue *Mirt* is any garment that is not sown. **In the end, the prophet, , used to pray IN HIS WOMEN'S *MUROOT* meaning their wraps** … what is understood from these texts is that a *mirt* is a garment that is not sown **THAT A WOMAN WRAPS HERSELF IN and it can be girded with**. Since it is wrapped, the fact that one end of it is on one person and the other end is on another person **is possible if it is long enough**. The type (of mirt) in the hadith is of this type, **that is why it is possible to cover both of them**…

مسند الإمام الشافعي. - ترتيب السندي
الجزء الأول. >> الباب الثالث في شروط الصلاة

188- (أخبرنا) : سفيان، عن أبي اسحاق، عن عبد الله بن شداد، عن ميمونة زوج النبي صلى الله

عليه وسلم، قالت:

كانَ رَسُولُ النبي اللَّه عليه وسلم يُصَلِّي في مِرْطٍ بَعْضُهُ عَلَيْه وَعَلَيَّ بَعْضُهُ وأنا حَائضٌ (المرط بكسر فسكون: كساء من صوف أو خز أو كتان يؤتزر به وتتلفع به المرأة اه مصباح بأضافة من اللسان وفي اللسان أيضا المرط كل ثوب غير مخيط وفي النهاية أنه النبي صلى اللَّه عليه وسلم كان يصلي في مروط نسائه أي أكسيتهن وانه صلى اللَّه عليه وسلم كان يغاس بال فينصرف النساء متلفعات بمروطهن ما يعرفن من الغلس اهـ والذي يفهم من هذه النصوص أن المرط ثوب غير مخيط تتلفع به المرأة ويؤتزر به وان في الأماكن مادام غير مخيط ومن جنس ما يتلفع به أن يكون طرفه على شخص وطرفه الثاني على شخص آخر إذا كان طويلا والذي في الحديث من هذا النوع الطويل ولهذا أمكن أن يشملهما وكونها حائضا لا يمنع صحة الصلاة فيه مادام لم يصله دم الحيض ومعلوم أن مدار صحة الصلاة على ستر العورة وطهارة الثوب وهما متحققان في الحديث)".

From the Tongue of the Arabs (*Lisan al-Arab*) by Ibn Al-Manthour al-Ifriki
Volume Seven, The letter 'Ta', Section of the Letter 'Mim'

In the Hadith (***the prophet* used to pray in his women's muroot**) meaning **their coverings**. The singular is *mirt* made of wool, or perhaps silk or something else and it can be girded with… Mirt is any garment that is not sown.

لسان العرب، الإصدار 2.02 - لابن المنظور الإفريقي.
المجلد السابع >> (ط) >> حرف الطاء المهملة >> فصل الميم

وفي الحديث: ((أَنه -صلّى الله عليه وسلّم- كان يصلي في مرُوط نسائه)).
أَي: أَكْسِيَتِهنّ؛ الواحد مِرْط يكون من صوف، وربما كان من خز أَو غيره يؤتَزر به.
وفي الحديث: ((أَن النبي -صلّى الله عليه وسلّم- كان يُغَلِّس بالفجر فينصرف النساء مُتَلَفِّعات بمرُوطهنّ ما يُعرفْن من الغَلَس)).
(ج/ص: 7/402)
وقال الحكم الخُضْري:
تَساهَمَ ثَوْباها ففي الدِّرْعِ رَأْدةٌ، * وفي المِرْطِ لَفّاوانِ، رِدْفُهما عَبْلُ
قوله: تساهم أَي: تَقارَعَ.
والمِرْط: كل ثوب غير مَخِيط

From Fateh al-Bari, Explanation of Sahih al-Bukhari by Imam Ibn Hajar Al-Asqalani
Volume One, The Book of Prayer, Chapter of Women Prayer Clothing

The hadith: Narrated by Abu Al-Yamam, narrated by Shuayb, narrated by Al-Zuhri, narrated by Urwah, narrated by Aisha who said: The prophet, peace be upon him, used to pray the dawn (fajr) prayer and there were women from among the believers who used to attend, **covered (multafi'at) in their *muroot***. Then they used to return to their houses, unrecognized by anyone.

Commentary: … (Multafi'at) Al-Asma'i said that talafu' is to cover one's entire body with a garment. In the commentary of Maut'i by Ibn Habib talafu' is only done when the head is covered but talafuf is done with the head exposed. Muroot is plural of *mirt* with a

diacritical mark (kasra) below the first letter. It is a garment made of silk or wool or something else.
Al-Nudair ibn Shamil narrated **that it (mirt) IS SPECIFIC TO WOMEN'S CLOTHING**.

فتح الباري، شرح صحيح البخاري، الإصدار 2.05 - للإمام ابن حجر العسقلاني
المجلد الأول >> كِتَاب الصَّلَاةِ >> باب فِي كَمْ تُصَلِّي الْمَرْأَةُ فِي الثِّيَابِ

الحديث: حَدَّثَنَا أَبُو الْيَمَانِ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ قَالَتْ لَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْفَجْرَ فَيَشْهَدُ مَعَهُ نِسَاءٌ مِنْ الْمُؤْمِنَاتِ مُتَلَفِّعَاتٍ فِي مُرُوطِهِنَّ ثُمَّ يَرْجِعْنَ إِلَى بُيُوتِهِنَّ مَا يَعْرِفُهُنَّ أَحَدٌ
الشرح: قوله: (أن عائشة قالت: لقد) اللام في لقد جواب قسم محذوف.
قوله: (متلفعات) قال الأصمعي: التلفع أن تشتمل بالثوب حتى تجلل به جسدك، وفي شرح الموطأ لابن حبيب: التلفع لا يكون إلا بتغطية الرأس، والتلفف يكون بتغطية الرأس وكشفه، و (المروط) جمع مرط بكسر أوله، كساء من خز أو صوف أو غيره.
وعن النضر بن شميل ما يقتضى أنه خاص بلبس النساء.
وقد اعترض على استدلال المصنف به على جواز صلاة المرأة في الثوب الواحد بأن الالتفاع المذكور يحتمل أن يكون فوق ثياب أخرى.
والجواب عنه أنه تمسك بأن الأصل عدم الزيادة على ما ذكر، على أنه لم يصرح بشيء إلا أن اختياره يؤخذ في العادة من الآثار التي يودعها في الترجمة.
قوله: (ما يعرفهن أحد) زاد في المواقيت " من الغلس " وهو يعين أحد الاحتمالين: هل عدم المعرفة بهن لبقاء الظلمة أو لمبالغتهن في التغطية؟ وسيأتي الكلام على بقية مباحثه في المواقيت إن شاء الله تعالى.

It is clear from the foregoing Muslim authorities that Muhammad did in fact wear women's clothing.
A mirt that is worn is a woman's garment which she can wrap herself in. In light of this, one can legitimately understand *fee mirt-in wa'hid* to mean that Aisha and Muhammad wrapped themselves in a woman's garment.

Hence, whatever the case may be the narratives we cited which refer to Muhammad wearing his wives' mirt, thawb etc. cannot be overthrown by one single report from Musnad Ahmad (a report which itself can be interpreted to mean that Aisha's garment was long enough for both of them to wrap themselves in).

Finally, if Muhammad had no hesitation to leave his thigh uncovered in the presence of Abu Bakr and Umar, something which he did not do in the presence of Uthman, then why should it be difficult for Abualrub to imagine that he would have no shame wearing his wife's dress in the presence of his fathers-in-law?

Muhammad justified his willful neglect of his wives and his preferential treatment of Aisha by claiming that revelations only came down to him when he was in her clothes:

> Narrated ‘Urwa from ‘Aisha:
> **The wives of Allah's Apostle were in two groups**. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. **The Muslims knew that Allah’s Apostle loved ‘Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah’s Apostle had come to ‘Aisha's home and then he would send his gift to Allah’s Apostle in her home**. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife’s house he was. Um Salama told Allah’s Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding Aisha, **AS THE DIVINE INSPIRATIONS DO NOT COME TO ME ON ANY OF THE BEDS EXCEPT THAT OF AISHA**.” On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah’s Apostle and sent her to Allah’s Apostle to say to him, “**Your wives request to treat them and the daughter of Abu Bakr ON EQUAL TERMS.**” Then Fatima conveyed the message to him. The Prophet said, "O my daughter! **Don’t you love whom I love?**" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him **AND USED HARSH WORDS SAYING, “Your wives request you TO TREAT THEM and the daughter of Ibn Abu Quhafa ON EQUAL TERMS.” On that she raised her voice AND ABUSED ‘Aisha TO HER FACE so much so that Allah’s Apostle looked at ‘Aisha to see whether she would retort. ‘Aisha started replying to Zainab till she silenced her**. The Prophet then looked at ‘Aisha and said, “She is really the daughter of Abu Bakr.” (*Sahih al-Bukhari*, Volume 3, Book 47, Number 755)

The wives demanded equal time and attention and how does Muhammad respond? Does he make an effort to correct his blatant mistreatment of his wives? No, instead of doing the right thing he claims that his deity only gives him divine revelations when he is in bed with Aisha! Imagine that, Muhammad blames his god for discriminating against his wives!

The Quran calls the woman "the garment" of a man in the context of a discussion about sexual intercourse:

> **Permitted to you, on the night of the fasts, is the approach to your wives. *They are your GARMENTS (libasun) and ye are their garments (libasun)*. God knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what God Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits (set by) God: Approach not nigh thereto. Thus doth God make clear His Signs to men: that they may learn self-restraint. S. 2:187 Yusuf Ali**

Here is another version:

> **It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libas* [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) Tafsir At-Tabari], for you and you are the same for them… Hilali-Khan**

Could it be that those narrations where Muhammad says that he didn't receive revelations in the garment of any women except Aisha is meant to be understood in a euphemistic sense, i.e. that revelation only came to him while he was having sexual intercourse with her?

In other words, when Muhammad spoke of wearing his wife's garment did he actually mean that that he used his woman as a garment, e.g. his wife was his garment in the sense that he was having sex with her? Should we understand the terms *thawb* and *mirt* in that sense, in the same sense that *libas* is used in Q. 2:187? After all, when Muhammad was at Aisha's house he would obviously be having sex with her. So Allah only sent down inspiration upon Muhammad when he was sleeping with his child bride.

Even Aisha noticed how Muhammad's deity came running to gratify his messenger's desires:

> Narrated Aisha:
> I used to look down upon those ladies who had given themselves to Allah's Apostle and I used to say, "Can a lady give herself (to a man)?" But when Allah revealed: "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive any of them whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily)."

(33.51) I said (to the Prophet), "**I feel that your Lord hastens in fulfilling your wishes and desires."** (*Sahih al-Bukhari*, Volume 6, Book 60, Number 311)

Doesn't this show that Muhammad had no shame and did not hesitate to blame everything on his deity? And yet this is the same man that Abualrub wants to foist upon the world as a mercy and a prophet.

{Sidenote: the Salafi translator of Sahih Bukhari, Dr. Muhammad Muhsin Khan, has conveniently decided to translate the Arabic as "beds" which disagrees with the following translation:

> He said to her, "Do not injure me regarding 'A'isha. **The revelation does not come to me when I am in the GARMENT of any woman except 'A'isha**." (Aisha Bewley, *The Sahih Collection of al-Bukhari*, Chapter 52. Book of Setting Free, VII: The one who gave a gift to his friend aiming for a time when he was with one of his wives rather than another; source)

Tuhfatu Al-Ih'wathy written by Mubar Kafoury

The Section of 'Gathering', chapter of 'The detestation of praying in women's coverings'

It was narrated by Muhammad ibn Abd Al-A'la, narrated by Khalid ibn Al-Harith, narrated by Asha't ibn Abdel Malik, narrated by Muhammad ibn Sirin, narrated by Abdallah ibn Shafiq, narrated by Aisha who said, 'The prophet did not pray in his wives' coverings (*Luhuf'*).'

Abu Issa related that this is a true and correct hadith. It was narrated about the prophet that he also gave exception to this.

Commentary: The saying, 'did not pray in his wives' coverings (*Luhuf'*), is also found in the narration of Abu Dawud as 'in our *shi'rina* or *luhufina*' which shows doubt on the part of the narrator. The hadith shows the legitimacy of avoiding WOMEN'S CLOTHES that are thought to have been defiled (by women's emissions) as well as all other clothing that are feared likewise…

As for his saying 'It was narrated about the prophet also gave exception to this,' this was in reference to Aisha's hadith, 'I was with the prophet and on us was our *shi'aar* and above it we threw on a *kisa*. When the prophet woke up the next morning, he took the *kisa*' AND WORE IT and went out and prayed the noon prayer.' This hadith was narrated by Abu Dawud. Both Abu Dawud and Muslim narrated from Aisha, 'The prophet was praying the evening prayer while I was beside him and menstruating. I had upon me a *mirt* and part of it was also on him.' Al-Kadi Al-Shawkani stated that all this indicates that it is not an obligation for one to avoid (touching) WOMEN'S CLOTHING (*thiyab*), rather it is done out of caution only. This is how the two hadith are reconciled.

THAWB

القاموس المحيط، الإصدار 2.01 - للإمام الفيروزآبادي
باب الباء >> فَصْلُ الثَّاء

والثَّوْبُ: اللِّباسُ،
ج: أَثْوُبٌ وأَثْؤُبٌ وأَثْوَابٌ وثِيَابٌ،

Al-Muheet Dictionary written by Imam Al-Kayrawani Abadi

Chapter of the letter 'Ba', Section of the Letter 'Tha'

Thawb: Clothing
Plural: Athwab, Athwaab and Thi'yab

لسان العرب، الإصدار 2.02 - لابن المنظور الإفريقي.
المجلد الأول >> (ب) >> حرف الباء الموحدة >> فصل الثاء المثلثة

والثَّوْبُ: اللِّباسُ، واحد الأَثْواب، والثِّياب، والجمع أَثْوُبٌ، وبعض العرب يهمزه فيقول: أَثْؤُبٌ، لاستثقال الضمة على الواو، والهمزةُ أَقوى على احتمالها منها، وكذلك دارٌ وأَدْؤُرٌ وساقٌ وأَسْؤُقٌ، وجميع ما جاءَ على هذا المثال.

From the Tongue of the Arabs (*Lisan al-Arab*) by Ibn Al-Manthour al-Ifriki
Volume One, Entry of the letter "Ba" in singular, subsection the letter "Tha" in triplicate
Thawb: Clothing (*Libas*). Singular is Athwab. Plural is Athwaab and Thiyab.
Some Arabs add a hamza to pronounce it Athwabun…

النهاية في غريب الحديث والأثر. الإصدار 2.04 - للإمام ابن الأثير
المجلد الأول >> حرف الثاء >> باب الثاء مع الواو

وفيه حمَن لَبس **ثوب** شُهْرةٍ أَلْبَسه الله **ثَوْب** مَذَلّة> أي يَشْمله بالذُّل كما يَشْمل الثَّوبُ البَدَن، بأن يُصَغِّره في العيون ويُحَقِّره في القلوب.

The End in the Strange Hadith written by Imam Ibn Al-Athir
Volume One, chapter of the letter "Tha", entry of letter "tha" followed by the letter "wow"
Thawb is a gown or garment. For it is said "He who wears a gown (*thawb*) of fame, Allah will clothe him with a gown (*thawb*) of humiliation," meaning he will be completely covered with humiliation just as a *thawb* completely covers the body…

مفردات ألفاظ القرآن. الإصدار 2.03 - للأصفهاني
نص القَاموس

بُرْد: **ثَوْب** gown, garment

Meaning of the Nouns Pronounced in the Koran written by Al-Asfahani
Burd is a *Thawb* which is a gown or garment.

مفردات ألفاظ القرآن. الإصدار 2.03 - للأصفهاني
نص القَاموس

بِـزّة: **ثَوْب**، ثِيَاب

Uniform; suit; costume; dress; clothes, clothing, apparel, attire
Meaning of the Nouns Pronounced in the Koran written by Al-Asfahani
Dictionary Section
Singular 'Thawb' and plural 'Thiyab' means uniform; suit; costume; dress; clothes, clothing, apparel, attire.

مفردات ألفاظ القرآن. الإصدار 2.03 - للأصفهاني
نص القَاموس

ثَوْب garment; dress, gown, robe; costume, suit; cloth, fabric, material; garb, cloak, guise, covering, external appearance

ثِيَاب clothes, clothing, attire, garments, apparel

Meaning of the Nouns Pronounced in the Koran written by Al-Asfahani
Dictionary Section

ثَوْب Thawb in the singular means garment; dress, gown, robe; costume, suit; cloth, fabric, material; garb, cloak, guise, covering, external appearance

ثِيَاب Thiyab in the plural is clothes, clothing, attire, garments, apparel

الجامع لأحكام القرآن، الإصدار 2.02 - للإمام القرطبي
الجزء 7 من الطبعة >> سورة الأعراف >> الآية: 31 {يا بني آدم خذوا زينتكم عند كل مسجد وكلوا واشربوا ولا تسرفوا إنه لا يحب المسرفين}.

دلت الآية على وجوب ستر العورة كما تقدم. وذهب جمهور أهل العلم إلى أنها فرض من فروض الصلاة. وقال الأبهري: هي فرض في الجملة، وعلى الإنسان أن يسترها عن أعين الناس في الصلاة وغيرها. وهو الصحيح لقوله عليه السلام للمسور بن مخرمة: (ارجع إلى ثوبك فخذه ولا تمشوا عراة). أخرجه مسلم. وذهب إسماعيل القاضي إلى أن ستر العورة من سنن الصلاة، واحتج بأنه لو كان فرضا في الصلاة لكان العريان لا يجوز له أن يصلي لأن كل شيء من فروض الصلاة يجب الإتيان به مع القدرة عليه، أو بدله مع عدمه، أو تسقط الصلاة جملة، وليس كذلك. قال ابن العربي: وإذا قلنا إن ستر العورة فرض في الصلاة فسقط **ثوب** إمام فانكشف دبره وهو راكع فرفع رأسه فغطاه أجزأه قاله ابن القاسم. وقال سحنون: وكل من نظر إليه من المأمومين أعاد. وروي عن سحنون أيضا: أنه يعيد ويعيدون لأن ستر العورة شرط من شروط الصلاة، فإذا ظهرت بطلت الصلاة. أصله الطهارة. قال القاضي ابن العربي:

Compendium of the Law of the Koran written by Imam Al-Qurtubi
Volume seven,

Sura number 7 A'raf verse 31 – "O Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for Allah loveth not the wasters."

This verse shows the necessity of covering genitals *awra*. A group of those with knowledge stated that it is one of the obligations of prayer…

This is correct as the prophet said to Miswar ibn Makhrama, "Return to your garment (*thawb*), take it and no longer walk naked," as narrated by Muslim…

Ibn Al-Arabi said, "If we say that covering the genitals (*awra*) is one of the obligations for prayer and an imam's cloak (*thawb*) falls off while he is prostrating and his anus is revealed, then as Sahnoon stated, both the imam and anyone who looked at the imam's anus must repeat the prayer…

جامع البيان عن تأويل آي القرآن. الإصدار 1.13 - للإمام الطبري
الجزء الثاني >> سورة البقرة >> القول في تأويل قوله تعالى: {هن لباس لكم وأنتم لباس لهن}

يعني تعالى ذكره بذلك: نساؤكم لباس لكم، وأنتم لباس لهن.
فإن قال قائل: وكيف يكون نساؤنا لباسا لنا ونحن لهن لباسا واللباس إنما هو ما لبس؟ قيل: لذلك وجهان من المعاني: أحدهما أن يكون كل واحد منهما جعل لصاحبه لباسا، لتخرجهما عند النوم واجتماعهما في **ثوب** واحد وانضماها جسد كل واحد منهما لصاحبه بمنزلة ما يلبسه على جسده من ثيابه، فقيل لكل واحد منهما هو لباس لصاحبه، كما قال نابغة بني جعدة:
إذا ما الضجيع ثنى عطفها تداعت فكانت عليه لباسا

Compendium to the commentary of the verses of Koran written by Imam Al-Tabari
Volume 2, Chapter of Sura 2 Al Bakara,
Verse 187 – "Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments."

… If one asks 'How can our women become garments (*libasan*) to us and we become garments (*libasan*) to them when a garment is something that is worn?' The response is there are two meanings. One of them is that each person has become a garment to his partner, to be worn at sleep time and when they come together in one *thawb* and their bodies are joined to each other in the same way that a person wears clothes (*thiyab*) on his body….

جامع البيان عن تأويل آي القرآن. الإصدار 1.13 - للإمام الطبري
الجزء السابع >> سورة المائدة >> القول في تأويل قوله تعالى: {أو كسوتهم}

9728 - حدثت عن الحسين بن الفرج، قال: سمعت أبا معاذ الفضل بن خالد، قال: ثنا عبيد بن سلمان، قال: سمعت الضحاك يقول في قوله: {أو كسوتهم} قال: الكسوة لكل مسكين: رداء وإزار، كنحو ما يجد من الميسرة والفاقة. وقال آخرون: بل عنى بذلك: كسوتهم: **ثوب** جامع، كالملحفة والكساء والشيء الذي يصلح للبس والنوم. ذكر من قال ذلك:

Compendium to the commentary of the verses of Koran written by Imam Al-Tabari
Volume 5, Chapter of he table,
Verse 89 – "or clothe them *kiswa-tihim*."
… *Kiswa* from *kisa'a* is for every poor person. A *kisa'* is a cloak and what a person wraps around them as he is able to afford. Other said, rather *Kiswa* means *thawb* such as a cover. The *kisa* is something that may be worn to sleep in.

Al-Katabi said: the murhal is something that is striped.
An unsown striped kisa'a (mirt, thawb) worn ONLY BY WOMEN as used. This is an example of one worn by women in the Indian subcontinent.

A model displaying modern Kisa'a, unsown thawb worn by women only.

Al-Nudair said: It is only a cloak, worn by women ONLY and is green in color.
An unsown Kisa'a (mirt, thawb) used in the 19th century worn by women only.

Ihram – Muslim clothing worn during Hajj pilgrimage. Ihram is the distinctive garb of the male pilgrim worn during Umra or Hajj. It consists of two pieces of white, plain and unsown cloth. One of the pieces (izaar) is wrapped around the midriff to cover his body from just above his navel to his ankles, and the other (reda) is draped around his shoulders to cover the upper body.

Un-sewn garments are very familiar to Muslims. Today, they are specifically used for clothing purposes. These cloths are NOT used as towels to dry the body or blankets to sleep under; they are specifically used for clothing.

10) Punishing people is good news for Allah:

The so-called creator Allah of Muhammad is someone who has broadcast the news of punishing his own creation as good news. This is utterly incompatible with the character of a creator. Yes, the creator can punish wrongdoers in the interest of justice, but it can never be a matter of good news for Him. The Quran states:

"Give tidings to the hypocrites that there is for them a painful punishment." Al-Bayan (An-Nisa' 4:138)

And when Our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there is deafness in his ears. So give him tidings of a painful punishment. (Luqman 31:7)

"So give them tidings of a painful punishment." (Al-Inshiqaq 84:24)

The Bible states that the Creator sent Jesus Christ to save the world, not to judge it:

"For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life. For God did not send His Son into the world to condemn the world, but to save the world through Him." John 3:16-17

In other words, punishing people or sending them to Hell is not a matter of joy or good news for Elohim; rather, it is the opposite.

From the nine important points above, it should be clear to everyone that it was Satan who was the Allah of the Quran.

b) Proof from the Bible that Allah is Satan:

The Bible describes the history of the world in detail and with prophecy. Therefore, it is impossible for the Bible to remain silent about the significant influence of Islam and its founder Muhammad throughout human history.

If we read Daniel 7:7-26, we see a prophecy about a beast with ten horns, symbolizing a kingdom opposed to Elohim and warring against the people of God.

The Book of Revelation also describes the kingdom of the beast with ten horns, which is given power and authority by a dragon (Revelation 13:1-2). The dragon is identified as Satan (Revelation 12:9). Because of the power received from Satan, everyone followed the beast and worshipped both the dragon and the beast (Revelation 13:4). In Islam, Muhammad and Allah are interlinked in every aspect. Belief in Allah requires belief in Muhammad, and obedience to Allah includes obedience to Muhammad. Allah pray to the prophet Muhammad (Quran 33:56). Muslims altered this verse's translation everywhere, you have to read this verse Arabic word by word phrase by phrase to understand the true meaning. Revelation 13:11 describes a third beast who will come as a follower of the ten-horned beast, creating a **reign of terror** that **forces people to obey** (Revelation 13:16-17).

Islam means submission to the will of al-Lah or give life tax Jizya to be alive in shameful way or elimination from life, no other options. Further, reading the first few lines of Psalm 83, we see a description of nations opposed to Elohim, which matches the description of Muslim nations and places:

1. O God, do not remain silent; do not turn a deaf ear, do not stand aloof, O God.
2. See how your enemies growl, how your foes rear their heads.
3. With cunning they conspire against your people; they plot against those you cherish.
4. "Come," they say, "let us destroy them as a nation, so that Israel's name is remembered no more."

5. With one mind they plot together; they form an alliance against you—
6. the tents of Edom and the Ishmaelites, of Moab and the Hagrites,
7. Byblos, Ammon and Amalek, Philistia, with the people of Tyre.
8. Even Assyria has joined them to reinforce Lot’s descendants. Psalm 83:1-8

c) Proof from Muhammad’s Father’s Name

It is reported that a man asked the Prophet about his father, and the Prophet replied, "My father and your father are in Hell."

1. The Fate of the Prophet's Father and a Companion's Father:

Sahih Muslim, Book 1, Hadith 398: Anas reported that a person asked the Messenger of Allah about the fate of his father. The Prophet replied, "He is in the Fire." When the person turned away, the Prophet called him back and added, "Verily, my father and your father are in the Fire."

This narration highlights the belief that some individuals, including close relatives of the Prophet Muhammad, were destined for Hell due to their disbelief.

2. The Fate of a Child from the Pre-Islamic Era:

Sahih Muslim 2662c: 'A'isha, the mother of the believers, reported that Allah's Messenger was called to lead the funeral prayer for a child of the Ansar. She expressed joy for the child, saying it was a bird from Paradise since it had committed no sin. The Prophet responded, "It may be otherwise, because Allah created for Paradise those who are fit for it while they were yet in their fathers' loins and created for Hell those who are to go to Hell."

This narration illustrates the Islamic concept of predestination, where individuals' ultimate fate is determined by Allah's knowledge and will.

3. The Prophet's Visit to His Mother's Grave:

Sunan Ibn Majah 1572: Abu Hurairah narrated that the Prophet visited his mother's grave and wept, causing others to weep. He said, "I asked my Lord for permission to seek forgiveness for her, but He did not grant it. Then I asked for permission to visit her grave, and He granted it. So visit graves, for they remind you of death."

This narration emphasizes the emotional aspect of the Prophet's life and his respect for divine commands.

The name of the Prophet Muhammad's father is Abdullah. The breakdown of this name:
Abd (عبد): "servant" or "slave" in Arabic.
Allah (الله): “The Lah” a specific deity named Lah like the daughters of Al-Lah: Al-Lat, Al-Uzza, Al-Manat. Al means the. If it represented general name of God

then it should spell AL-Ilah, meaning The God. The phrase "La ilaha illallah" "لا إله إلا الله" translates to "There is no god but Allah" the creed.
Together, "Abdullah" (عبد الله) means "servant of Al-lah"
The name Abdullah is a common name in Islamic culture, reflecting a sense of devotion and servitude to God. This name is highly esteemed as it signifies a direct connection to the worship of Allah. But, Abdullah went to hell for worshiping Allah. So Muhammad is re-branding Allah.
God has just one personal name. It is written יהוה in Hebrew and is usually transliterated "Jehovah" in English. Some Hebrew scholars favor the rendering "Yahweh" for God's name. Through his prophet Isaiah, God stated: "I am Jehovah. That is my name." (Isaiah 42:8) This name appears about 7,000 times in ancient Bible manuscripts—far more frequently than any other term for God. A shortened form of the divine name, "Jah," appears about 50 times in the Bible, including its use in the word "Hallelujah," or "Alleluia," which means "Praise Jah."—Revelation 19:1. Muslims used to have name Elias, in Hebrew Elijah, meaning Jah is my God. But they don't know God's personal name- Jehovah or YHWH.
Bible uses many titles and descriptions for God. The following list of some of those titles and descriptions shows how each one reveals an aspect of Jehovah's nature or his personality.

Titles and Descriptions of God in the Bible:

- **Almighty (Genesis 17:1):** Has irresistible power.
- **The Alpha and the Omega (Revelation 1:8):** The beginning and the end.
- **Ancient of Days (Daniel 7:9):** Eternal existence.
- **Creator (Isaiah 40:28):** Bringer of all things into existence.
- **Father (Matthew 6:9):** Life-giver.
- **God (Genesis 1:1):** An object of worship.
- **God of gods (Deuteronomy 10:17):** The supreme God.
- **Grand Instructor (Isaiah 30:20):** Gives beneficial teaching.
- **Happy God (1 Timothy 1:11):** Characterized by joy.
- **Hearer of prayer (Psalm 65:2):** Listens to prayers.
- **I Am That I Am (Exodus 3:14):** Becomes whatever is needed to fulfill his purpose.
- **King of eternity (Revelation 15:3):** Eternal rulership.
- **Lord (Psalm 135:5):** Master.
- **Most High (Psalm 47:2):** Supreme position.
- **Potter (Isaiah 64:8):** Authority over creation.
- **Redeemer (Isaiah 41:14):** Recovers mankind from sin.

- **Rock (Psalm 18:2):** Secure refuge.
- **Savior (Isaiah 45:21):** Delivers from danger.
- **Shepherd (Psalm 23:1):** Cares for worshippers.
- **Sovereign Lord (Genesis 15:2):** Supreme authority.
- **Supreme One (Daniel 7:18):** Highest sovereign.

Place names in the Hebrew Scriptures:

Some place names in the Bible include God's personal name, but these are not alternate names for God.

Genesis 22:13-14

13 Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son.
14 So Abraham called that place The LORD Will Provide. And to this day it is said, "On the mountain of the LORD it will be provided."

Exodus 17:15

15 Moses built an altar and called it The LORD is my Banner.

Exodus 17:13-16

13 So Joshua overcame the Amalekite army with the sword.
14 Then the LORD said to Moses, "Write this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out the memory of Amalek from under heaven."
15 Moses built an altar and called it The LORD is my Banner.
16 He said, "Because hands were lifted up against the throne of the LORD, the LORD will be at war against the Amalekites from generation to generation."

Judges 6:23-24

23 But the LORD said to him, "Peace! Do not be afraid. You are not going to die."
24 So Gideon built an altar to the LORD there and called it The LORD is Peace. To this day it stands in Ophrah of the Abiezrites.

Ezekiel 48:35

35 The distance around the entire area will be 18,000 cubits. And the name of the city from that time on will be: the LORD is there.

Reasons to know and use God's name:

God must feel that his personal name, Jehovah, is important, because he included it thousands of times in the Bible.—Malachi 1:11.

God's Son, Jesus, repeatedly stressed the importance of God's name. For instance, he prayed to Jehovah: "Let your name be sanctified."—Matthew 6:9; John 17:6.

Those who come to know and use God's name take the first steps in building a friendship with Jehovah. (Psalm 9:10; Malachi 3:16) Such a relationship enables

them to benefit from God's promise: "Because he has affection for me, I will rescue him. I will protect him because he knows my name."—Psalm 91:14.

The Bible acknowledges: "There are so-called gods, whether in heaven or on earth, just as there are many 'gods' and many 'lords.'" (1 Corinthians 8:5, 6) Yet it clearly identifies the one true God by his name, Jehovah.—Psalm 83:18.

Conclusion: Attributes and actions described for Allah in the Qur'an align closely with those of Satan, as understood in the Bible.

Qur'an Reveals Allah Is Satan

QUR'AN REVEALS ALLAH IS SATAN

Some claim that the Allah of the Qur'an and the God of the Holy Bible are one and the same. Nothing could be further from the truth. It is our duty to expose this wicked lie. We will take on this responsibility not only to help those who are clueless as to who Allah is but also to help sincere Muslims identify to whom they are really rendering their worship to.

As to the identity of Allah, it is best that we use Islamic sources themselves to reveal who Allah really is. Using sources that are acceptable to Muslims will certainly be more effective than using external sources to help them recognize the truth about Allah. Better still, we will let Allah himself disclose to Muslims his real identity. The identity of Allah will become unmistakably clear by the time you finish this article.

A woman, who knew Muhammad intimately – as she was none other than his own aunt – said to him, "***Muhammad! I think your Satan has forsaken you, for I have not seen him with you for two or three nights!"***

Well, how did Allah respond to this utterly evil portrayal of him as **Satan**? Did Allah become furiously offended at being called **Satan**? Did Allah pronounce a vigorous condemnation of the blasphemous accusation hurled against him by this woman? Shockingly, Allah did not voice a single complaint. His only reaction to the woman's criticism was his denial of having forsaken Muhammad. His response to the accusation of the woman is recorded in the following Qur'anic verses:

> ***Surah 93:1-3:****"I swear by the early hours of the day, And the night when it covers with darkness.* ***Your Lord has not forsaken you,*** *nor has He become displeased." (Shakir)*

Allah exposed himself as **Satan** in two very significant ways. He exposed himself not only by failing to respond to the woman's accusation that he is **Satan**, but more significantly by the way of his reply. By saying that he has not forsaken

Muhammad, Allah identified himself as being the very same someone who was accused of forsaking Muhammad. And that is **Satan**. Therefore, Allah confirmed the truthfulness of the woman's accusation that he is **Satan**. He owned up to the very character that this woman associated him with. Allah accepted that he is who this woman identified him to be. Thereby, he exposed himself both by his silence to respond to the accusation that he is **Muhammad's Satan** and by answering as **Satan**. Now read the full account of this enlightening event in the most authentic Hadith in the Muslim world.

Sahih Bukhari, Volume 6, Book 60, Number 475:

> *Narrated by Jundub bin Sufyan: Once Allah's Apostle became sick and could not offer his night prayer (Tahajjud) for two or three nights. Then a lady (the wife of Abu Lahab) came and said, "**O Muhammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!" On that, Allah revealed:***
>
> *"By the fore-noon, and by the night when it darkens, **your Lord (O Muhammad) has neither forsaken you, nor hated you." (Surah 93.1-3).***

Let us analyze this incident. The wife of Abu Lahab expressed that **Muhammad's Satan had forsaken him**. And unbelievably Allah answers by saying that **he has not forsaken Muhammad**. In fact, he reveals a Qur'anic verse reassuring Muhammad, "***Your Lord has not forsaken you."***

Now, why would Allah inspire a Qur'anic verse saying that he has "***not forsaken***" Muhammad when the accusation of Abu Lahab's wife was specifically directed to **Satan** – that **Satan** had forsaken him? Why did Allah put himself in **Satan's** shoes? Is this not an admission that he is **Satan**? By inspiring a Qur'anic verse to answer on behalf of **Satan**, is not Allah giving away himself as **Satan**? Let us put this in a much clearer format for our Muslim readers to understand.

Woman's accusation: "***O Muhammad! I think that your Satan has forsaken you."*** Allah's response: "***Your Lord has not forsaken you."***

Is this not a clear testimony in the Qur'an that Muhammad's Lord is **Satan** and therefore Allah is **Satan**? Allah's response is shocking. But more damaging to Muslims is the fact that Allah concedes to the woman's accusation that he is **Satan**. This is an irrefutable admission in the Qur'an by Allah that he is none other than **Satan**. Allah responded instinctively without wavering because that is who he truly is. Allah took issue with the women's remark that he has forsaken Muhammad but not with the more serious offense of her portrayal of him as **Satan**. He sees nothing wrong in being identified as such. He did not voice a single word of objection against the woman's more serious offense of branding him as **Satan**.

Had Allah remained silent altogether, there would not be much to argue. However, since Allah viewed the incident serious enough to warrant a response in the Qur'an, why did he not respond to the more serious charge brought on against him by the woman? One thing that we can be sure of is that Allah alias **Satan** did not forsake Muhammad. Or is it **Satan** alias Allah? Actually it makes no difference. Allah is **Satan**. At times, even the most cautious serpent lets the truth slip out.

We should not be astonished by this disclosure of the identity of Allah in the Qur'an. The existence of many evil verses in the Qur'an is sufficient to reveal who Allah truly is. We will now consider some of the evil teachings of Allah in the Qur'an.

THE EVIL TEACHINGS OF ALLAH

A careful consideration of the inspired verses in the Qur'an proves that they can only be the product of an evil source. The Qur'an can only be inspired by Satan. An impartial reader will find an inherent evil in many of the verses of the Qur'an. Of course, there may appear to be some "good verses" that Muslims deceptively use to win converts for Allah. But we are not deceived by these so-called "good verses" in the Qur'an. These "good verses" are like the good food that an assassin mixes with the venom to disguise the appearance and taste of a deadly poison. The Bible alerts us not to be quickly deceived by any apparent display of godliness. A deeper study is a must to understand the crafty designs of Satan.

When we undertake the study of Allah in depth, we find him to be identical to Satan. Both he and Satan share the same traits and goals. For example, the Qur'an reveals that Satan leads people astray. Knowing the evil nature of Satan, we are not surprised by this revelation. However, the Qur'an also reveals that Allah too in a similar manner leads people astray. First, lets look at a Qur'anic verse on Satan. Regarding **Satan**, the Qur'an reveals the following: Satan.

> ***Surah 4:119:*** *"And most certainly* ***I will lead them astray*** *and excite in them vain desires." (Shakir)*

And the Qur'an reveals the astonishing similarity of Allah with Satan. Now compare the evil trait of Satan with the spirit manifested by **Allah** in the following Qur'anic verses:

> ***Surah 16:93:*** *"But had Allah pleased He would have made you one nation;* ***but He leads astray whom He will****, and guides whom He will; – but you shall be questioned as to that which you used to do." (H.S. Aziz)*
>
> ***Surah 4:88: "Would you like to guide him whom Allah has led into error? And whomever Allah leads into error Allah****, then you will never find for him a way." (M.M. Ghali)*

These Qur'anic verses reveal very clearly that just like Satan, Allah also "***leads into error"*** whomever he wishes to. And the Qur'an says no one can guide those "***whom Allah has led into error."*** Such is the power of Allah. And Allah has misled more than a billion Muslims into believing that he is the true God.

> ***2 Corinthians 11:14:*** *And no wonder, for Satan himself masquerades as an angel of light.*

The Bible identifies **Satan** as the one who brought **Death** upon the human race.

> ***Hebrews 2:14:*** *"That is why Jesus became one of us. That through his death he might bring to nothing* ***the one having the means to cause death, that is, the Devil."***
> ***John 8:44:*** *"You are from your father* ***the Devil****, and you wish to do the desires of your father.* ***That one was a murderer from the beginning."***

Since **Death** was brought upon the human race by the **Devil**, he can rightly be described as "***The Creator of Death."*** This is an appropriate designation for Satan since he is originator of **Death**. Incredibly, this is one of the names of Allah. This fact alone is sufficient for us to discern the real identity of Allah. According to the teachings of Islam, Allah has ninety-nine names. "***Al-Mumit"*** appears as name number sixty-two in the list of the ninety-nine names of Allah. Islamic sources describe the meaning of "***Al-Mumit"*** in the following terms:

The Beautiful Names of Allah:

> ***62. AL-MUMIT:*** *(i) "****The Creator of Death"*** *(ii) "****The Slayer"*** *(iii) "****The One Who Renders the Living Dead"*** *(iv) "****The Bringer of Death"***

Like Satan, Allah is "***The Creator of Death."*** In complete contrast, **Jehovah** is the "***Source of Life."*** He is not the destroyer but the giver of life:

> ***Psalms 36:7-9:*** *"****How precious your loving-kindness is, O God!*** *And in the shadow of your wings the sons of men themselves take refuge …****For with you is the source of life.*** *By light from you we can see light."*

In the Qur'an, we find not only Allah working closely with the demons but he also employs these wicked demons into his service to incite humans to do evil. If you find this unbelievable, consider the evidences of Allah's satanic nature in the following Qur'anic verse:

> ***Surah 19:83:*** *See you not that* ***We have sent the Shayatin (devils) against the disbelievers to push them to do evil.*** *(Hilali-Khan)*
> "*Dost thou not see that* ***we send the devils*** *against the infidels,* ***to incite them to sin by their instigations?"*** *(Sale)*

The above Qur'anic verse reveals the close association of Allah with the demons. He works along with the demons and they work along with him. Just think, will the true God employ the service of the demons to accomplish his tasks? Will the true God incite anyone – either directly by himself or by the use of demons – to commit evil? Would not these be the traits of Satan? While we rightly expect God to punish unrepentant sinners who willfully engage in sinful conduct, we know for a certainty that it is beyond the holiness of the Almighty God to "***push them to do evil.***" Doing so would make God an enforcer of evil.

It is impossible for the true God to act in the same evil manner as Allah does. The Bible teaches us that it is beyond the holiness of Jehovah to use his divine power

to subject any individual to commit evil. In fact, his holiness makes it impossible for him to either entice or tempt anyone by the use of evil things. And it is also impossible for Jehovah to employ the services of wicked demons to "***push"*** anyone to commit evil? Hear what the true God says:

> ***James 1:13:*** *Let no man say when he is tempted, "I am tempted by God."* ***For God cannot be tempted with evil, neither does He tempt anyone with evil things.***

Some Muslim apologists deceptively argue that Allah uses the devils only against the disbelievers. But is this true? The following Qur'anic verse exposes their deceptions and lies:

> ***Surah 6:112:*** *"Thus have* ***We appointed unto every Prophet an advesary****, –* ***evil one among men and jinns,*** *inspiring each other with flowery discourses* ***by way of deception."*** *(Yusuf Ali)*
> *"So have* ***We appointed for every Prophet an enemy – devils of men and Jinns****; who inspire each other with* ***seductive, deceptive speech which leads astray."*** *(H. S. Aziz)*

Once again we find Allah and the demons are working together. However, this time the Qur'an reveals that the "***evil ones among the Jinns"*** are specifically "***appointed"*** by Allah to serve as enemies not to the disbelievers but to the Prophets of God. So not only Allah uses the demons against the unbelievers but also against the Prophets of God. What excuses have Muslim apologists got to say to this. Just imagine, Allah and the demons working together, hand in hand as partners to oppose the Prophets of God.

How do these demonic **Jinns** act as adversaries against the Prophets of God? The Qur'an admits that they achieve their evil aims by the use of "***seductive, deceptive speech which leads astray."*** Thus, Allah appoints "***evil ones among the Jinns"*** to deceive the Prophets of God into committing sin. Instead of protecting the Prophets of God, Allah takes it upon himself to appoint "***evil ones from among the men and Jinns"*** to lead them astray. Will the true God act in this utterly wicked manner? Does not this information serve as a vital clue to the identity of Allah? Does it not reveal that he Satan?

In contrast, Jehovah God cares for his Prophets. He protects them from being defrauded by their adversaries:

> ***Psalms 105:14-15: "And God did not allow any human to defraud them****, But on their account he reproved kings, Saying: 'Do not you men touch my anointed ones,* ***And to my prophets do nothing bad.'"***

Can you not see the immense difference between Allah and Jehovah? One ensnares the Prophets by appointing evil enemies to deceive them, while the other protects them from the deception of the evil enemies. Who do you think behaves

like a true Creator? As for Jehovah, it is against the nature of his divine holiness to work along with the demons.

> ***1 Corinthians 10:21:*** *You cannot be drinking the cup of* ***Jehovah*** *and the cup of* ***demons****. You cannot be partaking of the table of* ***Jehovah*** *and the table of* ***demons****.*

The following Qur'anic verse is even more damaging. It shows that Allah deliberately holds back guidance just for the sole pleasure of fulfilling his "***predetermined"*** quota of the number of persons he desires to send to "***Hell."*** Adding to his evil, Allah boasts: "***If We had so willed, We could certainly have brought every soul its true guidance."*** This means that Allah could save them from this evil destiny if he wants to but chooses not to. Evil! Evil! Evil!

> ***Surah 32:13: If We had so willed, We could certainly have brought every soul its true guidance: but the Word from Me will come true,*** *"****I will fill Hell with Jinns and men all together."*** *(Yusuf Ali)*
>
> ***Had we willed, we could have given every soul its guidance****, but* ***it is already predetermined that I will fill Hell with jinns and humans,*** *all together.(Khalifa)*

Without a doubt Allah is an evil sadistic deity with a spiteful spirit. The above Qur'anic verse states that Allah has "***already predetermined"*** that he "***will fill Hell with jinns and humans."*** If Allah has "***already predetermined"*** an individual's final destination, then that individual's final destination is not determined by his or her response to the teachings of the Scriptures but as it is "***predetermined"*** by Allah. This means that in reality, there is no need for Scriptures.

How can Muslims submit to a deity who willfully holds back guidance for the sole pleasure of filling "***Hell"*** with mankind? How can Muslims submit to a deity who deliberately withholds guidance for the sole pleasure of fulfilling his "***predetermined"*** quota of the number of persons he wants to send there? This is satanic. We must remember that in line with the teaching of "***Hell-fire"*** in Islam, this would then mean a destination of unspeakable suffering in a fiery place of torment for billions in the hereafter. This means that the spirit that speaks until today in the Qur'an is neither divine nor godly but rather an ungodly, demonic power that holds more than a billion Muslims captive.

And the following verse shows that Allah created some just to "***fill Hell"*** with them. He predetermined their final destination.

> ***Surah 11:119:*** *"…****and the Word of thy Lord shall be fulfilled: 'I shall fill Hell with the jinns and men altogether.'"*** *(Yusuf Ali)*

This completely eliminates any hope for these individuals who are created for "***Hell***." This means that they are already destined to "***Hell"*** even before they commit a single act of sin. Is it justifiable to sentence someone to a judgment of condemnation to "***Hell"*** before that individual commits a single act of sin? And Allah does just that. He creates that person for "***Hell***." Can you really believe the amount of evil teachings that exist in the Qur'an? Compare now the attitude of Allah with that of the true Creator:

> ***Ezekiel 18:23:*** *"'Do I take any delight at all* ***in the death of someone wicked****,' is the utterance of the Sovereign Lord Jehovah, '****and not in that he should return from his ways and actually keep living?****'"*
> ***Ezekiel 18:32:*** *"'For* ***I do not take pleasure in the death of someone dying****, is the utterance of the Sovereign Lord Jehovah.* ***So turn yourselves from your bad ways and keep living, O you people.****'"*
> ***2 Peter 3:9:*** *"Jehovah is not slow respecting his promise, as some count slowness,* ***but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance."***

The true God is a God of love who cares for mankind. Although as a God of Justice he is required to execute judgment against the wicked, but it is his intense desire that even the wicked change their ways and keep living. He finds no pleasure even in the death of someone wicked. In further contrast to the loving nature of Jehovah, the Qur'an reveals that Allah deliberately places "***wicked men in every town to plot and act deceitfully therein."*** Read the following verse carefully:

> ***Surah 6:123:*** *"Thus have* ***We placed leaders in every town, its wicked men, to plot*** *(and burrow) therein." (Yusuf Ali)*
> "*And thus have* ***We placed in every city chief leaders of the wicked men thereof, that they may act deceitfully therein****." (Sale)*

Why would Allah want to place "***wicked men to plot in every town"*** and to "***act deceitfully therein?"*** The next Qur'anic verse is even more revealing. It testifies that Allah is the "***Creator of Evil."***

> ***Surah 113:1-2:*** *Say: "I seek refuge with (Allah) the Lord of the daybreak,* ***From the evil of what He has created****."(Hilali-Khan)*
> "*Say: 'I seek refuge in the Lord of the Daybreak.* ***From the evil of that which He created.'"*** *(Pickthall)*

The Qur'an openly acknowledges that Allah is the "***Creator of Evil***." This should put sincere Muslims on the alert. It clearly reveals the true nature of Allah. And they are evil. Absurdly, Muslims are commanded to seek refuge with Allah "***from the evil of what He has created***." Just think for a moment, would it make sense to flee from something evil only to seek refuge in the very creator of that evil? Would it make sense to fear evil and not the creator of that evil? And this is the idiotic course of action that the Qur'an is commanding Muslims to do. Muslims should therefore seek refuge from Allah because he is the origin of that evil. Does not logic dictate that to seek refuge from the evil that Allah created, one needs to seek refuge from Allah himself? Since Allah is the source of that evil, Allah is evil. And we know that Satan is evil.

The Holy Bible makes the following interesting observation:

> ***Matthew 7:16-18:*** *"**You shall know them by their fruits.** Do people gather grapes from thorns or figs from thistles? **Likewise every good tree produces fine fruit, but every rotten tree produces worthless fruit; a good tree cannot bear worthless fruit, neither can a rotten tree produce fine fruit**."*

Just as a good tree cannot bear worthless fruit, a God who is holy and good cannot be a Creator of anything evil. Only good can come from him. When we apply this principle to Allah, what can we determine? What kind of fruits did Allah produce? As the Qur'an itself testifies, the fruits of Allah are evil. The Qur'an itself admits that Allah is the "***Creator of Evil***."

> ***James 3:11-12:*** *A fountain does not cause the sweet and the bitter to bubble out of the same opening, does it? My brothers, a fig tree cannot produce olives or a vine figs, can it? Neither can salt water produce sweet water.*

Likewise, only **Evil** can produce **evil**. Muslims need to know the truth about the evil nature of Allah. But, more than that, Muslims should come to know about the existence of a truly loving God. They should come to know the truth about the God:

> ***Job 34:10:*** *"Therefore, hear me, you men of understanding: **far be it from God to do evil**, and from the Almighty **that he should do wicked things."***

Who revealed Quran to Muhammad?

Relationship between Prophet Muhammad and Dihya al-Kalbi (Jibril)

There are numerous accounts mentioning that Gabriel appeared in the form of Dihya al-Kalbi. However, in all these stories, the companions (Sahaba) would say, “That’s Dihya,” while Prophet Muhammad was the lone voice asserting, “No, that’s Gabriel.” Not once did any of the companions ever say on their own that this man, who appears as Dihya, cannot actually be Dihya—because he’s, say, flying, glowing, or doing something supernatural, or because Dihya is currently in Syria, so how could he appear here in Yathrib (Medina)? Instead, the companions always identified him as Dihya. The only one claiming otherwise—that it was Gabriel—was Prophet Muhammad.

Moreover, every time Muhammad claimed it was Gabriel, it was during awkward situations where a lie could cover up an embarrassment or scandal. Gabriel never showed up as Dihya in the middle of a battlefield, slaughtering pagans, with Muhammad declaring, “Look, that’s Gabriel!” No. It was always Dihya either getting cozy with Muhammad or reprimanding him, giving Muhammad a motive to lie and save face.

Additionally, there are general accounts suggesting that the relationship between Muhammad and Dihya was more like that of lovers. It is also worth noting that Dihya was considered the most handsome of all the companions—no contest. So, did Gabriel really have no other choice but to appear as the one who would raise the most eyebrows?

Descriptions of Dihya's Beauty

Let’s dive into the stories describing just how handsome Dihya was:

- **Al-Dhahabi** says, “There’s no doubt that Dihya was the most handsome of the companions in Medina.”
- In a **Hadith by Ibn Abbas**, it’s mentioned: “When Dihya arrived from Syria, not a single teenage girl stayed indoors; they all went out to gaze at him.” Imagine that! Dihya was so good-looking that when his caravan rolled into Yathrib, teenage girls would rush out just to marvel at his beauty.

- Another version of **Ibn Abbas's Hadith** states: "When Dihya arrived in the city, not a single woman, even the secluded ones, stayed indoors. They all went out to see him." So, it wasn't just the teenage girls—even adult women who typically stayed indoors would leave their homes just to feast their eyes on Dihya.
- According to **Al-Futuhat al-Makkiya**, Dihya's beauty was so overwhelming that when he arrived in Medina and people went to greet him, any pregnant woman who saw him would immediately miscarry. Of course, this is an exaggeration, but it highlights just how unparalleled his beauty was.
- In **Al-Umda by Al-Ayni**, it's noted that Dihya used to walk around with his face covered to avoid causing women to become infatuated with him.

There's no disagreement: Dihya was the kind of stunningly handsome man who could captivate women to the point where he became a legend for his looks.

Dihya's Origin and Beauty

Let's not forget that the **Kalb tribe** inhabited the area stretching from the outskirts of the Levant (what's now southern Jordan) to Tayma in Saudi Arabia. Before Islam, this region was under Roman influence. To appreciate the beauty of the people from that area, recall the Hadith where Prophet Muhammad told a companion on their way to Tabuk, "Join us in battle, and you'll gain the daughters of the Romans," or he said, "the daughters of the fair-haired," meaning blondes. So, if the girls of Tabuk were blondes, imagine the girls of Al-Qurayat on the Jordanian border. And imagine the girls of Jordan. All these areas were Roman territories. From this region, renowned for its beautiful inhabitants, came Dihya. Even today, in Saudi Arabia, if a Jordanian student attends a middle school, he becomes the talk of the school.

Prophet Mohammed said to his followers " Invade tabuk and your spoils will be the daughters of Al Asfar(blonde white women)
One of his followers named Al Jadd said to Mohammed in front of others in the meeting: "Draw me not into trail and don't tempt me with blonde women because I don't want to commit sin and allow me not to accompany you to Tabuk"
Mohammed got angry with this man and a Quran verse came down concerning him.
Quran 9:49 and Tafsir of al Tabari:
"Among them is a man who says grant me exemption and don't draw me into trail, have they not fallen into trail already? Indeed hell surrounds the unbelievers on all sides" it was mentioned this verse came regarding a man named Al Jadd b-Qais,

this was in reference to a man who said to the Prophet give command so I don't accompany you don't tempt me with the daughters of al asfar(white blonde women from Roman Byzantines)
Tafser al Tabari, Q, 9:49
https://quran.com/9:49/tafsirs/ar-tafsir-al-tabari
[use google translator or take a screenshot and use image translator]

The Hadith on Privacy with Dihya

Hudhyfa says people used to visit the Prophet whenever they wanted before (without permission, even if his wives were present), until the veil was mandated. Then, the veil was mandated, and entering required permission. Now, let's go back to the Hadith describing the period before the veil was imposed: People used to visit the Prophet without permission even if Aisha was sitting with him. However, it was forbidden to enter when Dihya was with him.

Before the veil, it was normal to enter upon the Prophet without permission—even if Aisha was present. But it was forbidden to enter if he was alone with Dihya. If Abu Bakr was with him, no problem. If Umar was with him, no problem. If Ali was with him, still no problem. But if he was alone with Dihya, no one was allowed to enter. Muhammad would prevent anyone from entering to be alone with Dihya. Hudhifa elaborated on this story, saying the Prophet told his companions: "If you see Dihya with me, no one should enter."

The Incident with Hudhifa:

> One day, I came to the Prophet for something and noticed a cloak draped over the door. I lifted the cloak and saw Dihya. Surprised, I closed my eyes and left immediately.

Hudhifa's Account: Later, Hudhifa met Ali Ibn Abi Talib on his way and told him what he had witnessed. They both decided to go to the Prophet together. Before diving into that part of the story, let's first look at another version of Hudhifa's account to understand why he reacted the way he did.

Alternate Account: Hudhifa said, *"One day, I approached the Prophet for something, hoping to find him alone. When I reached the door, I noticed a cloak draped over it. I lifted the cloak and was about to enter, as we usually did, and saw Dihya sitting with the Prophet, who was asleep with his head in Dihya's lap. When I saw this, I left immediately."*

This version explains why Hudhifa closed his eyes—he saw the Prophet's head in Dihya's lap. Was the Prophet's face turned up or down? Only God knows. However, the sight made Hudhifa instinctively close his eyes.

Ali Ibn Abi Talib's Encounter

Ali Ibn Abi Talib entered the scene and saw the same thing. Dihya then said to him, *"Take your cousin's head."* Ali moved the Prophet's head from Dihya's lap to his own, and then Dihya left. When the Prophet Muhammad woke up, he found his head in Ali's lap.

- The Prophet asked Ali, *"From whose lap did you take my head?"* Ali responded, *"From Dihya's lap."*
- The Prophet then remarked, *"That was Gabriel (Jibrīl, in Arabic)."*
- Notably, Gabriel did not appear when the Prophet stood on the Rock calling people to his new religion, but he did when Muhammad was supposedly napping (in Dihya's lap).

Ibn Abbas's Account

There is another account from Ibn Abbas:

- Ibn Abbas said, *"I passed by the Prophet while he was conversing with Dihya, not realizing it was Gabriel. When I returned, the Prophet asked me why I didn't greet them. I replied, 'I saw you conversing with Dihya, so I didn't want to interrupt.' The Prophet then said, 'You saw him?' I confirmed, and the Prophet said, 'It will take your sight away and return it to you at your death.'"*
- Notice that Ibn Abbas mentioned seeing Dihya, not Gabriel. The assertion that it was Gabriel came solely from Muhammad. Ibn Abbas did not greet them, possibly because he sensed something unusual. Muhammad wasn't sure if Ibn Abbas had seen anything, so he asked for confirmation.
- Upon confirming that Ibn Abbas had seen them, the Prophet told him, *"You will go blind, and your sight will only return at the moment of your death."* This appears to be an attempt at using suggestion to induce blindness. Medically, some forms of blindness can indeed be caused by psychological factors akin to suggestion. It's as if Ibn Abbas saw something so concerning that Muhammad attempted to make him go blind and scared him by saying that if his sight returned it would be at the moment of his death. Did he see the prophet Muhammad engaging in physical activity with Dihya?

The Incident with Ali and the Prophet in the Courtyard

Ibn Abbas also narrated a similar story to Hudhifa's account:

- *"The Prophet was in his house, and Ali Ibn Abi Talib came to him in the morning. When Ali entered, he saw the Prophet in the courtyard with his head in Dihya's lap." The rest of the story is known—"the Prophet Muhammad woke up and said it was Gabriel."*
- This implies that Ibn Abbas was aware of Muhammad's close relationship with Dihya.

The Famous Story of Gabriel's Appearance

There is another well-known story where a man came to the Prophet Muhammad among his companions and asked about Islam, faith, and excellence. The Prophet answered his questions as though he were a student.

- At the end of the conversation, the Prophet said, *"That was Gabriel in the form of Dihya."*
- According to the narrations of Abu Daud and Abu Huraira, Dihya would say to the Prophet, *"Come closer, Muhammad,"* repeating it until the Prophet was close enough. Then, Dihya placed his hand on the Prophet Muhammad's knee.
- In Umar's narration, it is said that Dihya brought his knees up to the Prophet's knees and placed his hands on the Prophet's thighs. This implies a certain hold Dihya had over the Prophet, drawing him close and touching him in front of the companions, leaving Muhammad with no choice but to claim it was Gabriel.

The Incident After the Battle of the Trench

After the Battle of the Trench, Dihya stormed into Muhammad's house, exclaiming, *"Have you put down your weapons? Get out there and fight Banu Qurayza!"* Muhammad reacted so quickly that it startled Aisha.

- After Dihya left towards Banu Qurayza, Muhammad asked Aisha, *"Who did you see?"* She replied, *"I saw Dihya."* Muhammad responded, *"No, that was Gabriel."*
- Muhammad then asked Um Salama the same question. She also said, *"I saw Dihya."* This time, Muhammad remained silent.
- Muhammad then went to the mosque, which was just a wall away from the house, and told his companions, *"Gabriel came to me and ordered me to attack Banu Qurayza."* Um Salama overheard this and realized it was supposed to be Gabriel.
- Notice how Muhammad told Aisha it was Gabriel, but he could not say the same to Um Salama, as she was experienced and likely wouldn't

be easily deceived.

The Mysterious Encounter: Gabriel or Dihya?

On the way to Banua Quraiza, Muhammad sees some companions and asks, "Who passed by you?" They answer, "Dihya," and he says, "No, that was Gabriel." This so-called Gabriel shows up in front of everyone on the road for no reason but vanishes when they reach the fortress of Banu Quraiza. No one says Gabriel fought in the battle. No one says the Muslims had an easy win. Essentially, Muhammad was embarrassed by Dihya confronting him and covered it up by claiming it was Gabriel. The whole Gabriel story seems like a way for Muhammad to dodge these awkward moments with Dihya, who apparently had some serious leverage over him.

The Beardless Youth: Ibn Taymiyyah's Account

In the writings of Ibn Taymiyyah, he mentions that a faction of Muslims claimed Dihya was a beardless youth and that Gabriel used to visit the Prophet Muhammad in this form. Muhammad would tell Gabriel, "I only want you to come to me as a beardless youth." In other words, Muhammad preferred to see Dihya (whom Gabriel supposedly took the form of) without a beard. So, to sum it up, the Prophet Muhammad didn't like seeing Dihya unless he appeared as a beardless youth.

The Mule Conversation: A Vague Response from Muhammad

Dihya himself recounted a conversation: "I said, 'O Messenger of God, should I not get you a mule by breeding a donkey with a horse so you can ride it?' And the Prophet replied, 'That is done by those who do not know.'" Now, where did Dihya get the nerve to say something like this to Muhammad and then share it with the companions? And why does Muhammad give such a vague response? The Prophet is known to have ridden mules, so it wasn't about refusing the offer. It seems more like Muhammad is hinting that the companions don't know about their special relationship and shouldn't find out.

Gifts and Affection: A Special Connection

Let's not forget about the gifts exchanged between Muhammad and Dihya, which resembled the kind of gifts lovers give each other. Dihya said, "I gifted the Messenger of Allah a woolen cloak and a pair of sandals; he wore them until they were worn out." He also said, "I came from Syria and gifted the Prophet some dried fruits—pistachios, almonds, and cakes." Osama bin Zaid mentioned, "The Messenger of God gave me a thick Coptic garment that Dihya had gifted him, and I gave it to my wife." It seems Dihya was gifting Muhammad some fancy clothing,

perhaps even women's clothes. There's also a narration from Fatima hinting that Dihya might have gifted Muhammad some perfume.

Marital Arrangements: Failed Attempts

The bond between Muhammad and Dihya was so strong that Dihya arranged for his niece to marry the Prophet. He sent her to Muhammad, but she died on the way. Muhammad never met or knew her, but Dihya, on his own accord, married her off and sent her to him, only for her to perish before reaching Yathrib. Then Dihya married off his sister to Muhammad and sent her too, but she also died en route.

The Spoils of Khaybar: A Unique Incident

There's also the well-known story that after the Battle of Khaybar, Muhammad told Dihya to choose whatever he wanted from the spoils. Dihya chose Safiyya, the most prized woman among the captives. Muhammad then took her from Dihya, a situation that didn't happen with anyone else but Dihya.

The Friday Prayer Distraction: A Curious Caravan Arrival

Another story involves Dihya's caravan arriving from Syria to Yathrib in the 10th year of Hijra during Friday prayers. The congregation slipped out of the mosque, leaving Muhammad with fewer than ten men behind him. When interpreting why the worshippers sneaked out, no one brings up Ibn Abbas's account of people being eager to see Dihya. The incident is mentioned in the Quran, which states that the companions left Muhammad standing in the middle of the Friday prayer. Commentators claim that the companions went out to buy goods at a good price, but there's no consensus that the caravan belonged to Dihya. Some sources consider him merely an escort in that caravan, not its owner. We already know from Ibn Abbas's hadith that the girls of Yathrib would come out when Dihya arrived in town. So, there's a possibility that the companions left Muhammad because they were eager to see Dihya.

Apostasy and Reversion: Ibn Asakir's Narrative

Ibn Asakir, in his *History of al-Maza*, notes that Ibn Abbas mentioned Dihya converted to Islam during the time of Abu Bakr. This can only be understood as Dihya having left Islam after Muhammad's death, then reconverting after losing in the wars of apostasy. This explains why Dihya didn't play significant roles after Muhammad's death. So why did Dihya initially renounce Islam? It's clear he only converted superficially. Deep down, he couldn't buy into it—not when he had Muhammad's head in his lap in a way that made Hudhayfa cover his eyes and retreat.

References:

قال الذهبي في سير أعلام النبلاء: ولا ريب أن دحية كان أجمل الصحابة الموجودين بالمدينة.

Al-Dhahabi wrote in Siyar A'lam al-Nubala: "There’s no doubt that Dihyah was the most handsome of the companions in Medina."

قال ابن عباس: كان دحية إذا قدِم لم تبق مُعصر إلا خرجت تنظر إليه.

غريب الحديث لابن قتيبة.

Ibn ʿAbbās said: "Whenever Dihyah arrived, there was not a single young woman who would remain indoors; they would all go out to look at him."

- „Gharīb al-Ḥadīth“ by Ibn Qutaybah.

وورد أن دحية كان إذا قدم المدينة لم تبق مخدرة إلا وخرجت تنظر إليه.

الكواكب الدراري في شرح صحيح البخاري للكرماني.

It’s said that when Dihyah al-Kalbi rolled into Medina, every woman who usually stayed behind closed doors would suddenly find a reason to step outside and take a good, long look.

- „Al-Kawakib al-Darari, commentary on Sahih al-Bukhari“ by al-Kirmani.

دحية وكان أجمل أهل زمانه وبلغ من أثر جماله في الخلق أنه لما قدم المدينة واستقبله الناس ما رأته امرأة حامل إلا ألقت ما في بطنها.

الفتوحات المكية لابن عربي.

Dihyah al-Kalbi was the heartthrob of his era—so ridiculously good-looking that when he showed up in Medina and the crowds came out to greet him, any pregnant woman who caught a glimpse of him had a miscarriage.

- „Al-Futuhat al-Makkiyah“ by Ibn Arabi.

وورد أن دحية كَانَ يمشي متلثما خوفًا أَن يفتتن بِهِ النِّسَاء.

عمدة القاري شرح صحيح البخاري للعيني.

It’s said that Dihyah al-Kalbi had to walk around with his face covered, just so the women wouldn’t lose their minds over him.

- „Umdat al-Qari, commentary on Sahih al-Bukhari“ by al-Ayni.

روى ابن عباس عن الرسول: اغزُوا تغنَموا بناتِ الأصفرِ.

السلسلة الصحيحة للألباني.

عن مجاهد، قالوا: قال رسول الله: اغزوا تغنموا بنات الأصفر يعني: نساء الروم.

جامع البيان للطبري.

Ibn Abbas relayed that the Prophet once said, "Go to war, and you’ll win the blondes.".

- „Silsilat al-Sahihah“ by al-Albani.

Mujahid added a bit of commentary, explaining that "Go to war, and you’ll get the women of al-Asfar which referred to Roman women.“

„Jami' al-Bayan“ by al-Tabari.

قال حذيفة: إن الناس كانوا يدخلون على رسول الله قبل الحجاب إذا شاؤوا.

بحار الأنوار للمجلسي.

Hudhayfah said, "In the early days, people could just walk in on the Prophet whenever they wanted.“

- „Bihar al-Anwar“ by al-Majlisi.

قال حذيفة: إن الناس كانوا يدخلون على رسول الله قبل الحجاب إذا شاؤوا فنهاهم رسول الله أن يدخل أحد إليه وعنده دحية بن خليفة الكلبي.

بحار الأنوار للمجلسي.

Hudhayfah said, "In the early days, people could just walk in on the Prophet whenever they wanted. But then the Prophet put a stop to it and told them not to come in when Dihyah ibn Khalifah al-Kalbi was around“

- „Bihar al-Anwar“ by al-Majlisi.

قال حذيفة: إن رسول الله قال لأصحابه: إذا رأيتم دحية الكلبي عندي فلا يدخلن علي أحد، وإني أتيت رسول الله يوما في حاجة فرأيت شملة مرخاة على الباب، فرفعت الشملة فإذا أنا بدحية الكلبي، فغمضت عيني فرجعت.

بحار الأنوار للمجلسي.

Hudhayfah said, " The Prophet told his companions, ‘If you ever see Dihyah al-Kalbi with me, don’t come in.’ One day, I needed something from the Prophet, so I went to his place and saw a curtain hanging over the door. I lifted it, and there was Dihyah al-Kalbi. I immediately shut my eyes and backed away.“

- „Bihar al-Anwar“ by al-Majlisi.

قال حذيفة: وإني أقبلت يوما لبعض أموري إلى رسول الله مهجرا رجاء أن ألقاه خاليا، فلما صرت بالباب، فإذا أنا بالشملة قد سدلت على الباب، فرفعتها وهممت بالدخول، وكذلك كنا نصنع، فإذا أنا بدحية قاعد عند رسول الله والنبي نائم ورأسه في حجر دحية فلما رأيته انصرفت.

- بحار الأنوار للمجلسي.

Hudhayfah said, One day, I was heading to see the Prophet about something, hoping to catch him alone. When I got to the door, I saw the curtain pulled down, so I lifted it and was about to walk in—like we used to do. But then I saw Dihyah al-Kalbi sitting there, with the Prophet asleep and his head in Dihyah's lap. That’s when I decided to turn around and leave.“

- „Bihar al-Anwar“ by al-Majlisi.

تكملة: فجلس علي بن أبي طالب وأخذ رأس رسول فجعله في حجره وخرج دحية من البيت، فقال علي ادخل يا حذيفة فدخلت وجلست فلما كان بأسرع أن انتبه رسول الله فضحك في وجه علي ثم قال: من حجر من أخذت رأسي؟ فقال: من حجر دحية الكلبي، فقال: ذلك جبرئيل.

بحار الأنوار للمجلسي.

The story continues: "Ali ibn Abi Talib sat down, placed the Prophet's head in his lap, and Dihyah got up and left. Then Ali called out, 'Hudaifah, come in.' I went in, sat down, and not long after, the Prophet woke up, saw Ali, and laughed. He asked, 'Who's lap did you have my head in?' Ali replied, 'Dihyah al-Kalbi's.' The Prophet then said, 'That was Jibril (Gabriel)."

- „Bihar al-Anwar" by al-Majlisi.

قال ابن عباس: مررت برسول الله وهو يناجي دحية الكلبي، وأنا لا أعلم أنه جبريل، فلما رجعتُ قال لي ما منعك أن تسلّم؟ فقلت: رأيتك تناجي دحية الكلبي فكرهتُ أن تنقطع عليكما مناجاتكما. فقال الرسول: وقد رأيتَه؟! فقلت: نعم. فقال الرسول: أمَا أنه سيذهب بصرك ويُرَدُّ عليك في موتك.

المعجم الكبير للطبراني.

Ibn Abbas said, "I was walking by the Prophet one day and saw him having a private conversation with Dihyah al-Kalbi, not knowing that it was actually Jibril (Gabriel) in disguise. Later, the Prophet asked me, 'Why didn't you greet me?' I replied, 'I saw you talking to Dihyah, and I didn't want to interrupt your conversation.' The Prophet then asked, 'You saw him?' I said, 'Yes.' And the Prophet said, 'Your sight will be taken from you, but it will return to you when you die."

- „Al-Mujam al-Kabir" by al-Tabarani.

قال ابن عباس: كان رسول الله في بيته فغدا عليه علي بن أبي طالب بالغداة وكان يحب أن لا يسبقه إليه أحد، فدخل فإذا النبي في صحن الدار وإذا رأسه في حجر دحية بن خليفة الكلبي.

بحار الأنوار للمجلسي.

Ibn Abbas said, "The Prophet was at home one morning when Ali ibn Abi Talib showed up, trying to get there before anyone else. He walked in and found the Prophet in the courtyard with his head resting in Dihyah ibn Khalifah al-Kalbi's lap."

- „Bihar al-Anwar" by al-Majlisi.

قال أبو ذر: ورسول الله صلى الله عليه و سلم في مجلسه إذ أقبل رجل أحسن الناس وجها (...) قال أدنو يا محمد قال أدنه فما زال يقول أدنو مرارا ويقول له ادن حتى وضع يده على ركبتي رسول الله قال يا محمد أخبرني ما الإسلام ؟ (...) ثم قال رسول الله: إنه لجبريل عليه السلام نزل في صورة دحية الكلبي.

صحيح النسائي. صححه الألباني.

وفي رواية عمر بن الخطاب: فأسند ركبتَه إلى ركبتِه ووضع كفَّيهِ على فخذِه. (نفس القصة لكن لم يذكر اسم دحية).

صحيح مسلم.

Abu Dharr said, "The Prophet was sitting in a gathering when a man with the most handsome face walked in. He kept getting closer and closer, asking, ‘Come closer, Muhammad,’ Eventually, the man put his hand on the Prophet’s knee and asked, ‘What is Islam?’ (…) Then the Prophet revealed, ‘That was Jibril (Gabriel) who came in the form of Dihyah al-Kalbi."

- „Sahih al-Nasa’i“, authenticated by al-Albani.

There’s another version from Umar ibn al-Khattab, where he says the man actually leaned his knee against the Prophet’s knee and put his hands on his thighs. Same story, but without the name drop of Dihya.

Sahih Muslim.

وعن عائشة أنها قالت: لما رجع النبي يوم الخندق بينما هو عندي إذ دق الباب، أي وفي رواية: نادى منادٍ: أي في موضع الجنائز: عذيرك من محارب أي من يعذرك، فارتاع لذلك رسول الله أي فزع، ووثب وثبة منكرة، وخرج فخرجت في أثره، فإذا رجل على دابة والنبي متّكئ على معرفة الدابة يكلمه فرجعت، فلما دخل قلت: من ذلك الرجل الذي كنت تكلمه؟ قال: ورأيته؟ قلت نعم، قال: بمن تشبهينه؟ قلت بدحية الكلبي، قال: ذاك جبريل، أمرني أن أمضي إلى بني قريظة.
السيرة الحلبية.

Aisha reported, "One day, after the Prophet returned from the Battle of the Trench, while he was with me, someone knocked at the door. In another version, a voice called out as if it were a funeral, ‘Who will excuse you, O Muhammad?’ The Prophet was startled, jumped up in shock, and rushed out. I followed him and saw a man on a horse, with the Prophet leaning on the horse’s saddle, speaking to him. I turned back and asked, ‘Who was that man you were talking to?’ The Prophet asked, ‘Did you see him?’ I said, ‘Yes.’ He asked, ‘Who does he resemble?’ I replied, ‘He looked like Dihyah al-Kalbi.’ The Prophet then said, ‘That was Jibril. He came to tell me to go to the Banu Qurayza."

- „Al-Sirah al-Halabiyyah“ .

أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ وَعِنْدَهُ أُمُّ سَلَمَةَ، فَجَعَلَ يَتَحَدَّثُ، فَقَالَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- لأُمِّ سَلَمَةَ: «مَنْ هَذَا»؟ أَوْ كَمَا قَالَ: قَالَتْ: هَذَا دِحْيَةُ.
فَلَمَّا قَامَ قَالَتْ: وَاللَّهِ مَا حَسِبْتُهُ إِلاَّ إِيَّاهُ، حَتَّى سَمِعْتُ خُطْبَةَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يُخْبِرُ خَبَرَ جِبْرِيلَ.
صحيح البخاري.

It’s reported that Jibril (Gabriel) came to the Prophet while he was with Umm Salama. They were talking, and the Prophet asked Umm Salama, "Who’s this?" She replied, "That’s Dihyah." Later, after he left, Umm Salama said, "Honestly, I didn’t think it was anyone else until I heard the Prophet give a sermon, revealing that it was actually Jibril."

- „Sahih al-Bukhari“ .

وخرج رسول الله فمر بمجالس بينه وبين بني قريظة، فقال: «هل مر بكم أحد؟» فقالوا: مر علينا دحية الكلبي، على بغلة شهباء تحته قطيفة ديباج، فقال: «ذلك جبريل».
البداية والنهاية للذهبي.

The Prophet once passed by the areas between him and the Banu Qurayza and asked, "Has anyone passed by you?" They replied, "Yes, Dihyah al-Kalbi passed by us, riding a gray mule, wrapped in a silk cloak." The Prophet responded, "That was Jibril."

- „Al-Bidaya wa’l-Nihaya“ by al-Dhahabi.

„ومن هؤلاء من يزعم ان دحية الكلبي كان امردا وان جبريل كان يأتي النبي صلى الله عليه وسلم في صورة امرد ويقول له ما أحب ان تأتيني الا في صورة أمرد.“
الاستقامة لابن تيمية.

„Some folks claim that Dihyah al-Kalbi was a handsome, youthful man—amrad, which means "beardless"—and that Jibril would appear to the Prophet in this very same beardless form. The Prophet is even said to have preferred Jibril to come to him like that, saying, "I only want you to come to me in the form of a beardless youth."

- „Al-Istiqama“ by Ibn Taymiyyah.

قال دحية الكلبي: قلت يا رسولَ اللهِ ألا أحملُ لك حمارًا على فرسٍ فينتجُ لك بغلًا فتركبُها قال إنما يفعلُ ذلك الذين لا يعلمونَ.
مجمع الزوائد للهيثمي.

Dihyah al-Kalbi once said, "I said O Messenger of Allah, why don't I get you a donkey on a horse, and it'll produce a mule for you to ride?" The Prophet replied, "That's the kind of thing people who don't know any better suggest."

- „Majma' al-Zawa'id" by al-Haythami.

قال دحية الكلبي: أهديت لرسول الله صلى الله عليه وسلم جبة صوف وخفين فلبسهما حتى تخرقا.
المعجم الكبير للطبراني.

Dihyah al-Kalbi once said, "I once gifted the Prophet a woolen cloak and a pair of shoes. He wore them until they wore out."

- „Al-Mujam al-Kabir" by al-Tabarani.

قال دحية الكلبي: قدمت من الشام، فأهديت إلى النبي صلى الله عليه وسلم فاكهة يابسة من فستق، ولوز، وكعك.
سير أعلام النبلاء للذهبي.

Dihyah al-Kalbi said, "I came back from Sham (Syria) and brought the Prophet a gift of dried fruit—pistachios, almonds, and some cakes."

- „Siyar A'lam al-Nubala" by al-Dhahabi.

قال أسامة بن زيد: ساني رسول الله - صلى الله عليه وسلم - قبطية كثيفة كانت مما أهدى له دِحْيَةُ الكلبي فكسوتها امرأتي.
مسند أحمد.

Usama ibn Zayd said, "The Prophet gave me a thick Egyptian garment that was part of the gift Dihyah al-Kalbi had brought him. I then gave it to my wife as a gift."

- „Musnad Ahmad".

قالت أم سلمة: فسألت فاطمة: هل عندك طيب ادخرتيه لنفسك؟ قالت: نعم فأتت بقارورة فسكبت منها في راحتي فشممت منها رائحة ما شممت مثلها قط، فقلت ما هذا؟ فقالت: كان دحية الكلبي يدخل على رسول الله فيقول لي: يا فاطمة هات الوسادة فاطرحيها لعمك، فأطرح له الوسادة فيجلس عليا، فإذا نهض سقط من بين ثيابه شئ فيأمرني بجمعه، فسأل علي رسول الله عن ذلك فقال: هو عنبر يسقط من أجنحة جبرئيل..
بحار الأنوار للمجلسي.

Umm Salama said, "I asked Fatimah, 'Do you have any special perfume you've kept for yourself?' She replied, 'Yes,' and brought out a small bottle. She poured a bit into my hand, and I smelled a scent like nothing I'd ever experienced. I asked, 'What is this?' Fatimah explained, 'Dihyah al-Kalbi would often visit the Prophet and tell me, "Fatimah, bring the pillow and set it down for your uncle." I'd set the pillow down, and he'd sit. When he got up, something would fall from his clothes, and he'd tell me to gather it.'

Later, Ali asked the Prophet about it, and the Prophet explained, 'That's ambergris falling from Jibril's wings."

- „Bihar al-Anwar" by al-Majlisi.

وتزوج النبي صلّى الله عليه وسلّم خولة بنت الهذيل، وأمّها خرنق بنت خليفة أخت دحية الكلبي، فحملت إليه من الشام، فماتت في الطريق، فنكح خالتها شراف أخت دحية بن خليفة، فحملت إليه فماتت في الطريق أيضا.
الإصابة في تمييز الصحابة للعسقلاني.

The Prophet married Khawla bint Hudhayl, whose mother was Kharnuq bint Khalifa, the sister of Dihyah al-Kalbi. Khawla was being brought to him from Sham (Syria), but she passed away on the way. The Prophet then married her maternal aunt, Sharaf, also Dihyah's sister. Tragically, Sharaf was also being brought to him, but she too passed away on the journey.'

- „Al-Isabah fi Tamyiz al-Sahabah" by al-Asqalani.

لما جمع السبي طلب دحية بن خليفة جارية، فقال: خذ جارية، فأخذ صفية، ثم أخبر النبي صلى الله عليه وسلم بأنها شريفة في قومها، وأنها لا تصلح إلا له، فجاء بها، وقال لـ دحية: خذ غيرها ثم إن النبي صلى الله عليه وسلم أعتقها وجعل عتقها صداقها، وكانت من أمهات المؤمنين رضي الله تعالى عنها وأرضاها.
شرح سنن أبي داود للعباد.

When the captives were gathered, Dihyah ibn Khalifa asked for a female prisoner. The Prophet told him, "Take one." So, Dihyah chose Safiyyah. But someone informed the Prophet, "She's a noblewoman from her people and would be most suitable for you." The Prophet called for Safiyyah, told Dihyah to pick someone else, and eventually freed her, making her freedom her dowry. Safiyyah went on to become one of the Mothers of the Believers.'

- „Sharh Sunan Abi Dawood" by al-Abbad.

عن أبي هريرة قال قدم دحية الكلبي المدينة وكان جميلا فخرج ناس يعني يوم الجمعة من المسجد والنبي يخطب يسألوني عن السعر وخرج جوار من جواري المدينة يضربن بدفوفهن فأنزل الله عز وجل (وإذا رأوا تجارة أو لهوا انفضوا إليها وتركوك قائما).
تاريخ دمشق لابن عساكر.

Abu Hurairah reported that Dihyah al-Kalbi once came to Medina, and he was strikingly handsome. During the Friday sermon, folks actually left the mosque while the Prophet was still speaking to ask Dihyah about market prices. Meanwhile, some girls from the city took out their drums and started playing. That's when Allah revealed the verse: "When they see trade or entertainment, they rush to it and leave you standing." (Quran 62:11)'

- „Tarikh Dimashq" by Ibn Asakir.

عن ابن عباس أن دحية أسلم في زمن أبي بكر.
تاريخ المزة لابن عساكر.

According to Ibn Abbas, Dihyah al-Kalbi embraced Islam during the time of Abu Bakr.'

- „Tarikh al-Mizza" by Ibn Asakir.

Did Muhammad actually had encounters with the true biblical angel Gabriel?

Muslims believe the spirit who revealed the Quran to Muhammad was the angel Gabriel. But have you ever investigated and asked yourself: **Was it actually Gabriel who appeared to him?** Fortunately, we have authentic reports of how the angel Gabriel appears to people, as recorded in the Bible long before the time of Muhammad. So, we can use these earlier historical accounts to compare and judge whether or not Muhammad actually had encounters with the true biblical angel Gabriel or with some other spirit.

When we make this comparison, you'll be shocked to discover that when you read the Bible and the Quran, you are actually reading about **two totally different Gabriels—two totally different spirits**. Due to the fact that the Bible came long before the Quran, let's start with the Bible.

Gabriel in the Bible

Starting with the Old Testament, it records two incidents of Gabriel's appearance to Daniel. We read in **Daniel 8:16-18**:

> *"And I heard a man's voice from Ulai calling, 'Gabriel, tell this man the meaning of the vision.' And he came near the place where I was standing. I was terrified and fell prostrate. 'Son of man,' he said to me, 'understand that the vision concerns the time of the end.' While he was speaking to me, I was in a deep sleep, with my face to the ground. Then he touched me and raised me to my feet."*

The other Old Testament incident is in **Daniel 9:20-22**:

> *"While I was speaking and praying, confessing my sin and the sin of my people Israel, and making my request to the Lord my God for His holy hill—while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice. He instructed me and said to me, 'Daniel, I have now come to give you insight and understanding.'"*

Now, we turn to the **New Testament**, which records another two incidents of Gabriel's appearance to people. We read in **Luke 1:13, 18-19**, where Gabriel appeared to Zechariah:

> *"But the angel said to him, 'Do not be afraid, Zechariah; your prayer has been heard.'"*

It goes on to say in **Luke 1:18-19:**

> *"Zechariah asked the angel, 'How can I be sure of this? I am an old man, and my wife is well along in years.' The angel answered, 'I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news.'"*

The other New Testament incident is in **Luke 1:26-30**, where he appears to Mary:

> *"In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. The angel went to her and said, 'Greetings, you who are highly favored! The Lord is with you.' Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the angel said to her, 'Do not be afraid, Mary; you have found favor with God.'"*

Two Key Observations About Gabriel in the Bible

As you can see, there are at least two noticeable facts about the angel Gabriel in these biblical accounts when he appears to Daniel, Zechariah, and Mary:

> **Gabriel is known to bring calmness and help relieve the fears of people**. As we saw, Daniel was standing but fell prostrate because he was terrified, so Gabriel touched Daniel and raised him back to his feet, indicating Gabriel made Daniel feel more secure or calmer. Additionally, we saw on two other occasions Gabriel specifically told Zechariah and Mary: *"Do not be afraid."*
>
> **Gabriel ensures that people understand the message he brings**. As we saw when he spoke to Daniel, saying: *"I have now come to give you insight and understanding,"* so Daniel was not left in a state of confusion.

Comparing Gabriel in the Quran

Now, in light of these two facts about the angel Gabriel, let us compare these earlier historical biblical accounts with Muhammad's much later alleged encounters with Gabriel to judge whether or not his encounters were with the true biblical angel Gabriel or with some other spirit.

Turning now to **Islamic sources**, we find that the Quran has only two clear references to Gabriel where he is mentioned by name. However, unlike the Gospel of Luke, where Gabriel is specifically identified as an angel, the Quran's references to Gabriel are not very helpful at all, as they give us the impression that Gabriel may not even be an angel.

Let me briefly show you what I mean. The two references to Gabriel in the Quran are found in **Surah 2:97-98** and **Surah 66:4**. Not only does neither passage actually identify Gabriel as an angel, but looking at the clumsy way the Quran is written, it actually appears to distinguish Gabriel as a being different from the angels.

Surah 2:97-98 says:

> *"Say: 'Whoever is an enemy to Gabriel—it is he who has brought it down upon your heart by the leave of God, confirming what was before it, and as a guidance and glad tidings for the believers.' Whoever is an enemy to God, and His angels, and His messengers, and Gabriel, and Michael—surely God is an enemy to the unbelievers."*

While **Quran 66:4** says:

> *"If ye twain turn unto Allah repentant, for your hearts desired; and if ye aid one another against him (meaning Muhammad), then lo! Allah, even He, is his Protecting Friend, and Gabriel, and the righteous among the believers, and the angels are his helpers."*

As you can see here in the Quran, when the different classes of beings are listed—namely Allah, the righteous believers, and the angels—**Gabriel is listed separately from them all**, as if he is a different being from the others. What's even more interesting is that the Quran may even be suggesting that the Islamic Gabriel is from the category of beings known as the **jinn**.

Muslims believe jinn are basically spirits made from fire, according to **Quran 15:27** and **Quran 55:15**. The jinn are commonly regarded as demonic. So why do I say that the Islamic Gabriel may actually be a jinn?

Evidence Suggesting Gabriel Could Be a Jinn

Another interesting point is that when we normally think of angels, we think of them as messengers. However, notice in **Quran 2:97-98**: when it listed several different groups of beings, the **angels and messengers** were actually distinguished from each other. In this specific context, the way the verse is worded, **messengers are not necessarily angels**. In Islam, messengers may also come from the jinn spirits.

We also see this Islamic teaching in **Quran 6:130-131**, where Allah is said to send messengers from both men and jinn:

> *"O ye assembly of jinns and men, came there not unto you messengers from amongst you?"*

As you can see here, the jinn spirits are directly addressed. So, in Islam, messengers can come from the jinn spirits as well. Yet, in **Quran 2:97-98**, we saw that it was Gabriel—a being different from the angels—who was the messenger bringing the Quran to Muhammad. By relying upon the Quran, consequently, we end up being confused about the true identification of Gabriel, with the evidence pointing us towards him being a jinn rather than an angel. The fact is, the author of the Quran is **clumsy and not clear** about this.

Turning to the Hadith Literature for Clarity

So, we are forced now to turn our attention to Islam's Hadith literature for more information about the Islamic Gabriel. In **Sahih Al-Bukhari, Volume 9, Hadith 6982**, we read about the beginning of Muhammad's revelations:

> *"The angel came to him (in it) and asked him to read. The Prophet (meaning Muhammad) replied, 'I do not know how to read.' The Prophet added, 'The angel caught me forcefully and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, 'I do not know how to read.' Whereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, 'I do not know how to read or what shall I read?' Thereupon he caught me for the third time and pressed me and then released me and said, 'Read in the name of your Lord who has created. He created man from a clot. Read, and your Lord is Most Gracious... up to that which he knew not.' Then Allah's Messenger (meaning Muhammad) returned with the inspiration, his neck muscles twitching with terror, till he entered upon Khadija and said, 'Cover me, cover me.' They covered him till his fear was over, and then he said, 'O Khadija, what is wrong with me?' Then he told her everything that had happened and said, 'I fear that something may happen to me.'"*

The Hadith narration goes on to describe Muhammad's conversation about this revelation with a blind old man named **Waraka**, who **strangely identifies the spirit by the name Namus**. Then the narration continues:

> *"But after a few days, Waraka died, and the divine inspiration was also paused for a while, and the Prophet became so sad, as we have heard, that he intended several times to throw himself from the tops of high mountains. And every time he went up to the top of a mountain in order to throw himself down, Gabriel would appear before him and say, 'O Muhammad! You are indeed Allah's Messenger in truth,' whereupon his heart would become quiet, and he would calm down and return home. Whenever the period of the coming of the inspiration used to become long, he would do as before; but when he used to reach the top of a mountain, Gabriel would appear before him and say to him what he had said before."*

Contrast Between the Biblical Gabriel and the Islamic Accounts

Wow, what a total contrast between the biblical accounts of the angel Gabriel and those in Islam.

Firstly, let me briefly comment on this Hadith: **Did you notice that the spirit who gave revelations to Muhammad did not actually identify himself as an angel nor as the angel Gabriel specifically?** This spirit is only **presumed** to be Gabriel by others, including, of course, the followers of Muhammad. In fact, in the Hadith, when Muhammad told the blind old man named Waraka about his revelation,

Waraka identified this spirit by the name **Namus**, rather than Gabriel. Although that's an important fact to point out, it's often overlooked.

Now, let's discuss the **two key facts** we've already learned from the **biblical accounts** of the angel Gabriel:

Fact #1: Gabriel Brings Calmness and Relieves Fear

Gabriel is known to bring calmness and help relieve the fears of people. He specifically told both Zechariah and Mary:

> **"Do not be afraid."**

Fact #2: Gabriel Ensures Clarity of the Message

Gabriel is also known for making sure people understood the message he brought. He spoke to Daniel, saying:

> **"I have now come to give you insight and understanding."**

Daniel was not left in a state of confusion.

Applying the Biblical Facts to the Islamic Gabriel

Let's take these two biblical facts about Gabriel and apply them to the so-called **Islamic Gabriel**, specifically the Gabriel mentioned in the Hadith. The Quran cannot be a valid source for us on this topic because relying upon it only leads to **confusion** about whether Gabriel is an angel or a jinn. So, we will focus on the Hadith accounts.

Fact #1: Did Gabriel Bring Calmness to Muhammad and Relieve His Fears?

Did Gabriel approach Muhammad with the words, **"Do not be afraid"?** The answer is **no**, and again, **no**.

Instead, the spirit **caught Muhammad forcefully and pressed him so hard** that he could not bear it anymore, repeatedly demanding that he read. This led to **Muhammad's neck muscles twitching with terror**. It later left Muhammad so distraught that he **intended several times to commit suicide** by throwing himself from the tops of high mountains.

Fact #2: Did Gabriel Ensure Muhammad Understood the Message?

Did Gabriel make sure Muhammad understood the message he received, or was Muhammad left in a state of confusion? The answer is again, **no**.

Not only was Muhammad left feeling **sad and suicidal**, but he was clearly left in a state of confusion. Muhammad was left asking his wife:

> **"What is wrong with me?"**

And he said:

> **"I fear that something may happen to me."**

These are not the words of someone with clarity of mind and certainty. In fact, while wondering about the people's reaction, Muhammad even asked Waraka for advice, saying:

> **"Will they turn me out?"**

This clearly shows Muhammad was left in a state of **confusion and uncertainty**, still seeking answers from others rather than having clarity within himself after the revelation.

Comparing Muhammad's Emotional State with Mary's and Daniel's

Some of you Muslims might admit that, yes, Muhammad was **forcefully pressed so hard by the spirit** that he could not bear it anymore and that his **neck muscles were twitching with terror**. You might want to point out that Mary was greatly troubled at Gabriel's words, and even Daniel fell prostrate because he was terrified.

I would say that this is true. But I would ask you to compare Mary's and Daniel's later **emotional state** to Muhammad's later emotional state after his revelations:

> **Mary** was left with the comforting words:
>
> **"Do not be afraid, Mary, you have found favor with God."**
>
> **Daniel** was securely raised back to his feet by Gabriel, indicating that he was left feeling calmer again.

However, unlike Mary and Daniel, in the case of Muhammad, his **later emotional state** after the revelations was drastically different. He was repeatedly left feeling **suicidal**, despite the fact that, at times, Muhammad's heart did become quiet and calm. Despite this, whenever the period of the coming of the revelation became long, he would **repeatedly go to the tops of high mountains to throw himself off** in an attempt to commit suicide.

You can read the Hadith for yourself and see that I am telling the truth here. Muhammad's later emotional state was **nothing like** that of Mary or Daniel in the

Bible.

Conclusion

In conclusion, the **Islamic Gabriel** whom Muhammad encountered was **not the true biblical angel Gabriel**, but a **deceiving demonic spirit from the jinn**. I reached this conclusion only after reviewing the **earlier biblical accounts** of Gabriel's appearances to people and comparing these with Muhammad's later alleged encounters with Gabriel, in addition to investigating Gabriel's identity in the Quran. The evidence speaks for itself: **Stay away from Islam**; stay away from Satan's antichrist deceptions.

			Associations			
Planet	Day	Angel that monitors the associated *'Afārīt* (Arabic; Hebrew equivalent)	*'Afārīt*		Type of madness (جُنُون, *junūn*) and parts of the body attacked	Remarks
			Common name	Known other names		
Sun	Sunday	Ruqya'il (روقيائيل); Raphael (רפאל)	**Al-Mudhdhahab/ Al-Mudhhib/ Al-Mudhhab** (المذهب; The Golden One)	Abu 'Abdallah Sa'id		the name "*Al-Mudh·dhahab*" refers to the jinn's skin tone.
Moon	Monday	Jibril (جبريل); Gabriel (גבריאל)	**Al-Abyaḍ** (الابيض; The White One)	Murrah al-Abyad Abu al-Harith; Abu an-Nur	Whole body	the name "*Al-Abyaḍ*" refers to the jinn's skin tone, however he is portrayed as a "dark black, charcoal" figure. The possible connection of this name is with another name *"Abū an-Nūr"* ("Father of Light"); his names are the same as whose applied to *Iblīs*.

https://en.wikipedia.org/wiki/Worship_of_heavenly_bodies

To make myself clear once again, the **Islamic Gabriel is none other than a jinn**, a demonic spirit pretending to be the angel Gabriel. Even some of the people from Muhammad's time suspected this to be the case, as we read in **Sahih Al-Bukhari, Volume 2, Hadith 1125**:

> **1125. Narrated Jundab bin 'Abdullah**
> **The angel Jibril (Gabriel) did not come to the Prophet (ﷺ) for some time, and so one of the Quraish women said, "His Satan has deserted him."**
> **So came the Divine Revelation:**

"By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you."
(Surah Ad-Duha, Verses 1-3)

See Allah didn't deny the claim of the woman that he is the Satan.

Satan's Temptation of Jesus

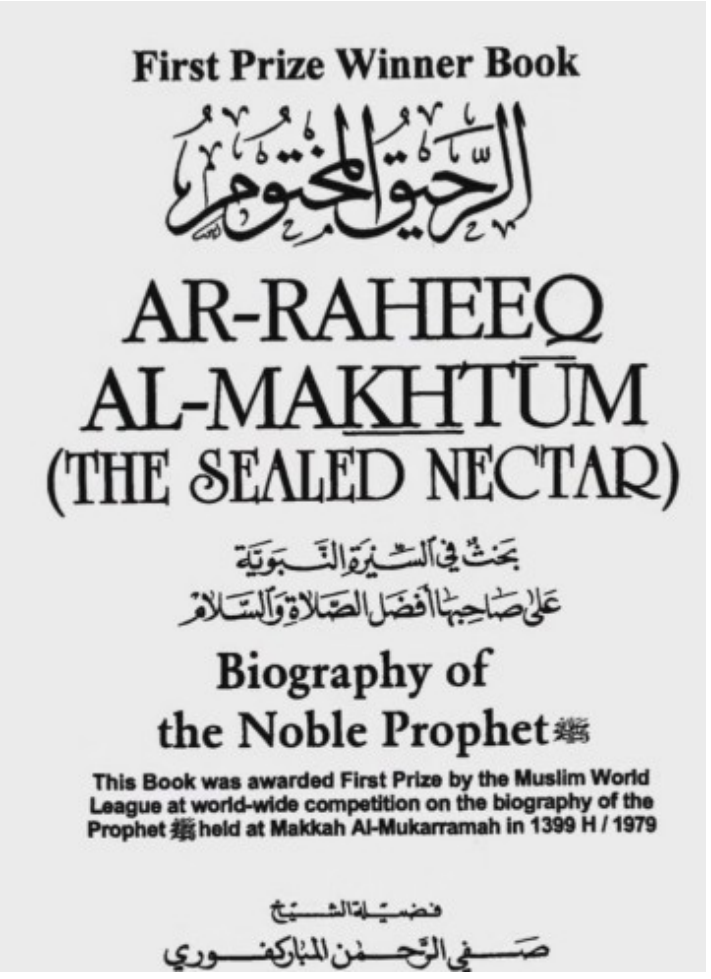
The Bible tells us about how Satan tried to tempt Jesus. One specific incident is when Satan attempted to get Jesus to throw himself off the temple. We read in **Matthew 4:5-7**:

> *"Then the devil took him up into the holy city, set him on the pinnacle of the temple, and said to him, 'If you are the Son of God, throw yourself down. For it is written: "He shall give his angels charge over you," and "In their hands they shall bear you up, lest you dash your foot against a stone."' Jesus said to him, 'It is written again, "You shall not tempt the Lord your God."'"*

In this context, **to tempt** means to **test**. Thus, we see that attempting to tempt someone into committing suicide by throwing themselves down from high places is a known tactic of Satan or evil spirits. Here, Satan ultimately failed, as he could not entice Jesus into sin because Jesus had complete control over the devil during this test. If Jesus had wanted to commit suicide by throwing himself off the temple, he would have been a failed or false prophet. However, that was not the case. It was the mission of Jesus to die for our salvation, but he did not kill himself; rather, he allowed others to kill him. Only a failed or false prophet would want to commit suicide due to sadness, emotional imbalance, or depression.

Muhammad's Experience with Suicidal Thoughts

When I was a Muslim, I read the biography of Muhammad and remember what happened to him after he started receiving revelations from a being he identified as Gabriel.


First Prize Winner Book
الرحيق المختوم
AR-RAHEEQ
AL-MAKHTŪM
(THE SEALED NECTAR)
بحث في السيرة النبوية
على صاحبها أفضل الصلاة والسلام
Biography of
the Noble Prophet ﷺ
This Book was awarded First Prize by the Muslim World League at world-wide competition on the biography of the Prophet ﷺ held at Makkah Al-Mukarramah in 1399 H / 1979
فضيلة الشيخ
صفي الرحمن المباركفوري

In **"The Sealed Nectar,"** an award-winning biography of Muhammad, on page 69, we read the following quote:

> *"After mentioning the coming of the revelation, the Messenger of Allah (Muhammad) said: 'I have never abhorred anyone more than a poet or a madman. I cannot stand looking at either of them. I will never tell anyone of Quraysh of my revelation. I will climb a mountain and throw myself down and die. That will relieve me.'"*
>
> *"I went to do that (to commit suicide), but halfway up the mountain, I heard a voice……....."*

She set out with the Prophet صلى الله عليه وسلم to her cousin Waraqa bin Nawfal bin Asad bin 'Abd Al-'Uzza, who had embraced Christianity in the pre-Islamic period, and used to write the Bible in Hebrew. He was a blind old man. Khadijah said: "My cousin! Listen to your nephew!" Waraqa said: "O my nephew! What did you see?" The Messenger of Allâh صلى الله عليه وسلم told him what had happened to him. Waraqa replied: "This is '*Namus*' i.e. (the angel who is entrusted with Divine Secrets) that Allâh sent to Moses. I wish I were younger. I wish I could live up to the time when your people would turn you out." Muhammad صلى الله عليه وسلم asked: "Will they drive me out?" Waraqa answered in the affirmative and said: "Anyone who came with something similar to what you have brought was treated with hostility; and if I should be alive till that day, then I would support you strongly." A few days later Waraqa died and the revelation also subsided.[1]

At-Tabari and Ibn Hisham reported that the Messenger of Allâh صلى الله عليه وسلم left the cave of Hira' after being surprised by the Revelation, but later on, returned to the cave and continued his solitude. Afterwards, he came back to Makkah. At-Tabari reported on this incident, saying:

After mentioning the coming of the Revelation, the Messenger of Allâh صلى الله عليه وسلم said: "I have never abhorred anyone more than a poet or a mad man. I can not stand looking at either of them. I will never tell anyone of Quraish of my Revelation. I will climb a mountain and throw myself down and die. That will relieve me. I went to do that but halfway up the mountain, I heard a voice from the sky saying 'O Muhammad! You are the Messenger of Allâh صلى الله عليه وسلم and I am Gabriel.' I looked upwards and saw Gabriel in the form of a man putting his legs on the horizon. He said: 'O Muhammad You are the Messenger of Allâh صلى الله عليه وسلم and I am Gabriel.' I stopped and looked at him. His sight distracted my attention from what I had intended to do. I stood in my place transfixed. I tried to shift my eyes away from him.

On the next page (**page 70**), it is reported in **Al-Bukhari**:

> *"Muhammad intended several times to throw himself from the tops of high mountains."*

Interruption of Revelation:

Ibn Sa'd reported on the authority of Ibn 'Abbas that the Revelation paused for a few days.[2] After careful study, this seems to be the most possible. To say that it lasted for three and a half years, as some scholars allege, is not correct, but here there is no room to go into more details.

Meanwhile, the Prophet صلى الله عليه وسلم, was caught in a sort of depression coupled with astonishment and perplexity. Al-Bukhari reported:

The Divine inspiration paused for a while and the Prophet صلى الله عليه وسلم became so sad, as we have heard, that he intended several times to throw himself from the tops of high mountains, and every time he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say: "O Muhammad! You are indeed Allâh's Messenger in truth," whereupon his heart would become quiet and he would calm down and return home. Whenever the period of the coming of the Revelation used to become long, he would do as before, but Gabriel would appear again before him and say to him what he had said before.[3]

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[1]At-Tabari, 2/207; Ibn Hisham, 1/237, 238.

[2]Fath Al-Bari, 1/27, 12/360.

[3]Sahih Al-Bukhari, 2/340.

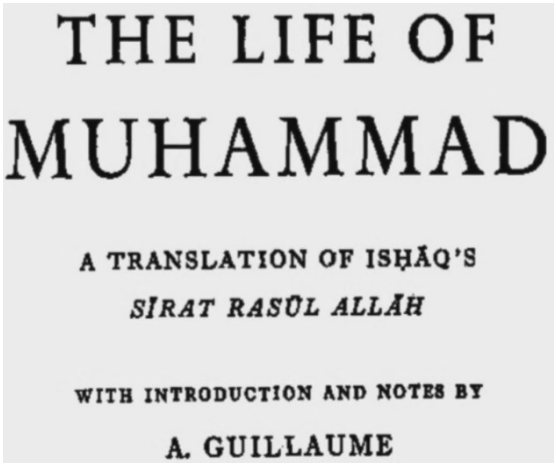
I double-checked this source directly from **Al-Bukhari**, which is considered the most authentic collection of Hadith in Islam after the Quran. Indeed, the narration is found in **Volume 9, Hadith number 6982**:

> *"After a few days Waraqa died, the divine revelation was paused for a while, and the Prophet became so sad, as we have heard, that he intended several times to throw himself from the tops of high mountains and everytime he went up the top of a mountain in order to throw himself down, Jibril would appear before him and say, "O Muhammad! You are indeed Allah's messenger in truth", whereupon his heart would become quiet and he would calm down and would return home. ……..."*

You can see from this authentic Islamic source that Muhammad was very suicidal. I also found this event mentioned in older source material, such as **"The Life of Muhammad,"** a translation of **Ibn Ishaq's "Sira Rasul Allah,"** on page 106:

"Muhammad is quoted as saying: 'I thought, woe is me, poet or possessed. Never shall Quraysh say this of me. I will go to the top of the mountain and throw myself down that I may kill myself and gain rest.'"

"So I went forth to do so, and then when I was midway on the mountain, I heard a voice ……."


THE LIFE OF
MUHAMMAD

A TRANSLATION OF ISḤĀQ'S
SĪRAT RASŪL ALLĀH

WITH INTRODUCTION AND NOTES BY
A. GUILLAUME

So I read it, and he departed from me. And I awoke from my sleep, and it was as though these words were written on my heart. (Ṭ. Now none of God's creatures was more hateful to me than an (ecstatic) poet or a man possessed: I could not even look at them. I thought, Woe is me poet or possessed—Never shall Quraysh say this of me! I will go to the top of the mountain and throw myself down that I may kill myself and gain rest. So I went forth to do so and then) when I was midway on the mountain, I heard a voice from heaven saying, "O Muhammad! thou art the apostle of God and I am Gabriel." I raised my head towards heaven to see (who was speaking), and lo, Gabriel in the form of a man with feet astride the horizon, saying, "O Muhammad! thou art the apostle of God and I am Gabriel." I stood gazing at him, (Ṭ. and that turned me from my purpose) moving neither forward nor backward; then I began to turn my face away from

Comparison Between Jesus and Muhammad

As we saw from the Bible, one of Satan's tactics is to tempt people into committing suicide by throwing themselves down from high places. Satan failed miserably in the case of Jesus, as Jesus never contemplated suicide and refuted Satan by quoting sacred scripture. However, in the case of Muhammad, he not only contemplated suicide but also intended to do so several times and was even on his way to carry it out. Muhammad's weak and negative reaction to this spirit was starkly different from Jesus's triumphant and authoritative reaction.

Consider the fruit of Muhammad's revelations—the Quran. It does not present the true Jesus found in the Bible. In the Bible throughout (from Genesis to Revelation):

1. **Jesus is the Son of God**, but in the Quran, he is not.
2. **Jesus is divine** in the Bible, but not in the Quran.
3. **Jesus came to die for our sins** and bring salvation, but this is not the case in the Quran.

Clearly, it is not the same Jesus in the Bible and the Quran. The spirit giving Muhammad revelations seems strikingly similar to Satan, who tried to tempt Jesus. What's going on here?

A Conclusion and Warning

I conclude that Muhammad was in contact with an evil spirit, which he mistakenly thought was the angel Gabriel. This evil spirit aimed to trick Muhammad into starting a new false religion and to present to the world a **false Jesus** as a counterfeit to true biblical Christianity. This is exactly what happened, and it is why Muhammad became so opposed to the true Jesus found in the Bible.

Hundreds of years before Muhammad, the Apostle Paul, under the inspiration of the Holy Spirit, gave this warning in **2 Corinthians 11:3-4**:

> *"But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted—you may well put up with it."*

Paul continues in **2 Corinthians 11:14-15**:

> *"And no wonder! For Satan himself transforms himself into an angel of light. Therefore, it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works."*

Now, I will prove that Muhammad spoke for Satan, not for God.

The Quran says in **Chapter 81, verse 25**:

> "And it (the Quran) is not the word of an outcast Satan" (Quran 81:25).

Questioning the Quran's Defense

Why does the author of the Quran seem so defensive here? Why was it necessary to make such a statement? Was Muhammad accused of being inspired by Satan?

Introduction to the Demon

This is where I introduce you to this demon depicted here.

If you read the Islamic commentaries on the Quran, particularly **Chapter 81:25**, **Chapter 59:16**, and **Chapter 22:52**, you will see that this is the demon who tricked Muhammad into thinking he was receiving divine revelation from God. In reality, he was under the control of Satan. This demon is known as **"**Al-Abyaḍ (الابيض)**" or "The White One."**

Tafsir al-Qurtubi on Chapter 22:52

The famous Islamic commentary **Tafsir al-Qurtubi** says regarding **Chapter 22:52**:

"Allah ibn Abbas said, 'A Satan named Al-Abil (The White One) came to the Messenger of Allah (meaning Muhammad) in the form of Gabriel and cast into his recitation (meaning his Quran recitation) the words: "Indeed they are the exalted cranes, and indeed their intercession is to be hoped for."'"

وقد قال ابن عباس: إنَّ شيطاناً يقال له: الأبيض، كان قد أتى رسولَ الله ﷺ في صورة جبريلَ عليه السلام، وأَلقى في قراءة النبيِّ ﷺ: تلك الغرانيقُ العُلا، وإن

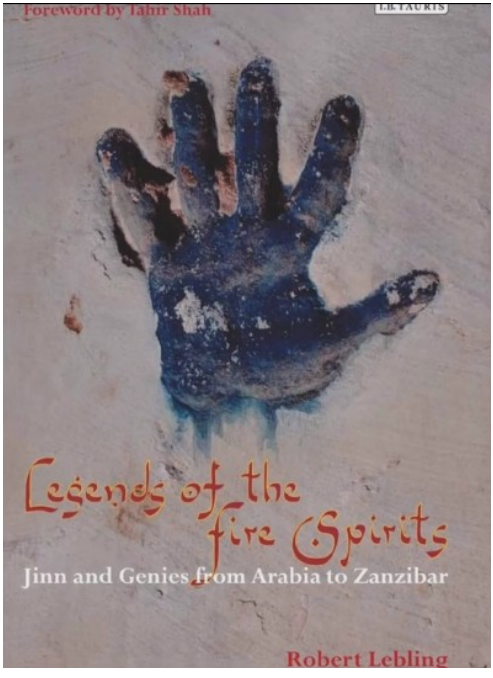
(١) أحكام القرآن لابن العربي ٣/ ١٢٩٠ - ١٢٩١ ، وينظر تفسير الطبري ١٦/ ٦١٠ - ٦١١ ، وليس في كلامه ما يشير إلى ما نسبه إليه ابن العربي.

(٢) في (د) و(م): فما.

(٣) وينظر أيضاً هذا القول والردود عليه في تفسير الرازي ٢٣/ ٥٣ .

(٤) في (ظ): القدرة.

(٥) قال القاضي عياض في الشفا ٢/ ٣٠٢ ردًّا على هذا القول: وهذا السهو في القراءة إنما يصح فيما ليس طريقه تغييرَ المعاني، وتبديلَ الألفاظ، وزيادةَ ما ليس في القرآن، بل السهو عن إسقاط آية منه أو كلمة، ولكنه لا يقَرُّ على هذا السهو، بل ينبَّه عليه، ويذكَّر به للحين.



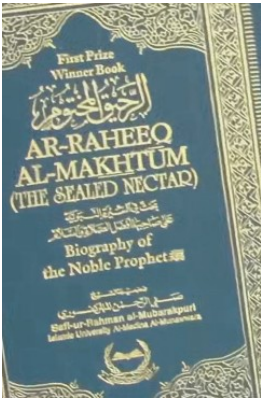
For context, the **Al-Gharaniq** were false gods that the pagans of Arabia worshipped. We see here that Muhammad was deceived into reciting the words of Satan because this demon, known as "Al-Abyaḍ (الابيض)", appeared to him in the form of the angel Gabriel. This incident suggests that Muhammad was unable to distinguish between demonic revelations from Satan and divine revelations from God.

Ibn Abbas's Narration

Notice that this narration was provided by **Ibn Abbas**, one of Muhammad's closest companions. This proves that the narration of this incident was in circulation among the earliest Muslims.

Identification of the Demon "Al-Abyaḍ (الابيض)"

If you investigate this particular jinn or demon, you will find that he is often associated with a certain day of the week. Various sources identify **Al-Abil** with **Monday**. Sometimes, he is referred to as the "Lord of Monday" and also as one of the seven kings of the jinn (demons) associated with Monday.



Significance of Monday

Now, why is this identification so important? What day of the week do you think Muhammad received the first revelation of the Quran? For the answer, I refer you to the award-winning biography of Muhammad called **"The Sealed Nectar,"** which informs us on page 68 that it was on a **Monday**.

was 23 years; so the period of these six months of true visions constituted an integral part of the forty-six parts of Prophethood. In Ramadan, in his third year of solitude in the cave of Hira', Allâh's Will desired His mercy to flow on earth and Muhammad صلى الله عليه وسلم was honoured with Prophethood, and the light of Revelation burst upon him with some verses of the Noble Qur'ân.[1]

As for the exact date, careful investigation into circumstantial evidence and relevant clues point directly to Monday, 21st. Ramadan at night, i.e. August, 10, 610 A.D. with Prophet Muhammad صلى الله عليه وسلم exactly 40 years, 6 months and 12 days of age, i.e. 39 Gregorian years, 3 months and 22 days.[2]

'Aishah, the veracious, gave the following narration of that most significant event that brought the Divine light which would dispel the darkness of disbelief and ignorance. It led life down a new course and brought about the most serious amendment to the line of the history of mankind:

Forerunners of the Revelation assumed the form of true visions that would strikingly come true all the time. After that, solitude became dear to him and he would go to the cave, Hira', to engage in *Tahannuth* (devotion) there for a certain number of nights before returning to his family, and then he would return for provisions for a similar stay. At length, unexpectedly, the Truth (the angel) came to him and said, "Recite." "I cannot recite," he (Muhammad صلى الله عليه وسلم) said. The Prophet صلى الله عليه وسلم described: "Then he took me and squeezed me vehemently and then let me go and repeated the order 'Recite.' 'I cannot recite' said I, and once again he squeezed me and let me till I was exhausted. Then he said: 'Recite.' I said 'I cannot recite.' He squeezed me for a third time and then let me go and said:

I believe you now understand the point, dear Muslims. Prophet Muhammad mistook Satan's words for God's words. Therefore, I have proven that Muhammad was under the control of Satan. Because in this incident, Muhammad's Quran revelation was successfully infiltrated by Satan, you, as Muslims, cannot trust Muhammad's Quran revelation at any other time.

A Call to Truth

So, here's what you Muslims need to do: Instead of following a false prophet who could not distinguish between Gabriel and a satanic imitation of Gabriel—a false prophet who cannot be trusted to convey the words of God because he judged and accepted the words of Satan as the words of God—you must now leave Muhammad and follow the truth.

Jesus Christ is the truth, and the Bible teaches us that he had complete control over Satan. Go and read **Mark, Chapter 5**, which shows that Jesus had full power over a man who was possessed by literally thousands of demons.

2 Corinthians 11:14: And no wonder, for Satan himself masquerades an angel of light.

The Black Stone

JESUS WARNS US ABOUT SATAN'S THRONE, THE MARK AND THE IMAGE HISTORY OF THE FALSE WORSHIP BLACKSTONE AND WICKED HOUSE

Zechariah saw the wicked house in Babylon long before Mohammad created Islam. About **520–518 BCE**, during the post-exilic period after the Babylonian

exile Zechariah saw a basket of wickedness going to a house in Babylon to be built in the future:

Zechariah 5:6-11

6 *“And I said, ‘What is it?’ He said, ‘This is the basket that is going forth.’” And he said, “This is their iniquity in all the land.”*
7 *And behold, the leaden cover was lifted, and there was a woman sitting in the basket! And he said, “This is Wickedness.” So he thrust her back into the basket and pressed down the leaden weight on its opening.*
8 *Then I lifted my eyes and saw, and behold, two women coming forward. The wind was in their wings; they had wings like the wings of a stork, and they lifted up the basket between earth and heaven.*
9 *Then I said to the angel who talked with me, “Where are they taking the basket?”*
10 *He said to me, “To the land of Shinar, to build a house for it. When it is ready, they will set the basket there on its base.”*

In Revelation Chapter 2, Jesus warns us Pergamum is where Satan lives and has his throne. To both the churches at Ephesus and Pergamum, Jesus tells them He hates the practices of the Nicolaitans. Later in Revelation Chapter 13, Jesus warns us to avoid the image and mark of widespread false worship that will occur sometime in the future. Jesus warns us eight times to avoid this mark, and another

eight times to avoid this image. There is a strong connection between all these warnings and the Blackstone.

Revelation 2:6

6 “You hate the practices of the Nicolaitans, which I also hate.”

Revelation 2:12-13

12 “To the angel of the church in Pergamum write: These are the words of him who has the sharp, double-edged sword.

13 I know where you live—where Satan has his throne. Yet you remain true to my name. You did not renounce your faith in me, not even in the days of Antipas, my faithful witness, who was put to death in your city—where Satan lives."

Revelation 13:14-16

14 Because of the signs it was given power to perform on behalf of the first beast, it deceived the inhabitants of the earth. It ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived.

15 The second beast was given power to give breath to the image of the first beast, so that the image could speak and cause all who refused to worship the image to be killed.

16 It also forced all people, great and small, rich and poor, free and slave, to receive a mark on their right hands or on their foreheads.

In stark contrast to the Blackstone of false doctrine--Jesus gives the Whitestone of truth (Revelation 2:17):

"Let anyone who has an ear listen to what the Spirit is saying to the churches. To everyone who conquers I will give some of the hidden manna, and I will give a white stone, and on the white stone is written a new name that no one knows except the one who receives it."

When the Book of Revelation Was Written Pergamum Was Where Satan Lived—Satan Later Moved His Throne to the Wicked House Mentioned in ***Zechariah 5:11.*** The church at Pergamum was one of the seven churches in Asia Minor (Turkey) that Jesus addressed in the opening chapters in Revelation. Jesus tells us Satan had his throne in Pergamum (Rev 2:13), warned that some there hold to the teaching of Balaam- who taught Balak to entice the Israelites to sin so that they ate food sacrificed to idols and committed sexual immorality. **Revelation 2:14:**

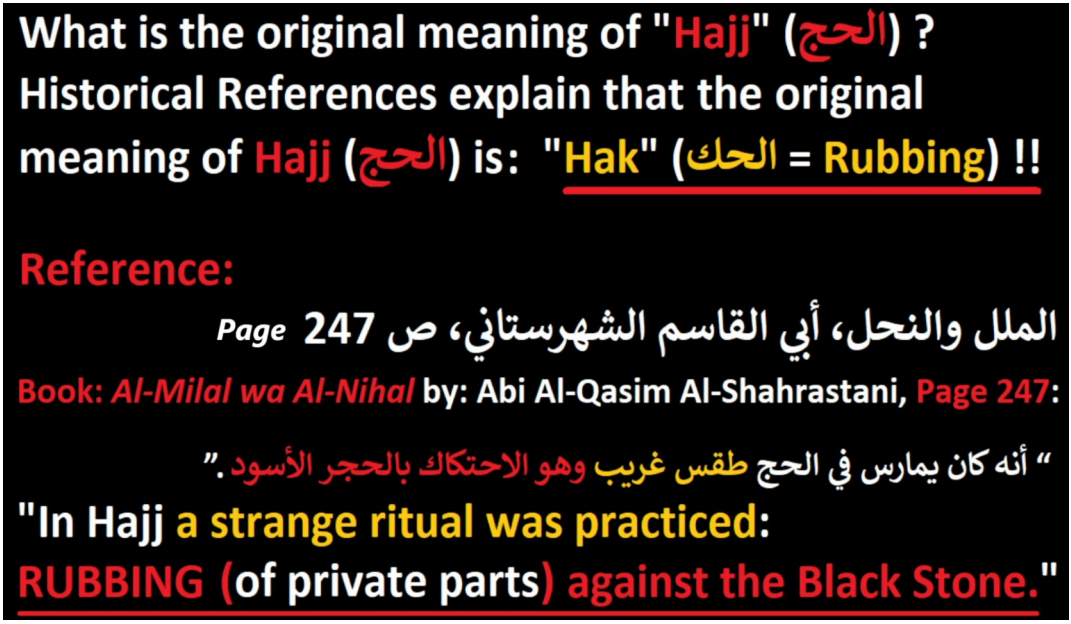
"But I have a few things against you: You have some there who hold to the teaching of Balaam, who taught Balak to put a stumbling block before the people of Israel, so that they would eat food sacrificed to idols and practice fornication."

In the Old Testament, Balaam's role is connected to leading Israel into sin:

Numbers 25:1-3 : "While Israel was staying at Shittim, the people began to have sexual relations with the women of Moab. These invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. Thus Israel yoked itself to the Baal of Peor, and the Lord’s anger was kindled against Israel."

Numbers 31:16 : "These women here, on Balaam's advice, made the Israelites act treacherously against the Lord in the affair of Peor, so that the plague came among the congregation of the Lord."

Here, it is revealed that Balaam advised Balak, the king of Moab, to lead Israel into sin by using Moabite women to seduce the Israelites into idolatry and sexual immorality. This action caused God's judgment on Israel, resulting in a deadly plague. This passages describes how the Israelites were led into idolatry and immoral behavior by associating with the Moabite women, leading them to worship the false god Baal of Peor.


What is the original meaning of "Hajj" (الحج) ?
Historical References explain that the original meaning of Hajj (الحج) is: "Hak" (الحك = Rubbing) !!
Reference:
الملل والنحل، أبي القاسم الشهرستاني، ص 247 Page
Book: Al-Milal wa Al-Nihal by: Abi Al-Qasim Al-Shahrastani, Page 247:
" أنه كان يمارس في الحج طقس غريب وهو الاحتكاك بالحجر الأسود."
"In Hajj a strange ritual was practiced:
RUBBING (of private parts) against the Black Stone."

Jesus warned some others who hold to the false teaching of the Nicolaitans. **Revelation 2:15:**

"So you also have some who hold to the teaching of the Nicolaitans."

The Nicolaitans are believed to have been a heretical group within the early church, promoting immoral behavior and compromising with pagan practices, possibly including idolatry and sexual immorality. Their teachings were seen as corrupt and contrary to Christian ethics, much like the teachings of Balaam.

Pergamum was the ancient capital of Asia before Ephesus. Pergamum was a city in northwest Asia Minor (Turkey today). Pergamum was the religious center of the province and it boasted many temples. It also had the great altar of Zeus. Thus, it was a very idolatrous city, being filled with statues and altars, and it also held a Blackstone meteorite that was worshiped as the female goddess Cybele, and a similar female goddess Artemis was worshiped at Ephesus.

False God Temple Ruins in Pergamum

Pergamum Worshiped Cybele--the Blackstone Meteorite

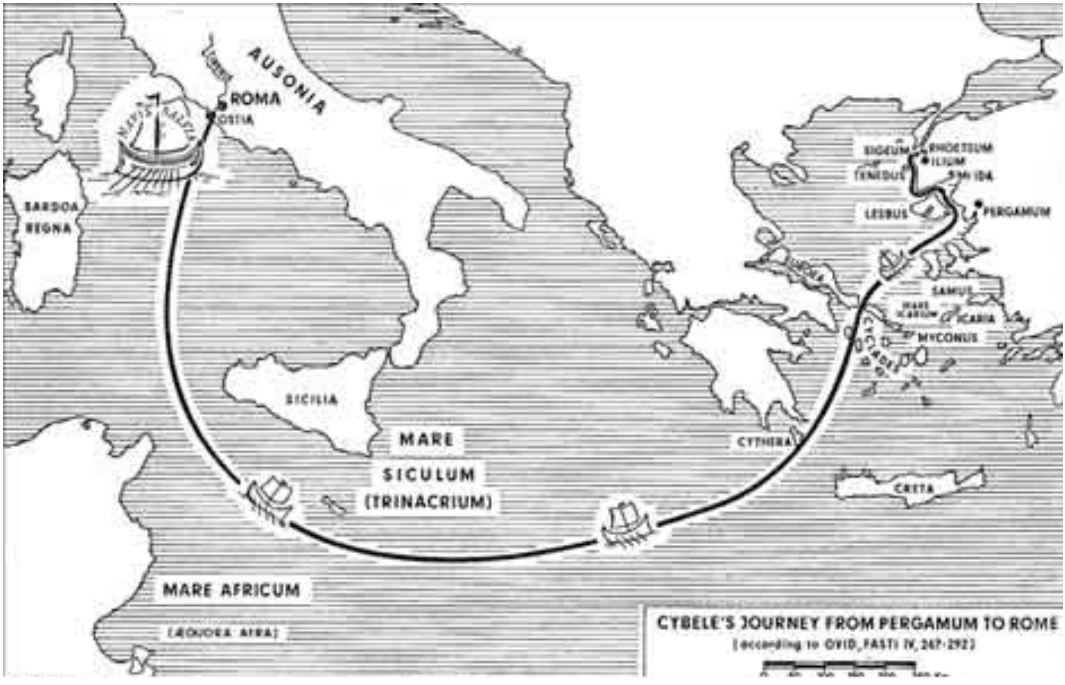
Cybele was the mythological ancient Mother of the Gods, a primal nature goddess worshipped with immoral sexual rites in the mountains of central and western Anatolia (Turkey). The Greeks identified her with their own mother of the gods--the Titaness Rhea. The most sacred manifestation of Cybele worship was a Blackstone meteorite that was said “to have been a stone from heaven.”

When Cyrus the Great conquered Babylon in 457 BC, he forced the pagan Babylonian priesthood to flee westward — to Pergamum in present day Turkey. In 204 BC, the king of Pergamum sent the great mother goddess Cybele--in the shape of a meteoric Blackstone--from Pergamum to Rome.

In 204 BC Rome determined that it must possess this particular manifestation of the goddess, a black meteorite. The origins of the worship of the Roman Great Mother (“Magnus Mater”) are ascribed to a crisis in war time. During Hannibal’s invasion of Italy in 204 BC, the Romans followed a Sibylline prophecy that the enemy could be expelled and conquered if the “Idaean Mother” were brought to Rome, together with her sacred symbol, a black stone reputed to have fallen from the heavens. The Romans imported the goddess meteorite Blackstone from Asia

Minor, where she was worshipped under the names of both Cybele and the Great Mother (the Greek word for “great” is Megale; hence the “Megalesian” games in her honor).

The goddess's connection with victory in war (as the motivation for importing her) is strengthened by the location of her temple beside the Temple of Victory, which was in fact her home with the Blackstone until her own temple was finished.



Sea Route of the Blackstone from Pergamum to Rome

When the ship carrying the Blackstone approached the mouth of the Tiber, Publius Cornelius Scipio sailed out, as required, to the offshore waters to receive the goddess from her priests, and he brought her in to the shore where the leading matrons of Rome were waiting to receive the goddess.

Passing the Blackstone hand to hand in unbroken succession, the women sent the sacred Blackstone on its way to Rome. The entire city poured out to watch. Incense-burners were placed at the

doorways of homes all along the route, and when the stone passed, they lit incense and prayed that the goddess would enter Rome willingly and look upon them favorably. The matrons brought her to the Temple of Victory on the Palatine on April 12, her holy day, and a crowd of people brought the goddess gifts; a banquet for the gods was held, as well as games called the Megalesia.

The last account of the Blackstone meteorite's physical appearance was written over 500 years after

it had been moved to Rome. Arnobius of Sicca (who died in around 330 AD), was an early Christian writer who spoke out against Pagans, recorded seeing the stone in his work, Against the Pagans-- Adversus Nationes. Where the Blackstone meteorite went after the early 4th century AD is not known until a Blackstone meteorite was placed by Mohammad in the Kaaba (Mecca) in the early 7th century.

Idolatry of "Sacred Stone from Heaven" at Ephesus:

In the Book of Acts we find a detailed description of a hostile Ephesus crowd surrounding the Apostles. The pagan crowd worshipped the female goddess Artemis and her "sacred" meteorite stone.

Acts 19:23-41

23 About that time there arose a great disturbance about the Way. 24 A silversmith named Demetrius, who made silver shrines of Artemis, brought in a lot of business for the craftsmen there. 25 He called them together, along with the workers in related trades, and said: "You know, my friends, that we receive a good income from this business. 26 And you see and hear how this fellow Paul has convinced and led astray large numbers of people here in Ephesus and in practically the whole province of Asia. He says that gods made by human hands are no gods at all. 27 There is danger not only that our trade will lose its good name, but also that the temple of the great goddess Artemis will be discredited; and the goddess herself, who is worshiped throughout the province of Asia and the world, will be robbed of her divine majesty."

28 When they heard this, they were furious and began shouting: "Great is Artemis of the Ephesians!" 29 Soon the whole city was in an uproar. The people seized Gaius and Aristarchus, Paul's traveling companions from Macedonia, and all of them rushed into the theater together. 30 Paul wanted to appear before the crowd, but the disciples would not let him. 31 Even some of the officials of the province, friends of Paul, sent him a message begging him not to venture into the theater.

32 The assembly was in confusion: Some were shouting one thing, some another. Most of the people did not even know why they were there. 33 The Jews in the crowd pushed Alexander to the front, and they shouted instructions to him. He motioned for silence in order to make a defense before the people. 34 But when they realized he was a Jew, they all shouted in unison for about two hours: "Great is Artemis of the Ephesians!"

35 The city clerk quieted the crowd and said: “Fellow Ephesians, doesn’t all the
world know that the city of Ephesus is the guardian of the temple of the great
Artemis and of her image, which fell from heaven? 36 Therefore, since these facts
are undeniable, you ought to calm down and not do anything rash. 37 You have
brought these men here, though they have neither robbed temples nor blasphemed
our goddess. 38 If, then, Demetrius and his fellow craftsmen have a grievance
against anybody, the courts are open and there are proconsuls. They can press
charges. 39 If there is anything further you want to bring up, it must be settled in a
legal assembly. 40 As it is, we are in danger of being charged with rioting because
of what happened today. In that case we would not be able to account for this
commotion, since there is no reason for it.” 41 After he had said this, he dismissed
the assembly.

Temples Ruin of the False Goddess Artemis in Ephesus

In Ephesus, a great temple was built in her honor, which became one of the "Seven Wonders of the Ancient World". The temple of Artemis at Ephesus endured well into the third century AD, but its importance began to lessen with the expansion of Christianity. The temple was finally destroyed by the Goths around 262 AD, and very little of it remains today. Around the fifth century, a statue of the goddess near the marketplace was taken down by a Christian and replaced with a cross. On the base was an inscription stating that he had “removed the deceitful image of the demon Artemis.”

Who Were the Nicolaitans?

We do not know a lot about the Nicolaitans. We do know Jesus hated what they did. Jesus seldom used the word “hate.” Whatever the Nicolaitans did must really offend the true God. From the first and second commandments we know the false worship of idols angers the true God. The Nicolaitans were mentioned in Revelation twice--in the letters to the church at Ephesus and to the church at Pergamum. The only other thing that Pergamum and Ephesus had in common was they both worshipped a Blackstone meteorite that fell from the heaven. They both associated this Blackstone with the female goddess Artemis and Cybele. We also know Satan's throne was at Pergamum at the time when Revelation was written.

The Greek for Nicolaitans is composed of two words meaning "subduing" and "the people". "Islam" in Arabic means "submission of the people" to Allah. It is possible the Nicolaitans taught that the people should worship the Blackstone and be subdued by it or in submission to it. Since Satan's throne was in Pergamum, the people were in submission to Satan.

Some commentators believe the Nicolaitans encouraged each other to commit sexual immorality and to eat things offered to idols. Whichever theory is true, it is certain that the deeds of the Nicolaitans were an abomination to Christ. They, like the Gnostics and other false teachers, abused the doctrine of grace and tried to introduce Satanic false doctrine in its place (2 Peter 2:15, 19, Jude 1:4)

2 Peter 2:15

"They have left the straight road and have gone astray, following the road of Balaam son of Bosor, who loved the wages of doing wrong."

• Context: This passage refers to false teachers who, like Balaam, were motivated by greed and were leading others astray for personal gain. Balaam's story (from Numbers) serves as a warning about the dangers of loving profit over righteousness.

2 Peter 2:19

"They promise them freedom, but they themselves are slaves of corruption; for people are slaves to whatever masters them."

• Context: This verse describes how false teachers offer the illusion of freedom, often through moral or spiritual license, but they themselves are enslaved by their own corrupt desires. It underscores the irony that those who promise liberation are actually in bondage to sin.

Jude 1:4

"For certain intruders have stolen in among you, people who long ago were designated for this condemnation as ungodly, who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ."

• Context: Jude warns about individuals who have infiltrated the Christian community, distorting God's grace to justify immoral behavior. These false teachers turn grace into a license for sin, thus denying the true authority of Jesus.

Satan's Throne in Mecca Will Be Destroyed in One Hour

Revelation chapters 17-18 give a detail description of the coming destruction of "the great city." While some think this city is Rome, it is almost certain this city is Mecca, which holds the Kaaba Blackstone image today.

Revelation 17:1-2

1 One of the seven angels who had the seven bowls came and said to me, “Come, I will show you the punishment of the great prostitute, who sits by many waters. 2

With her the kings of the earth committed adultery, and the inhabitants of the earth were intoxicated with the wine of her adulteries.”

Revelation 17:18

18 "The woman you saw is the great city that rules over the kings of the earth.”

Revelation 18:9-10

9 “When the kings of the earth who committed adultery with her and shared her luxury see the smoke of her burning, they will weep and mourn over her. 10 Terrified at her torment, they will stand far off and cry:

“‘Woe! Woe to you, great city, you mighty city of Babylon! In one hour your doom has come!’"

Narrated Ata:

I heard Jabir bin `Abdullah in a gathering saying, "We, the companions of Allah's Messenger (ﷺ) assumed the state of Ihram to perform only Hajj without `Umra." Jabir added, "The Prophet (ﷺ) arrived (at Mecca) on the fourth of Dhul-Hijja. And when we arrived (in Mecca) the Prophet (ﷺ) ordered us to finish the state of Ihram, saying, "Finish your Ihram and go to your wives (for sexual relation)." Jabir added, "The Prophet did not oblige us (to go to our wives) but he only made that legal for us. Then he heard that we were saying, "When there remains only five days between us and the Day of `Arafat he orders us to finish our Ihram by sleeping with our wives in which case we will proceed to `Arafat with our male organs dribbling with semen?' (Jabir pointed out with his hand illustrating what he was saying). Allah's Messenger (ﷺ) stood up and said, 'You (People) know that I am the most Allah-fearing, the most truthful and the best doer of good deeds (pious) from among you. If I had not brought the Hadi with me, I would have finished my Ihram as you will do, so finish your Ihram. If I had formerly known what I came to know lately, I would not have brought the Hadi with me.' So we finished our Ihram and listened to the Prophet (ﷺ) and obeyed him." (See Hadith No. 713, Vol. 2)

Reference : Sahih al-Bukhari 7367
In-book reference : Book 96, Hadith 94
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 464

It was narrated that Jabir bin 'Abdullah said:

"We began our Talbiyah for Hajj only with Allah's Messenger (ﷺ), and we did not mix it with 'Umrah. We arrived in Makkah when four nights of Dhul-Hijjah had passed, and when we had performed Tawaf around the Ka'bah and Sa'y between Safa and Marwah, the Messenger of Allah (ﷺ) commanded us to make it 'Umrah, and to come out of Ihram and have relations with our wives. We said: 'There are only five (days) until 'Arafah. Will we g out to it with our male organs dripping with semen?' The Messenger of Allah (ﷺ) said: 'I am the most righteous and truthful among you, and were it not for the sacrificial animal, I would have exited Ihram.' Suraqah bin Malik said: 'Is this Tamattu' for this year only or forever?' He said: 'No, it is forever and ever.'"

Grade: **Sahih** (Darussalam)

Reference : Sunan Ibn Majah 2980
In-book reference : Book 25, Hadith 99
English translation : Vol. 4, Book 25, Hadith 2980

Hisham narrated on the authority of his father that the Arabs with the exception of Hums who were Quraish, and their descendants, circumambulated the House naked. They kept circumambulating In this state of nudity unless the Hums supplied to them the clothes. The male provided (clothes) to the male and the female provided clothes to the female. And the Hums did not get out of Muzdalifa, whereas the people (other than the Quraish) went t o 'Arafat. Hisham said on the authority of his father who related from 'A'isha (Allah be pleased with her) who said:

Hums are those about whom Allah, the Exalted and Glorious, revealed this verse:" Then hasten to where the people hasten." She (further) said: The people hastened on from 'Arafat, whereas Hums hastened from Muzdalifa, and said: We'do not hasten but from Haram. But when this (verse) was revealed:" Hasten on from that (place) where the people hasten on," they (the Quraish) then went to 'Arafat.

Reference : Sahih Muslim 1219b
In-book reference : Book 15, Hadith 164
USC-MSA web (English) reference : Book 7, Hadith 2808
(deprecated numbering scheme)

Ibn Abbas reported:

During the pre-Islamic days women circumambulated the Ka'ba nakedly, and said: Who would provide cloth to cover the one who is circumambulating the Ka'ba so that she would cover her private parts? And then she would say: Today will be exposed the whole or the part and what is exposed I shall not make it lawful. It was in this connection that the verse was revealed:" Adorn yourself at every place of worship" (vii. 31).

Reference	: Sahih Muslim 3028
In-book reference	: Book 56, Hadith 29
USC-MSA web (English) reference	: Book 43, Hadith 7179

7.31 Kathir - Ibn Al Kathir

Allah commands taking Adornment when going to the Masjid

This honorable Ayah refutes the idolators' practice of performing Tawaf around the Sacred House while naked. Muslim, An-Nasa'i and Ibn Jarir, (the following wording is that of Ibn Jarir) recorded that Shu`bah said that Salamah bin Kuhayl said that Muslim Al-Batin said that Sa`id bin Jubayr said that Ibn `Abbas said, "The idolators used to go around the House while naked, both men and women, men in the day and women by night. The woman would say, "Today, a part or all of it will be unveiled, but whatever is exposed of it, I do not allow." Allah said in reply,

خُذُواْ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ

(Take your adornment to every Masjid,) Al-`Awfi said that Ibn `Abbas commented on:

خُذُواْ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ

(Take your adornment to every Masjid) o"There were people who used to perform Tawaf around the House while naked, and Allah ordered them to take adornment, meaning, wear clean, proper clothes that cover the private parts people were commanded to wear their best clothes when performing every prayer." Mujahid, `Ata', Ibrahim An-Nakha`i, Sa`id bin Jubayr, Qatadah, As-Suddi, Ad-Dahhak and Malik narrated a similar saying from Az-Zuhri, and from several of the Salaf. They said that this Ayah was revealed about the idolators who used to perform Tawaf around the House while naked. This Ayah (7:31), as well as the Sunnah, encourage wearing the best clothes when praying, especially for Friday and `Id prayers. It is also recommended for men to wear perfume for prayer, because it is adornment, and to use Siwak for it is part of what completes adornment. The best color for clothes is white, for Imam Ahmad narrated that Ibn `Abbas said that the Messenger of Allah said,

«الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ وَإِنَّ خَيْرَ أَكْحَالِكُمُ الْإِثْمِدُ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ»

(Wear white clothes, for it is among your best clothes, and also wrap your dead with it. And Ithmid (antimony) is among the best of your Kuhl, for it clears the sight and helps the hair grow.) This Hadith has a sound chain of narration, consisting of narrators who conform to the conditions and guidelines of Imam Muslim. Abu Dawud, At-Tirmidhi and Ibn Majah also recorded it, and At-Tirmidhi said, "Hasan Sahih."

Mohammad First Prayed Towards Jerusalem—Then Changed to the Kaaba Blackstone in Mecca.

According to the Quran, Allah later told the Mohammed to change the Qibla (“prayer direction”) as he failed to attract Jews.

Quran 2:142 The foolish among the people will ask, “Why did they turn away from the direction of prayer they used to face?” Say, O Prophet, “The east and west belong only to Allah. He guides whoever He wills to the Straight Path.”

Quran 2:143 And so We have made you believers an upright community so that you may be witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those rightly guided by Allah.

What Is the Wicked House Called the Kaaba—"The House of Allah"?

Muslims believe that Abraham—known as "Ibrahim" in the Islamic tradition—and his son, Ishmael, constructed the Kaaba in Mecca. It is called the House of Allah. This story is false. Abraham was never within 200 miles of Mecca.

Walking around the Ka'bah naked is Baal worship at its core, which uses sexual acts by male and female temple prostitutes to arouse Baal, who then would eject rain to make Mother Earth fertile and crops abundant.

Mohammad Placed the Blackstone in the Kaaba—The House of Allah The Blackstone is a meteorite set into the eastern corner of the Kaaba. This relic according to Muslim tradition, dates back to the time of Adam and Eve. But there is no proof that this is true.

Mohammad came to Mecca after a fire damaged the Kaaba. The citizens couldn't agree on where to place the Blackstone and decided to ask the next person to walk through the city gates to make the decision. That person turned out to be Mohammad who set the Blackstone into the center of the House, where it is worshipped by millions of Muslims to this day.

Islamic tradition holds that it fell from heaven as a guide for Adam and Eve to build an altar.

About 610 AD Mohammad Placed the Blackstone in the Kaaba House

The False Prophet Sets Up the Image

When he set up the stone he was completely naked at 35 years age. Many years ago, the work of rebuilding the Kaaba was going on. Our beloved Mahaummad and his uncle Abbas took up the work. They were carrying stones with great difficulty and were working on the Kaaba. Mahaummad was wearing only a lungi and his body was bare. Seeing his difficulty, his uncle Abbas said to fold his lungi over your shoulder, because it will rub less against the stones. Mahaummad felt a little shy, but he took off his lungi in front of everyone, folded the lungi and put it on his shoulder- exposing his dicotyledon date:

Reference of naked Muhammad:

Reference : Sahih Muslim 340a
In-book reference : Book 3, Hadith 93
USC-MSA web (English) reference : Book 3, Hadith 670

Jabir b. 'Abdullah reported:

> When the Ka'ba was constructed the Messenger of Allah (ﷺ) and Abbas went and lifted stones. Abbas said to the Messenger of Allah (ﷺ): Place your lower garment on your shoulder (so that you may protect yourself from the roughness and hardness of stones). He (the Holy Prophet) did this, but fell down upon the ground in a state of unconciousness and his eyes were turned towards the sky. He then stood up and said: My lower garment, my lower garment; and this wrapper was tied around him. In the hadith transmitted by Ibn Rafi', there is the word:" On his neck" and he did not say:" Upon his shoulder."

Reference : Sahih Muslim 340b
In-book reference : Book 3, Hadith 94
USC-MSA web (English) reference : Book 3, Hadith 671

Jabir b. 'Abdullah reported:

The Messenger of Allah (ﷺ) was carrying along with them (his people) stones for the Ka'ba and there was a waist wrapper around him. His uncle," Abbas, said to him: 0 son of my brother! if you take off the lower garment and place it on the shoulders underneath the stones, it would be better. He (the Holy Prophet) took it off and placed it on his shoulder and fell down unconscious. He (the narrator) said: Never was he seen naked after that day.

Reference : Sahih al-Bukhari 3829
In-book reference : Book 63, Hadith 54
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 170

Narrated Jabir bin `Abdullah:

When the Ka`ba was rebuilt, the Prophet (ﷺ) and `Abbas went to carry stones. `Abbas said to the Prophet (ﷺ) "(Take off and) put your waist sheet over your neck so that the stones may not hurt you." (But as soon as he took off his waist sheet) he fell unconscious on the ground with both his eyes towards the sky. When he came to his senses, he said, "My waist sheet! My waist sheet!" Then he tied his waist sheet (round his waist).

Reference : Sahih al-Bukhari 1582
In-book reference : Book 25, Hadith 68
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 652

When the Ka`ba was built, the Prophet (ﷺ) and `Abbas went to bring stones (for its construction). Al `Abbas said to the Prophet, "Take off your waist sheet and put it on your neck." (When the Prophet (ﷺ) took it off) he fell on the ground with his eyes open towards the sky and said, "Give me my waist sheet." And he covered himself with it.

Reference of age 35:

Tafsir Ibn Kathir, **Volume 1**, around **page 335:**

The Incident of the Reconstruction of the Kaʿba by the Quraysh

Thousands of years after Prophet Ibrahim (peace be upon him) built the Kaʿba, five years before the Prophet Muhammad (peace be upon him) received prophethood, the Quraysh tribe undertook the reconstruction of the Kaʿba. The Prophet Muhammad (peace be upon him) also took part in

this reconstruction. At the time, he was thirty-five years old. He used to carry stones on his shoulder along with the people. May peace and mercy from Allah continue to be upon him until the Day of Judgment.

Muhammad ibn Ishaq ibn Yasar, in his *Sirat* (biography of the Prophet), narrates:
"When the Prophet Muhammad (peace be upon him) was thirty-five years old, the people of the Quraysh gathered with the intention of rebuilding the Kaʿba. At that time, the Kaʿba had no roof. It was merely a structure composed of stone foundations and walls. The Quraysh desired to demolish it and rebuild it with a roof. However, they were afraid to demolish it."

Can you imagine a 35 year old man naked lying on the floor until he awakes on a famous public place during mass gathering! Everyone seen his manhood of 30 man of heaven. Surely a massive bamboo!

Revelation tells us the false prophet (Mohammad) who set up this image (Kaaba) in the house of the Lah.

Revelation 13:14-15

14 Because of the signs it was given power to perform on behalf of the first beast, it deceived the inhabitants of the earth. It ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived. The second beast was given power to give breath to the image of the first beast, so that the image could speak and cause all who refused to worship the image to be killed.

"It": This refers to the second beast, which is introduced in Revelation 13:11. The second beast is often associated with false religion or false prophecy, working in conjunction with the first beast to deceive people. It is sometimes called the "false prophet" (as referenced in Revelation 16:13, 19:20, 20:10).

"The inhabitants of the earth": This phrase refers to humanity, especially those who are spiritually aligned with worldly and rebellious powers rather than with God. In the context of Revelation, it often contrasts with the faithful followers of Christ, also called the saints.

"Make an image for the beast": The second beast persuades people to create an image or representation of the first beast. The image could symbolize a physical idol or system of worship set up to honor the first beast. It is reminiscent of Old Testament idolatry (e.g., the golden calf in Exodus 32).

"The beast that had been wounded by the sword and yet lived": This refers to the first beast, introduced in Revelation 13:1-3, which represents a powerful kingdom

or empire (often interpreted as a symbol of corrupt worldly authority). The phrase about the beast being "wounded by the sword and yet lived" recalls the earlier description of a mortal wound that was healed, symbolizing a counterfeit resurrection. This healing captivates people, causing them to marvel and follow the beast.

"Allowed to give breath to the image": The second beast has the ability to animate the image of the beast, giving it the appearance of life. The term "breath" in this context is significant because, in the Bible, breath (Greek: pneuma) often symbolizes life, but here it is a deceptive imitation of true life from God. This might represent a false or artificial sense of spiritual power or authority.

"The image of the beast could even speak": This animation of the image, enabling it to speak, highlights the deceptive nature of the second beast's influence. The "speaking image" could symbolize how false religions, ideologies, or systems of power can influence people as if they had life or divine authority, even though they are merely a counterfeit.

Ibn Abbas narrated that:

The Messenger of Allah said about the (Black) Stone: "By Allah! Allah will raise it on the Day of Resurrection with two eyes by which it sees and a tongue that it speaks with, testifying to whoever touched it in truth."

Grade: Hasan (Darussalam)

Reference : Jami` at-Tirmidhi 961
In-book reference : Book 9, Hadith 155
English translation : Vol. 2, Book 4, Hadith 961

"Cause those who would not worship the image of the beast to be killed": The second beast enforces worship of the image of the beast, and those who refuse are threatened with death. This recalls historical instances of forced worship or allegiance to rulers, such as during the Roman Empire or even earlier events like the story of Shadrach, Meshach, and Abednego, who refused to worship Nebuchadnezzar's golden image in Daniel 3.

The Quran falsely says, and most Muslims have been taught, that Abraham (or perhaps even Adam) built or at least used the Kaaba. Muslims also expect the Kaaba Blackstone to speak in the last days. Zechariah makes clear the house of wickedness in Babylon (the Kaaba) will be built sometime in the future after him. (Zechariah 5:10 "Where are they taking the basket?" I asked the angel who was speaking to me. 11 He replied, "To the country of Babylonia to build a house for it. When the house is ready, the basket will be set there in its place.")

Most scholars believe Abraham lived around 1800 BC. Zechariah lived long after Abraham around 520 BC. Thus the Kaaba house (image of the beast) was built not in the time of Abraham, but much later. In fact it was Mohammad--the false prophet--who set up the Kaaba house image. (Revelation

13: 14-15 “It ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived. The second beast was given power to give breath to the image of the first beast, so that the image could speak and cause all who refused to worship the image to be killed.”)

Three Trillion Prayers Annually to the Wicked House

All 1.5 billion Muslims in the world must pray five times a day while precisely facing the Kaaba Blackstone. That is about 3 trillion prayers a year to Antichrist (those who reject the Father and the Son). “Qibla” is the direction that should be faced when a Muslim prays. It is fixed exactly to the coordinates of the Kaaba in Mecca. Most mosques contain a wall niche, known as mihrab, that indicates the Qibla direction.

Quran 2:125

“We made the House a place of return for the people and a place of security. And take, O believers, from the standing place of Abraham a place of prayer. And we charged Abraham and Ishmael, saying, "Purify My House for those who perform Tawaf and those who are staying there for worship and those who bow and prostrate in prayer.”

Tawaf (literally circling) is one of the Islamic rituals of pilgrimage. During the Hajj (pilgrimage) Muslims are to go around the Kaaba (House of Allah) seven times in a counterclockwise direction.

Quran 3: 96-97

"Indeed, the first House of worship established for mankind was that at Mecca – blessed and a guidance for the worlds. In it are clear signs such as the standing place of Abraham. And whoever enters it shall be safe. And due to Allah from the people is a pilgrimage to the House – for whoever is able to find thereto a way.”

Abraham Zechariah Mohammad Kaaba

1800 BC--------520 BC----------610 AD

Mecca Is Not an Ancient Town

The early history of Mecca is still largely disputed, as there are no unambiguous references to it in ancient literature prior to the rise of Islam. This makes it certain

Abraham was never in Mecca. The Roman Empire took control of part of the Hejaz in 106 AD, ruling cities such as Hegra (now known as Mada'in Saleh), located to the north of Mecca. Even though detailed descriptions were established of Western Arabia by Rome, such as by Procopius, there are no references of a pilgrimage and trading outpost such as Mecca. The first direct mention of Mecca in external literature occurs in 741 AD in the Byzantine-Arab Chronicle.

Given the inhospitable environment and lack of historical references in Roman, Persian and Indian sources, historians have cast doubt on the claim that Mecca was a major historical trading outpost. There is no historical or archaeological evidence that suggests that Mecca ever existed before around the 4th century A.D., when migrants from Yemen initially settled the area.

ON THE RISINGS OF THE QARMATIS

physician and a camel-driver;[30] I condemn the camel-driver more than the others, who were mere conjurors, jugglers and cheats.' He allowed [commerce with] sisters, mothers and daughters; he broke The Black Stone in two, and put the pieces on the two sides of a latrine pit; when he squatted over the pit, he put his feet one on each half of the stone; he commanded public cursing of the

The book of Government or Rile for Kings by Nizam al Mulk PDF page 255 book page 230

In Muhammad's time the black stone was inntact. But in the year **930 CE** (318 AH) the Qarmatians (a radical Islamic sect) stole the black stone and broke it into pieces and toilet on it till **952 CE** (341 AH) and then returned it. 95% of the intact black stone is lost. It is now sealed on a new silver encasing with the 5% of the actual stone fragments, embedded in a black cement-like substance so that nobody could know 95% of it was lost and toileted on for 23 years. There are **eight visible fragments** of varying sizes, with the largest being about 2 cm in diameter.

Saudi don't spread this information. Qarmatians killed 30,000 pilgrims and destroyed the Kaaba, putting dead people into the Zamzam well and even killing inside the Kaaba. In the history Kaaba was destroyed multiple times, some partially and some completely. But unlike the story of Sura al Fil verse 3, Ababil birds never came to rescue- proving it was fabricated.

Jerusalem, not Mecca, Is the Home of the True God

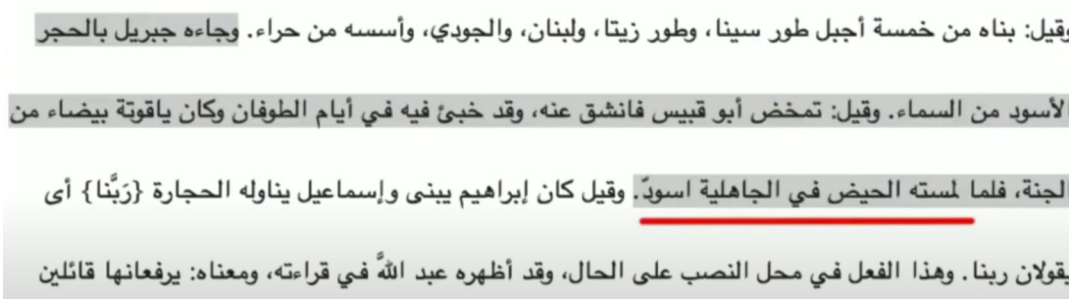
Narrated Abu Raja Al-Utaridi:

We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth (i.e. soil) and then bring a sheep and milk that sheep over it, and perform the Tawaf around it. When the month of Rajab came, we used (to stop the military actions), calling this month the iron remover, for we used to remove and throw away the iron parts of every spear and arrow in the month of Rajab. Abu Raja' added: When the Prophet (ﷺ) sent with (Allah's) Message, I was a boy working as a shepherd of my family camels. When we heard the news about the appearance of the Prophet, we ran to the fire, i.e. to Musailima al-Kadhdhab.

Reference : Sahih al-Bukhari 4376, 4377
In-book reference : Book 64, Hadith 401
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 661

The God of Abraham, Isaac and Jacob designated Jerusalem as the site of His Temple and Holy Mountain. Today we worship Jesus in the "Heavenly Jerusalem." (Hebrews 12:22)

Kitab al-Hawi fi Tafsir al-Quran, Chapter Al Baqarah, Aya 126-129 Interpretation:


وقيل: بناه من خمسة أجبل طور سينا، وطور زيتا، ولبنان، والجودي، وأسسه من حراء. وجاءه جبريل بالحجر

الأسود من السماء. وقيل: تمخض أبو قبيس فانشق عنه، وقد خبئ فيه في أيام الطوفان وكان ياقوتة بيضاء من

الجنة، فلما لمسته الحيض في الجاهلية اسودّ. وقيل كان إبراهيم يبنى وإسماعيل يناوله الحجارة {رَبَّنا} أى

يقولان ربنا. وهذا الفعل في محل النصب على الحال، وقد أظهره عبد اللهً في قراءته، ومعناه: يرفعانها قائلين

*……..**it was a white jewel that Adam took out of Paradise and used to wipe his tears, for after he left Paradise, his tears did not stop for two thousand years, until he returned to it and Iblis was no (longer) able to do anything to him. I said to him: Abu al-Hajjaj, why and how did it turn black? He replied: Menstruating women were touching it in the Jahiliyyah…..***

Till this day wearing undergarment in hajj is not permissible and all the ritual of hajj before Islam remains same.

Dala'il al-Nubuwwah by al- Bayhaqi, vol 2, Makkah: Dar al-Baz Publishers, p. 381 Imam Abu Nu'aym narrates the practice of Anas RA, with his chain, who said: 'The Messenger of Allah used to pray salah at his house and made it long. Once, He [urinated in the well], which was situated inside the house. Anas said: 'there was no well in Madinah which [tasted more cool and sweet] than it'. He said: 'when the sahabah come to my house I [serve them with the sweet water] of that well. In the era of jahiliyyah it was known as al-Barud, 'the cool well'''.

ALLAH EXTENDS A HAND: ISLAM'S BLACK STONE IDOL

According to Islamic traditions, the black stone is supposed to be Allah's right hand which he permits his followers to touch and kiss:

"… When we reached *Rukn Aswad* (the Black Stone) he said, "O Abu Muhammad, "What (command) has reached you regarding this Black Stone?' Ata' said: Abu Huraira related to me that he heard Allah's Messenger saying, "He who touches it, in fact touches THE HAND OF THE MERCIFUL (Allah).'…"

Grade: Da'if (Darussalam) (*Sunan Ibn-I-Majah (Imam Abu Abdullah Muhammad b. Yazid Ibn-I-Maja Al-Qazwini)*, English version by Muhammad Tufail Ansari [Kazi Publications, Lahore (Pakistan), 1st edition 1995], Volume IV, Chapter NO. XXXII: Excellence of *Tawaf* (Circumambulation), Hadith Number 2957, p. 252: https://sunnah.com/ibnmajah:2957 ; capital emphasis mine)

Sufi scholar Gibril F. Haddad notes:

"The Black Stone is the right hand of Allah Most High." Ibn Qutayba in *Ta' wil Mukhtalif al-Hadith* (1972 ed. p. 215=1995 ed. p. 198, 262) said that it was a saying of Ibn 'Abbas and relates a saying of 'A'isha that the Black Stone is the depository of the covenant of human souls with Allah on the Day of Promise (*alastu bi rabbikum*). He interprets the Black Stone as representing the place where one declares one's pledge of fidelity to the Sovereign. Ibn Hajar in *Fath al-Bari* (1959 ed. 3:463 #1520) cites al-Khattabi's and al-Muhibb al-Tabari's similar interpretations. Al-Qurtubi said in *al-Asna fi Sharh Asma' Allah al-Husna* (2:90-91): "It means that the Black Stone has the standing (*manzila*) of the Right Hand of Allah. metaphorically speaking." (*Problematic hadiths and various questions*: source)

And:

"… Ibn Furak said that he embarked on the study of kalam because of the hadith reported from the Prophet: 'The Black Stone is Allah's right hand'[1] which a *mutakallim* explained to his satisfaction in contrast to the *fuqaha'*."

[1] Narrated from Ibn 'Abbas, Jabir, Anas, and others by Ibn Abi 'Umar al-Ma'dani in his *Musnad*, al-Tabarani, al-Suyuti in his *Jami' al-Saghir* (1:516 #3804-3805), Ibn 'Asakir in *Tarikh Dimashq* (15:90-92), and others. It is considered *da'if* (weak) by Ibn al-Jawzi, Ibn 'Adi, and Albani, while others considered it forged. Cf. Al-Ahdab, *Zawa'id Tarikh Baghdad* (5:321-323 #949). **However, al-'Ajluni in his *Kashf al-Khafa'* stated that it is *sahih* as a halted report from 'Ibn Abbas** as narrated by al-Quda'i in the wording: "The Corner [of the Black Stone] (*al-rukn*) is Allah's right Hand on earth…," **and declared it *hasan* as a hadith of the Prophet**. Its mention in the *Reliance of the Traveller* (p. 835b) as "narrated by al-Hakim, who declared it *sahih*, from 'Abd Allah ibn 'Amr," is incorrect. (*Islamic Doctrines & Beliefs: Allah's Names and Attributes (Al-Asma' wa al-Sifat), Excerpts, Al-Bayhaqi* [As-Sunna Foundation of America, Damascus 1998], translation and notes by Shaykh Gibril Fouad Haddad, Volume 4, p. 27; bold emphasis mine)

"As for the saying reported from the Prophet: 'The Black Stone is Allah's right hand,'[202] if established as true, then it is interpreted figuratively according to the doctrinal necessity that Allah is neither spatially confined anywhere nor divisible, and the fact that the senses witness that the Black Stone is not really the right hand of Allah. Therefore, the hadith is taken variously to mean prosperity, blessing, acceptance, and the context of the Muslims pledge of loyalty to their Creator. Yet Ibn Rajah relates that Ibn al-Fa'us al-Hanbali (d. 521) would say: "The Black Stone is Allah's Right Hand in reality *(haqiqatan)*,' for which he was nicknamed 'The Stony' *(al-Hajari)*.[203] Ibn Furak writes that he embarked on a study of *kalam* because of this hadith.[204] Ibn Qutayba said that it was actually a saying of Ibn 'Abbas, and he relates a saying of 'A'isha that the Black Stone is the depository of the covenant of human souls with Allah on the Day of Promise *(alastu bi rabbikum)*.[205] Ibn Hajar cites al-Khattabi's and al-Muhibb al-Tabari's interpretations of the Black Stone as representing the place where one declares one's pledge of fidelity to the Sovereign.[206]

[202] Narrated from Ibn 'Abbas, Jabir, Anas, and others by Ibn Abi 'Umar al-Ma'dani in his *Musnad*, al-Tabarani, al-Suyuti in his *Jami' al-Saghir* (1:516 #3804-3805), Ibn 'Asakir in *Tarikh Dimashq* (15:90-92), and others. It is

considered *da'if* (weak) by Ibn al-Jawzi, Ibn 'Adi, and Albani, while others considered it forged. Cf. Al-Ahdab, *Zawa'id Tarikh Baghdad* (5:321-323 #949). **However, al-'Ajluni stated that it is *sahih* as a halted report from 'Ibn Abbas** as narrated by al-Quda'i in the wording: "The Corner [of the Black Stone] (*al-rukn*) is Allah's right Hand on earth…," **and declared it *hasan* as a hadith of the Prophet**. Its mention in the *Reliance of the Traveller* (p. 835b) as "narrated by al-Hakim, who declared it *sahih*, from 'Abd Allah ibn 'Amr," is incorrect. (Ibid., p. 83; bold emphasis mine)

Seeing that Allah's very own hand can materialize in creation as an actual physical stone this silences any claim on the part of Muslims that God could not or would not become a man. After all, if Allah's limb can become a stone without this diminishing his deity then there is no logical objection to the true God becoming a physical human being while still retaining all of his essential divine attributes:

There even are narrations where Muhammad is reported to have said that he actually saw his lord, i.e. Allah, appear in visible shape:
Narrator: AbdurRahman ibn A'ish

Allah's Messenger said: **I saw my Lord**, the Exalted and Glorious **in the most beautiful form**. He said: What do the Angels in the presence of Allah contend about? I said: Thou art the most aware of it. **He then placed his palm between my shoulders and I felt its coldness in my chest** and I came to know what was in the Heavens and the Earth. He recited: `Thus did we show Ibrahim the kingdom of the Heavens and the Earth and it was so that he might have certainty.' (6:75)

Darimi reported it in a mursal form and Tirmidhi also reported. (Al-Tirmidhi Hadith 237 https://www.alim.org/hadith/tirmidi/237/; bold emphasis mine)

Jami` at-Tirmidhi

47 Chapters on Tafsir

Narrated Mu'adh bin Jabal: "One morning, the Messenger of Allah was prevented from coming to us for Salat As-Subh, until we were just about to look for the eye of the sun (meaning sunrise). Then he came

out quickly, had the Salat prepared for. The Messenger of Allah performed the Salat, and he performed his Salat in a relatively quick manner. When he said the Salam, he called aloud with his voice saying to us: 'Stay in your rows as you are.' Then he turned coming near to us, then he said: 'I am going to narrate to you what kept me from you this morning: I got up during the night, I performed Wudu and prayed as much as I was able to, and I dozed off during my Salat, and fell deep asleep. **Then I saw my Lord, Blessed and Most High, in the best of appearances**. He said: 'O Muhammad!' I said: '**My Lord here I am my Lord!**' He said: 'What is it that the most exalted group busy themselves with?' I said: 'I do not know Lord.' And He said it three times." He said: "**So I saw Him place His Palm between my shoulders, and I sensed the coolness of His Fingertips between my breast**. Then everything was disclosed for me, and I became aware. So He said: 'O Muhammad!' I said: 'Here I am my Lord!'..."

Grade: Hasan (Darussalam)

English translation: Vol. 5, Book 44, Hadith 3235

Arabic reference: Book 47, Hadith 3543 (sunnah.com https://sunnah.com/urn/742690; emphasis mine)

4 Prayer

(8b) Chapter: Mosques and places of Prayer – Section 2

'Abd ar-Rahman b. 'A'ish reported God's Messenger as saying: **I saw my Lord in the most beautiful form**, and He said, "What do the angels near My presence dispute about?" I replied," Thou knowest best." **Then He placed the palm of His hand between my shoulder-blades** and I felt the coolness of it between my nipples! Then I knew what was in the heavens and the earth. And he recited, "Thus did We show Abraham the kingdom of the heavens and the earth, and it was so that he might have certainty (Al-Qur'an; 6:75)."

Darimi transmitted it in mursal form.

Reference: Mishkat al-Masabih 725

In-book reference: Book 4, Hadith 154 (sunnah.com https://sunnah.com/mishkat:725; emphasis mine)

4 Prayer

(8c) Chapter: Mosques and places of Prayer – Section 3

Mu'adh b. Jabal said: God's Messenger was detained one morning from observing the prayer with us till the sun had almost appeared over the horizon. He then came cut quickly, and when the iqama had been uttered he conducted the prayer in a shortened form; then when he had given the salutation he called out to us saying, "Keep to your rows as you were." Then turning to us he said, "I shall tell you what detained me from you this morning. I got up during the night, performed ablution, and prayed what I could; but during my prayer I dozed and was overcome, and there **and then I saw my Lord in the most beautiful form**. He addressed me by name, and when I replied, 'At Thy service, my Lord,' He asked, 'What do the angels near My presence dispute about?' and I replied that I did not know. He asked it three times. **Then I saw Him put the palm of His hand between my shoulder-blades, so that I experienced the coolness of His fingers between my nipples** so everything became clear to me and I attained knowledge. He then addressed me by name, and when I replied, 'At Thy service, my Lord.'…"

Ahmad and Tirmidhi transmitted it, and Tirmidhi said, "**This is a HASAN SAHIH tradition. I asked Muhammad b. Isma'il (Al-Bukhari) about this tradition, AND HE SAID IT IS A SAHIH TRADITION**."

Reference: Mishkat al-Masabih 748

In-book reference: Book 4, Hadith 176 (sunnah.com https://sunnah.com/mishkat:748; emphasis mine)

If Allah can therefore appear in a visible body then there is no logical reason why Muslims cannot accept the possibility of the true God becoming a man without ceasing to be God.

As God's only inspired Scriptures testifies in regards to the Lord Jesus:

Colossians 1:15-20

15 He is the image of the invisible God, the firstborn of all creation;
16 for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him.
17 He himself is before all things, and in him all things hold together.
18 He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything.
19 For in him all the fullness of God was pleased to dwell,
20 and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

The aorist verb κατοικῆσαι (*katoikēsai*) could be taken as an ingressive, in which case it refers to the incarnation and may be translated as "begin to dwell, to take up residence." It is perhaps better, though, to take it as a constative aorist and simply a reference to the *fact* that the fullness of God dwells in Jesus Christ. This is a permanent dwelling, though, not a temporary one, as the present tense in Colossians 2:9 makes clear:

"For in him all the fullness of deity lives in bodily form,"

The present tense in this verse ("lives") is significant. Again, as was stated in the note on 1:19, this is not a temporary dwelling, but a permanent one. Paul's point is polemical against the idea that the fullness of God dwells anywhere else, as the Gnostics believed, except in Christ alone. At the incarnation, the second person of the Trinity assumed humanity, and is forever the God-man.

To make matters worse, besides being Allah's right hand on the earth the black stone is in reality the one true savior of Muslims since it both atones

for their sins by absorbing them, and shall come to life on the day of judgment in order to intercede for everyone that use to kiss and touch it!

Part III

The Black Stone is the right hand of Allah on Earth

Among the virtues of the Black Stone, is that it is the right hand of Allah Most High on Earth, as Ibn ʿAbbās said(This ḥadīth is weak (ḍaʿīf) and elevated, şaḥīḥ mawqūf (sound and stopped), if it is confirmed by Ibn ʿAbbās, it is elevated and attributed to the Prophet, so no opinion or interpretation will be accepted): **This corner is the right hand of Allah on Earth**(This ḥadīth is not a ḥadīth about the characteristics of Allah, please read carefully Ibn Taymiya (m) in his comment on the word of Ibn ʿAbbās in *Majmūʿ al-Fatāwā* (397-398/6); already quoted.) **with which he greets His servants**(Ibn Ḥajar al-Haythamī said in *az-Zawājir* (399/1): "Those who touch them are blessed.") **, a greeting of a man for his brother.**(Reported by al-Azraqī in *Akhbār makka*, (323/1), and al-Fākihī in *Akhbār makka* (89/1), n°20, Ibn Ḥajar said in *al-maţālib al-ʿāliya* (432/6) it was a mawqūf (stopped) şaḥīḥ (sound))

Words of scholars regarding the meaning of this ḥadīth:

1. Al-Khaţţābī said: The meaning of this, is that whoever greeted the stone on Earth, has done a pact with Allah, like the pact the kings used with whom wanted special attribution or alliance, by greetings or by clapping hands for swearing allegiance, or like the kissing of the hand of a servant to his master; or with elders, by analogy.(*Maʿālim as-sunan*, al-Khaţţābī (446/1). See: *sharḥ as-sunna*, al-Baghawī (114/7))

2. Al-Muḥibb aţ-Ţabarī said: All the kings used to give their right hand to any newcomer for them to kiss; it is the same for a pilgrim, when he enters the Sanctuary, it is a tradition for him that the first thing he has to do is to kiss the right hand of his King, which descended especially for that, and for Allah is the highest attribute.(*Fatḥ al-Bāri'*, Ibn Ḥajar (255/2)…)…

Part IV

Touching the Black Stone expiates sins

Touching and stroking the Black Stone expiates sins, only minor ones. Concerning the major ones, true repentance is necessary as the following ḥadīths explain:

1. ʿAbd Allah Ibn Ubayd Ibn ʿUmayr narrated he heard his father telling Ibn ʿUmar: **Why is it I see you touching only these two corners: the Black Stone and the Yemeni Corner? Ibn ʿUmar answered: I do so because I**

heard Allah's Messenger saying: Touching both of them removes sins (The sins: minor ones. It is permitted to touch both of them. Fayḍ al-qadīr (521/2))**.**(Reported by Aḥmad in *al-musnad* (3/2), H. 4462. Al-Albānī authenticated it due to corroborating narrations in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (26/2) H. 1139)

2. In another version: **Passing one's hand over them removes**(Expiates: i.e. reduces, cancels. See: *Fayḍ al-qadīr* (95/2)) **mistakes.**(Reported by an-Nasā'ī (221/5), H. 2919. Authenticated by al-Albānī in *Ṣaḥīḥ sunan an-Nasā'ī* (319/2), H. 2919)

3. Ibn ʿUbayd Ibn ʿUmayr narrated from his father: **Ibn ʿUmar used to compete with others to touch both corners (i.e. the corner of the Black Stone and the Yemeni Corner) in a way the like of which I have never seen any one of the companions of the Prophet do. I said to him: O Abū ʿAbd ar-Raḥmān! You compete with others to touch both corners in a way the like of which I have never seen any one of the companions of the Prophet do. He said: Yes, I do. I heard Allah's Messenger say: Passing the hand over them expiates sins.**(Reported by at-Tirmidhī (292/3), H. 959. Authenticated by al-Albānī in *Ṣaḥīḥ at-Tirmidhī* (491/1), H. 959)

4. Ibn ʿUmar narrated: the Prophet said: **Passing one's hand over the Yemeni Corner and the Black Corner truly removes sins**(In this version the Prophet insisted (truly). See: *Fayḍ al-qadīr* (95/2))**.**(Reported by Aḥmad in *al-musnad* (89/2), H.5621. Authenticated by al-Albānī in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (27/2), H. 1139)

Part V

Testimony of the Black Stone in favour of those who touch it righteously

Among the virtues of the Black Stone is that Allah Most High will raise it up on the Day of Resurrection, it will have two eyes with which it will see, and a tongue with which it will talk, and it will give witness in favour of everyone who touched it righteously in this world; among the ḥadīths concerned by this matter:

1. Ibn ʿAbbās narrated: Allah's Messenger said: **This Stone has a tongue and two lips and it will bear witness on the Day of Resurrection to those who touched it righteously** (Touched it rightfully: in obedience to Allah, following the Sunna, it is not praising the stone itself. See: *Mirqāt al-mafātīḥ sharḥ mishkāt al-maṣābīḥ* (229-230/9))**.** (Reported by Aḥmad in *al-musnad* (266/1), H. 2398. Authenticated by al-Albānī in *Ṣaḥīḥ aljāmiʿ* (436/1) H. 2184)

2. Ibn ʿAbbās narrated: Allah's Messenger said: **This (Black) Stone would come**(It will come easily, See: *Fayḍ al-qadīr* (345/5)) **on the Day of Resurrection, having two eyes to see therewith, and a tongue to speak therewith, to bear witness**(It will testify in their favour. See: *Mirqāt al-mafātīḥ sharḥ mishqāt al-maṣābīḥ*,

(229-230/9) ʿUmdat al-Qāri (341/9), *Tuḥfa al-'uḥūdhī* (31/4).) **to those who touched it righteously.**(Reported by ad-Dārimī in his *sunan* (63/2), H. 1839, and Ibn Māja (982/2), H. 2944. Authenticated by al-Albānī in *Ṣaḥīḥ Ibn Māja* (24/3) H. 2400.)

3. Ibn ʿAbbās narrated: Allah's Messenger said about the Stone: **By Allah! Allah will raise**(Allah will raise it or revive it: yabʿathannahou with the meaning of making it appear. Albaʿth, resurrection, concerns dead people. The Prophet informed us that Allah is capable of giving life to the stone in order to speak; He will provide it with organs for bearing witness; as dead people are dust and bones and will be resurrected, the two stones will receive life. See: *Mirqāt al-mafātīḥ sharḥ mishkāt al-maṣābīḥ* (229/9), *Tuḥfa al-'uḥūdhi* (31/4)) **it on the Day of Resurrection, having two eyes to see therewith**(Two eyes to see therewith: it will know who touched it. See: *Tuḥfa al-'uḥūdhī* (31/4))**, and a tongue to speak therewith, to bear witness to those who touched it righteously.**(Reported by at-Tirmidhī (294/3), H. 961, who made it good (ḥassan). Authenticated by al-Albānī in *Ṣaḥīḥ sunan at-Tirmidhī* (493/1), H. 961)

4. ʿAbd Allah Ibn ʿAmrū Ibn al-ʿĀṢ narrated: Allah's Messenger said: **The Black Stone will come on the Day of Judgment larger than Abū Qubays**(Abū Qubays is a mount; it overlooks the Great Mosque at Mecca. Its foothill is aṢ-Ṣafā'. The name was given after a man from Madhḥija known as ḥaddād Yukanna Abū Qubays, who is said to have been the first to build on it. The mount was named al-amīn before, as the Stone was stored in it. See: al-ʿabbāb az-zākhir (162/1))**, having a tongue and two lips.**(Reported by Aḥmad in his *musnad* (211/2), H. 6978 and Ibn Khuzayma in his *Ṣaḥīḥ* (221/4), H. 2737. Al-Albānī said about it ḥassan (good) due to corroborating narrations in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (29/2), H. 1145)

<u>The ḥadīths are clear:</u>

Such ḥadīths are to be taken as they are: Allah almighty is certainly able to give sight and the ability to speak to inanimate objects. The bodies are alike; the phenomena accepted by some can actually be accepted by others. Indeed, Allah is able to do all things.

The people who have in their heart the sickness of philosophy – may Allah protect us – say this is a symbol of the reward of the person who touched the Stone, and that his effort is not wasted. Al-Bayḍāwī surprisingly said: "The most probable meaning is this one! Even if we can accept the apparent meaning." This is not surprising for someone prone to philosophizing about interpreting the Qur'ān and explaining the ḥadīths, may Allah forgive him.(*Tuḥfa al-'uḥūdhī, al-Mubārkfawrī* (31/4), *Mirqāt al-mafātīḥ sharḥ mishkāt al-maṣābīḥ* (229230/9). (Ibid., pp. 134-136)) (Mahmud Ibn Ahmad al Dosary, *Virtues of the Ka'ba* [http://en.alukah.net/Library/0/8099/1/virtues%20of%20the%20ka'ba/], pp. 39-40, 43-47)

Isn't it ironic that Muslims find it objectionable that Jesus Christ, the sinless Son of God, could be the Savior of the world by bearing the punishment of our sins on the cross and making intercession for all those who believe in him, while having no problem believing something similar in regards to an inanimate stone?

If smothering a black stone for the forgiveness of sins isn't a blatant case of idolatry then nothing can ever be considered idolatrous.

The Temple Mount in Jerusalem

Psalm 122

1 I rejoiced with those who said to me, "Let us go to the house of the Lord." 2 Our feet are standing in your gates, Jerusalem. 3 Jerusalem is built like a city that is closely compacted together.4 That is where the tribes go up— the tribes of the Lord—to praise the name of the Lord according to the statute given to Israel. 5 There stand the thrones for judgment, the thrones of the house of David. 6 Pray for the peace of Jerusalem: "May those who love you be secure. 7 May there be peace within your walls and security within your citadels." 8 For the sake of my family and friends, I will say, "Peace be within you." 9 For the sake of the house of the Lord our God, I will seek your prosperity.

This psalm was penned by David for the use of the people of Israel, when they came up to Jerusalem to worship at the three solemn feasts. It was in David's time that Jerusalem was first chosen to be the city where God would record his name. It being a new thing, this, among other means, was used to bring the people to be in love with Jerusalem, as the holy city, though it was but the other day in the hands of the Jebusites.

See the joy with which they were to go up to Jerusalem (v. 1, v. 2). Notice the great esteem they were to have of Jerusalem (v. 3-5). The great concern they were to have for Jerusalem, and the prayers they were to put up for its welfare (v. 6-9).

Likewise, Jesus described Jerusalem as the home of God.

Luke 19: 41-44

41 As he approached Jerusalem and saw the city, he wept over it 42 and said, "If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. 4 The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. 44 They will dash you to the ground, you and the children within your walls.

They will not leave one stone on another, because you did not recognize the time of God's coming to you."

What Does the Bible Say about the Direction of Prayer?

Does the Bible teach about the direction of prayer? As it happens, no specific instructions are given. In one case, we find Daniel praying toward Jerusalem (Daniel 6:10). Most other times, we find direction irrelevant. In fact, the prophet Jonah prayed from inside the great fish while it swam around in any number of directions (Jonah 2:1).

Direction of prayer isn't mentioned in various Biblical passages on prayer such as Psalm 32:6 or Matthew 26:39.

Psalm 32:6

"Therefore let all who are faithful offer prayer to you; at a time of distress, the rush of mighty waters shall not reach them."

- **Context**: This psalm, attributed to David, emphasizes the importance of confessing sins and seeking God. It assures the faithful that God is a refuge in times of trouble. The "rush of mighty waters" symbolizes overwhelming challenges or distress, suggesting that those who trust in God will be protected.

Matthew 26:39

"And going a little farther, he threw himself on the ground and prayed, 'My Father, if it is possible, let this cup pass from me; yet not what I want, but what you want.'"

- **Context**: This verse occurs in the Garden of Gethsemane, just before Jesus' arrest. It illustrates Jesus' deep anguish and human desire to avoid suffering while simultaneously submitting to the will of the Father. The "cup" symbolizes the impending suffering and death that Jesus was about to face, representing the weight of sin and judgment that He would bear.

But even more to the point, Jesus Himself gives instructions for prayer, and direction is never mentioned. Jesus only mentions location in that He tells us to find a place of seclusion (**Matthew 6:6**): *"But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you."* Jesus Himself finds a place of privacy for prayer (**Matthew 14:23**): *"And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone."* Through the rest of His teachings, never once is direction of prayer of any significance. In

fact, He specifically points out that the place of worship is of no consequence (**John 4:21**): *"Jesus said to her, 'Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.'"*. Does it matter? Is direction of prayer just a difference in the details or is there something bigger here that is being missed?

One thing Jesus tells us is that He will make His abode within us (**John 14:23**): *"Jesus answered, 'Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them.'"* Jesus tells us He will send the Holy Spirit to us. It is this Holy Spirit who helps us to pray when words escape us (**Romans 8:26**): *"Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words."* Jesus tells us specifically that when we gather in His name, He is there (**Matthew 18:20**): *"For where two or three are gathered in my name, I am there among them."* In fact, He makes sure we know that His presence is always with us (**Matthew 28:20**): *"And remember, I am with you always, to the end of the age."* Those who pray earnestly know personally how the LORD meets them wherever they are, in whatever place and time we come to Him in prayer. The reason our direction of prayer is of no consequence is because Jesus is right there with us when we pray!

Second possibility: The Journey of the Black Stone: From Phoenician Times to Arabia

■The Black Stone and the Idea of Divine Presence

The later Imperial era of Pagan Rome was marked by frequent civil wars, which often culminated in the rise of new emperors and dynasties. One notable figure from this tumultuous period was Septimius Severus, a successful contender who became emperor and founded the Severan Dynasty. Severus was married to a Syrian priestess connected to the worship of the Black Stone, tying his lineage to an exotic and mystic religious tradition.

■The Rise of Elagabalus

In 218 CE, this connection came into sharper focus when a 14-year-old boy, Elagabalus, ascended to the throne as the new emperor of Rome. Known to history by the same name as the deity he served, Elagabalus was also the high priest of the cult of the Black Stone, a sacred relic central to his family's religious practices [The god Elagabal (or El-Gabal) in Emesa (modern-day Homs, Syria)].

Elagabalus was initially venerated at Emesa in Syria, where the Arab Emesan dynasty acted as its priests. The name is the Latinised form of the Arabic "Ilah al-Jabal" ("إله الجبل"), the Emesene manifestation of the deity, which is Arabic for "God of the Mountain."[The Journal of Juristic Papyrology, volume 23, page 116: "und mit palmyrenischer Inschrift "Gott Berg" steht die umstrittene Etymologie des Namens "Elagabal" (ilah ha-gabal) fest"] Elagabalus was the religious "lord", or Ba'al, of Emesa.[Ball, Warwick (2016). Rome in the East: The Transformation of an Empire. Routledge. p. 37. ISBN 9780415717779.] The deity successfully preserved Arab characteristics, both in his names and representations.[Bowman, Cameron, Garnsey (2008). The Cambridge Ancient History: Volume 12, The Crisis of Empire, AD 193-337. Cambridge University Press. p. 502. ISBN 9780521850735.]

Elagabalus did not merely bring his foreign religion to Rome—he elevated it above all others. Upon arriving in the city, he transported the Black Stone and its associated priests and constructed a grand temple called the Elagabalium to house it. A temple called the Elagabalium was built on the east face of the Palatine Hill to house the holy stone of the Emesa temple, **a black conical meteorite**. [Herodian, *Roman History* V.5 Archived 2015-11-04 at the Wayback Machine]

Herodian writes of that stone: [Herodian, Roman History V.3]

> This stone is worshipped as though it were sent from heaven; on it there are some small projecting pieces and markings that are pointed out, which the people would like to believe are a rough picture of the sun, because this is how they see them.

To further assert the dominance of his deity, he ordered the relocation of sacred relics from other Roman temples to the Elagabalium. Worship of these gods was subsequently redirected to take place under the roof of his temple, in the name of El-Gabal, the sun god represented by the Black Stone.

He reportedly also declared that Jews, Samaritans and Christians must transfer their rites to his temple so that it "might include the mysteries of every form of worship". [Augustan History, Life of Elagabalus 3]

Herodian also related that Elagabalus forced senators to watch while he danced around his deity's altar to the sound of drums and cymbals,[Herodian, Roman History V.5 Archived 2015-11-04 at the Wayback Machine] and at each summer solstice celebrated a great festival, popular with the masses because of food distributions, during which he placed the holy stone on a chariot adorned with gold and jewels, which he paraded through the city [Herodian, Roman History V.6 Archived 2015-11-04 at the Wayback Machine.]:

A six horse chariot carried the divinity, the horses huge and flawlessly white, with expensive gold fittings and rich ornaments. No one held the reins, and no one rode in the chariot; the vehicle was escorted as if the god himself were the charioteer. Elagabalus ran backward in front of the chariot, facing the god and holding the horses' reins. He made the whole journey in this reverse fashion, looking up into the face of his god.

■According to Cassius Dio, the Emperor also tried to bring about a union of Roman and Syrian religion under the supremacy of his deity, which he placed even above Jupiter,[Cassius Dio, Roman History LXXX.11] and to which he assigned either **Astarte, Minerva or Urania, or some combination of the three, as wife.** [Herodian, Roman History V.6 Archived 2015-11-04 at the Wayback Machine.]

(Do you remember 3 dayghters of Al-Lah: Al-Lat, Al-Manat, Al-Uzza? Want to know who they are?)

At-Tabaraani reported in a Hadeeth with a chain that has some weakness and which was narrated by Abu Buraydah about Allaah's Saying (which means): {…previously married and virgins}[Quran 66:5], that Allaah promised his Prophet that He will marry him to the virgin Maryam Bint Imraan and the previously married woman Aasyah Pharaoh's wife." This Hadeeth with this chain of narrators is Dha'eef (weak).

Also, Ibn 'Asaaker reported that Ibn 'Umar said: "(the angel) Jibreel came to the Prophet and Khadeejah passed by, so Jibreel said: "Allaah is greeting her and giving her glad tiding of a home for her made of gold in Paradise between Maryam Bint Imraan's home and Aasyah Bint Muzaahim's one." But its chain of narrators is Dha'eef (weak).

Reference : Sahih al-Bukhari 3769
In-book reference : Book 62, Hadith 114
USC-MSA web (English) reference : Vol. 5, Book 57, Hadith 113
Narrated Abu Musa Al-Ash`ari:

Allah's Messenger (ﷺ) said, "Many amongst men attained perfection but amongst women none attained the perfection except Mary, the daughter of `Imran and Asiya, the wife of Pharaoh. And the superiority of `Aisha to other women is like the superiority of Tharid (i.e. an Arabic dish) to other meals."

■Religious Outrage in Rome

For the Romans, this was nothing short of sacrilege. The elevation of an Eastern sun god over Jupiter, the chief deity of the Roman pantheon, was deeply offensive. Elagabalus’s annual religious rituals further exacerbated tensions. These

ceremonies involved placing the Black Stone on a driverless chariot, which was paraded through the streets of Rome. The emperor himself would lead this procession, running backward in reverence to the stone. Ultimately, his rule ended violently, as political and military forces turned against him, leading to his assassination in 222 CE.

After Elagabalus's assassination in 222 CE, the sacred Black Stone was returned to its sanctuary in Syria. There, his family lineage retained the priesthood over the cult of Elagabal for several decades, ensuring the continuity of its worship. With the rise of Christianity as a dominant force and the subsequent persecutions of non-Christian pagan religions, the Black Stone's safety within Roman Syria became increasingly tenuous. For a time, the city of Emesa (modern-day Homs), the heart of the Black Stone's cult, resisted these changes. While other Syrian cities, such as Antioch, embraced Christianity, Emesa held out. Early Christian bishops were even forced to operate outside the city limits, as they had no jurisdiction within Emesa. Eventually, Christianity's dominance expanded into the city, and the Black Stone was no longer secure.

■Disappearance and Migration of the Black Stone

The historical record regarding the Black Stone grows sparse at this point, leaving room for speculation. It was likely removed from Emesa in secret before Christian authorities gained full control. Given the fervent anti-pagan sentiment of the late Roman Empire, the stone would have needed to leave the empire entirely to remain safe.

The Arabian deserts, long a haven for traditional pagan beliefs, became a plausible refuge. Numerous Kaabas in these deserts served as sanctuaries for pagan gods and stones. The late 300s and 400s CE marked a peak in Christian intolerance toward pagan practices, forcing many such artifacts to flee to the relative safety of these regions.

■The Black Stone in the Kaaba

The narrative then intersects with the rise of Islam. By the 500s CE, the Quraysh tribe, Muhammad's family clan, had assumed control of Kaaba (in Petra), establishing it as a center of pilgrimage. At this time, the Kaaba housed numerous pagan idols, including a central black stone that may have been the same one associated with Elagabalus.

When Muhammad conquered Kaaba (in Petra) in the 7th century, he ordered the destruction of all idols within the Kaaba, sparing only a select few, including the Black Stone. This moment marked the stone's transition into Islamic tradition,

where it became a central element of pilgrimage rituals. Pilgrims circumambulate the Kaaba, mirroring Muhammad's reported actions, solidifying the Black Stone's place as Islam's holiest relic.

■The Abbasids and Mecca

The Abbasids recognized the Black Stone's immense symbolic and practical value. By securing it, they redirected pilgrimage routes and reoriented the religious focus toward Mecca. This strategic move elevated Mecca to the center of the Islamic world after the Abbasids rose to power in 749.

■The Abbasids and the Shift to Mecca

Ibn al-Zubayr's journey led him north to what is now Baghdad, known then as Stethman. This region was under the influence of the Abbasids, a rising political power. The Abbasids saw an opportunity: possessing the Black Stone would attract pilgrims, as it was believed that wherever the Black Stone was, the faithful would gather.

Recognizing its religious and political value, the Abbasids secured the Black Stone and shifted its significance to Mecca. This move transformed Mecca into a central religious hub, cementing its status when the Abbasids came to power in 749.

■The Creation of a Backstory

Despite the Black Stone's newfound importance in Mecca, the Abbasids faced a challenge: there was no cohesive historical narrative to support its centrality. To resolve this, they commissioned works that retroactively constructed a backstory.

One of the most significant efforts was the biography of the Prophet Muhammad by Ibn Ishaq, written around 765. However, this biography was far from perfect and faced criticism for inconsistencies. About 70 years later, Ibn Hisham revised Ibn Ishaq's work, admitting he discarded parts he found unappealing and included what suited the narrative.

What most people don’t realize is that the biography widely used today isn’t even Ibn Ishaq’s or Ibn Hisham’s original work. It was reconstructed in the 19th century by Gustav Wüstenfeld, a German scholar who pieced it together between 1858 and 1860 using materials from various libraries across Germany.

This compilation became the basis for Alfred Guillaume’s English translation, which is now the standard reference worldwide. Notably, this reconstruction emerged only 160 years ago, underscoring the relatively modern origins of what is considered early Islamic history.

■The Role of Al-Bukhari

By the 9th century, the Abbasids further shaped Islamic tradition through figures like Al-Bukhari, who compiled the hadith (sayings and actions of the Prophet). Al-Bukhari reportedly began with 600,000 hadiths but deemed only 7,397 authentic—about 2% of the total. The remaining 98%, nearly 595,000 hadiths, were discarded or lost, a reflection of the Abbasids' rigorous control over religious texts and narratives.

This large-scale censorship reveals the Abbasids' intent to consolidate power and influence by shaping religious doctrines and historical accounts.

The Black Stone's resilience is remarkable. It has been damaged, burned, and shattered multiple times, most notably:

In **683 CE** during the **Second Fitna**, an early Islamic civil war. This was when the Umayyad forces, under the command of Yazid I, besieged Mecca, where Abdullah ibn al-Zubayr had declared his caliphate in opposition to the Umayyads. During the siege, a fire broke out, accidentally setting ablaze the wooden structure (the covering and supports around the Kaaba). The intense heat caused some of the stones of the Kaaba to crack and shatter into several pieces. Following the incident, Abdullah ibn al-Zubayr supervised the reconstruction of the Kaaba. To preserve and hold the fragments together, he bound the pieces with silver, creating the initial inlay.

The **Qarmatians** seized the **Black Stone (Al-Hajar Al-Aswad)** in **930 CE** during a raid on Mecca. The group, a radical Isma'ili Shi'a sect led by Abu Tahir al-Jannabi, attacked the city during the Hajj pilgrimage, massacred thousands of pilgrims, and desecrated the Kaaba.

They removed the Black Stone and took it to their base in **Al-Ahsa** (in modern-day eastern Saudi Arabia). The stone was kept there for approximately **22 years in active toilet** before being returned to Mecca in **952 CE**, following diplomatic negotiations and possibly a ransom payment. They returned eight pebbles (approximately 5%) of the destroyed stone, requiring further binding with silver. It also required cementing with black cement so that none could know the history that the solid stone is gone and 95% are missing. Since then, the silver frame has been periodically replaced or repaired by later rulers to maintain the integrity of the size.

■A Fascinating Legacy

This enigmatic relic continues to inspire awe and devotion. Five times a day, prayers from around the globe are directed toward the Kaaba and the Black Stone.

Whether a meteorite, a piece of sacred history, or a relic of the sun god Elagabal, its significance transcends time and culture. The reverence it commands and the rituals surrounding it offer a mesmerizing glimpse into humanity's enduring quest for connection with the divine. Now check the highlighted portion again and read.

Writings, by St John of Damascus, The Fathers of the Church, vol. 37 (Washington, DC: Catholic University of America Press, 1958), pp. 153-160. Posted 26 March, 2006.

(Saint John's monumental work, the Fount of Knowledge, part two entitled Heresies in Epitome: How They Began and Whence They Drew Their Origin. Saint John (+ 749) is considered one of the great Fathers of the Church, and his writings hold a place of high honor in the Church. His critique of Islam "the heresy of the Ishmaelites," is very important):

> They furthermore accuse us of being idolaters, because we venerate the cross, which they abominate. And we answer them: 'How is it, then, that you rub yourselves against a stone in your Ka'ba and kiss and embrace it?' Then some of them say that Abraham had relations with Agar upon it, but others say that he tied the camel to it, when he was going to sacrifice Isaac. And we answer them: 'Since Scripture says that the mountain was wooded and had trees from which Abraham cut wood for the holocaust and laid it upon Isaac, [Genesis 22:6] and then he left the asses behind with the two young men, why talk nonsense? For in that place neither is it thick with trees nor is there passage for asses.' And they are embarrassed, but they still assert that the stone is Abraham's. Then we say: 'Let it be Abraham's, as you so foolishly say. Then, just because Abraham had relations with a woman on it or tied a camel to it, you are not ashamed to kiss it, yet you blame us for venerating the cross of Christ by which the power of the demons and the deceit of the Devil was destroyed.' This stone that they talk about is a head of that Aphrodite whom they used to worship and whom they called Khabár. Even to the present day, traces of the carving are visible on it to careful observers.

A **baetyl** (/ˈbiːtɪl/; also *betyl*), literally "house of god," is a sacred stone (sometimes believed to be a meteorite) that was venerated and thought to house a god or deity. ["Baetyl". *Livius*. Retrieved 2024-05-16.]

The most famous example is the **Omphalos**, stored in the Temple of Apollo at the Greek town of Delphi.
[Doniger, Wendy (2000). *Merriam-Webster's Encyclopedia of World Religions*. Springfield, Mass.: Merriam-Webster, p. 106. ISBN 0-87779-044-2.]

The Emesa temple to the sun god Elagabalus featured a baetyl at its center, depicted on Roman coins from the 3rd century AD.

The term "baetyl" was used in ancient Near Eastern sources in the form of "beth-el," as well as in Greek and Roman sources as "baitylos." In the former, the term

referred to names of gods or places. Examples include **Bethel**, a location described in the Hebrew Bible, and the deity **Bethel**,
[Hyatt, J. Philip (1939). "The Deity Bethel and the Old Testament". *Journal of the American Oriental Society*, 59(1): 81–98. doi:10.2307/593947. JSTOR 593947.] who was mentioned in texts like *Esarhaddon's Treaty with Ba'al of Tyre* and the *Elephantine papyri*.

In the latter, the word described a round stone that had fallen from the sky (i.e., a meteorite).
[Hyatt, J. Philip (1939). "The Deity Bethel and the Old Testament". *Journal of the American Oriental Society*, 59(1): 81–98. doi:10.2307/593947. JSTOR 593947, pp. 44–46.]

The term "baetyl" derives from the Greek *baetylus/baitylos* (βαίτυλος), itself derived from the Semitic term *byt'l* ("beth-el," "house of god"), where it appears to have referred to open-air sanctuaries.
[Gaifman, Milette (2008). "The Aniconic Image of the Roman Near East". In Kaizer, Ted (ed.). *The Variety of Local Religious Life in the Near East in the Hellenistic and Roman Periods*. Brill.]
[Wenning, Robert (2001). "The Betyls of Petra". *Bulletin of the American Schools of Oriental Research*, 324(1): 79–85. doi:10.2307/1357633. JSTOR 1357633, p. 80.]

(Kaaba did not have any roof.)

■Ancient Greece

The first Greek usage of the term *baitylos* appears in a first-century text, but only as the name of a slave, not as a stone or a god. The next usage, also from the first century, is found in the *Phoenician History* by **Philo of Byblos**, where it refers to the name of one of the sons of Ouranos and Gaia. Philo then describes a magical stone he calls a *baitylia*, which was invented when Ouranos first rained them from heaven (making it a meteorite). This is a common mythological etiology for the origins of these sacred stones.
[Wenning, Robert (2001). "The Betyls of Petra". *Bulletin of the American Schools of Oriental Research*, 324(1): 79–85. doi:10.2307/1357633. JSTOR 1357633, p. 80.]

(Kaaba's black stone also came down from heaven, according to Muslim scriptures.)

Philo's discussion is extant only in quotations from **Eusebius**, who lived in the fourth century.

[Wenning, Robert (2001). "The Betyls of Petra". *Bulletin of the American Schools of Oriental Research*, 324(1): 79–85. doi:10.2307/1357633. JSTOR 1357633, pp. 51–52.]

Another first-century reference comes from **Pliny the Elder**, who describes the *baitylos* in the following manner:
[Wenning, Robert (2001). "The Betyls of Petra". *Bulletin of the American Schools of Oriental Research*, 324(1): 79–85. doi:10.2307/1357633. JSTOR 1357633, pp. 53–54.]

> Sotacus distinguishes also two other varieties of the stone, a black and a red, resembling axe-heads. According to him, those among them that are black and round are supernatural objects; and he states that thanks to them cities and fleets are attached and overcome, their name being baetuli while the elongated stones are cerauniae.

A much later reference occurs in the works of Damascius, a 6th-century Neoplatonist, according to later quotations of his text by Photios I of Constantinople in his *Bibliotheca*. There, it is described as a spherical stone that originated from the sky and was discovered by a certain man named Eusebius. Eusebius finds that this stone is prophetic and becomes its interpreter.
[Wenning, Robert (2001). "The Betyls of Petra". Bulletin of the American Schools of Oriental Research. 324 (1): 79–85. doi:10.2307/1357633. JSTOR 1357633. p.54]

■Ancient Rome

It is only in the Later Roman Empire and in the period of late antiquity that the term *baitylos* came to take on connotations that combined its association with divinity from the Semitic tradition with its function as an object in the Greek tradition. This fusion was a product of the dual influence of both Semitic and Greek traditions on the Roman Near East, particularly in northern Syria and Lebanon.
[Wenning, Robert (2001). "The Betyls of Petra". Bulletin of the American Schools of Oriental Research. 324 (1): 79–85. doi:10.2307/1357633. JSTOR 1357633. pp.55–57]

■In Material Sources

Ancient Near East

Depiction of Jacob's Dream Sleeping on a Stone at Bethel
Painting by José de Ribera

In the study of the ancient Near East, the term *baetyl* is broadly used to describe cultic stones.

- Evidence for such cultic stones comes from the Neolithic temple site of Tas-Silġ.
  [Vella, Horatio C. R., in Archaeology and Fertility Cult in the Ancient Mediterranean, p. 315, 1986, Gruner, ISBN 9789027272539]
- Texts from the Amorite site Mari, where the term *sikkanum* designated a stone used in cultic ceremony.
  [Durand, Jean-Marie (2019). "Le Culte Des Bétyles Dans La Documentation Cunéiforme Dˀ Époque Amorrite" (PDF). In Römer, Thomas; Gonzalez, Hervé; Marti, Lionel (eds.). Représenter dieux et hommes dans le Proche-Orient ancien et dans la Bible. pp. 15–37.]
- The *huwasi* stones installed into the temples and open-air sanctuaries of the Hittites.
- Among the Phoenicians, the term *baetyl* is typically used to refer to a fairly small object that is ovoid or conical.
  [Durand, Jean-Marie (2019). "Le Culte Des Bétyles Dans La Documentation Cunéiforme Dˀ Époque Amorrite" (PDF). In Römer, Thomas; Gonzalez, Hervé; Marti, Lionel (eds.). Représenter dieux et hommes dans le Proche-Orient ancien et dans la Bible. pp. 15–37. p.80]

Some early stelae from Phoenicia depict ovoid-shaped objects, which may prefigure the later appearance of actual *baetyls*. (See the silver housing of the Kaaba stone, which is also ovoid or conical.)
[Durand, Jean-Marie (2019). "Le Culte Des Bétyles Dans La Documentation Cunéiforme Dˀ Époque Amorrite" (PDF). In Römer, Thomas; Gonzalez, Hervé; Marti, Lionel (eds.). Représenter dieux et hommes dans le Proche-Orient ancien et dans la Bible. pp. 15–37. pp.86, 90]

In Phoenician theogony as described by Philo of Byblos, there was a god named Baitylos, who was one of the four sons of Ouranos.
[Hyatt, J. Philip (1939). "The Deity Bethel and the Old Testament". Journal of the American Oriental Society. 59 (1): 81–98. doi:10.2307/593947. JSTOR 593947.]

The Meccan sanctuary, the Kaaba, has been referred to in pre-Islamic Arabic poetry as "God's house" (*bayt allāh*). According to later sources, the Black Stone (a baetyl) was moved to this location from a nearby mountaintop to augment the sacred nature of the site when the area was under the control of the Quraysh.
[Sinai, Nicolai (2023). Key Terms of the Qur'an: A Critical Dictionary. Princeton University Press. pp. 148–149.]

Such baetyls can be described with the Arabic term *nuṣub* (pl. *anṣāb*), typically referring to sacrificial stone altars. This term is distinct from others like *ṣanam* and *watham*, which refer to manufactured statues or idols.
[Sinai, Nicolai (2023). Key Terms of the Qur'an: A Critical Dictionary. Princeton University Press. pp. 302–304.]

Some historians have compared the Black Stone to the description of a black, rounded stone said to have descended from heaven, as described by Herodian.
[Herodian, referenced in secondary sources.]

■Ancient Greece and Rome

Greece: The Omphalos of Delphi

In ancient Greek religion and mythology, the term *baetyl* was specially applied to the Omphalos of Delphi ("navel").

- This stone was believed to be the one swallowed by Cronus, who feared misfortune from his children, after it was substituted for his infant son Zeus by Gaea.
- Carefully preserved at Delphi, the stone was anointed with oil daily and, on festive occasions, was covered with raw wool.
  [Doniger, Wendy (2000). Merriam-Webster's Encyclopedia of World Religions. Springfield, Mass.: Merriam-Webster. p. 106. ISBN 0-87779-044-2.]

Rome: The Baetyl of Cybele and the Elagabalium

1. **The Stone Effigy of Cybele** (*Mater Idaea Deum*):
   - Ceremoniously brought from Pessinus in Asia Minor in 204 BCE.
   - *[Incorporates text from a publication now in the public domain: Chisholm, Hugh, ed. (1911). "Baetylus". Encyclopædia Britannica. Vol. 3 (11th ed.). Cambridge University Press. pp. 191–192.]*
2. **The Baetyl of Elagabalus**:

- Emperor Elagabalus (reigned 218–222 CE) came from Syria and was already the hereditary high priest of the god Elagabalus.
- Once made emperor, he ceremoniously brought the god's conical meteorite baetyl to Rome and built the Elagabalium to house it.

The Baetyl of Aphrodite at Palaepaphos

According to Tacitus, the simulacrum of the goddess at the temple of Aphrodite Paphia, at her mythological birthplace in Paphos, Cyprus, was a rounded object, approximately conical or shaped like a *meta* (a turning post on a Roman circus). Tacitus noted that "the reason for this is obscure."
[Tacitus. Histories. Vol. 2. Translated by Moore, Clifford H. Cambridge, Massachusetts: Harvard University Press. pp. 164–165. ISBN 0-674-99039-0. OCLC 11108482.]

It is possible, as P.M. Bellamare suggests, that the stone was broken by Byzantine Christians. But this is speculation in the lack of any historical or archaeological evidence about the later fate of the black stone

> As for the black stone, it was quietly shipped back to Syria and reinstalled in the temple of Emesa. It was probably smashed to pieces when the temple was converted into a Christian church, some time in the 4th century. The site, now occupied by a mosque, has never been excavated. All that remians of the mysterious black stone are ancient texts and a collection of iconographic documents, mostly coins.
> Bellamare 1996, p. 288

■Conclusion

The journey of the Black Stone—from its Phoenician origins to its central role in Mecca—reveals the interplay of religion, politics, and historical narrative. Its transformation into a symbol of divine presence and its integration into Islamic tradition underscore the profound influence of human agency in shaping religious history. While the Black Stone's story is shrouded in mystery and reconstruction, its enduring significance remains a testament to its powerful symbolism.

You further might be seeing these references as a response from Muslims:

Genesis 28:18-19 :

> *So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up as a pillar and poured oil on the top of it. He called that place Bethel, but the name of the city was Luz at the first.*

The place Jacob named **Bethel** (Hebrew: בֵּית־אֵל, pronounced *Beit-El*, meaning "House of God") was previously called **Luz**. Its exact historical location is associated with a site about 10 miles north of Jerusalem, near the modern town of Beitin in the West Bank.

Jethro, known as the high priest of Midian, a region mentioned in the Bible located in the northwestern part of the Arabian Peninsula, near the eastern shores of the Gulf of Aqaba and the Sinai Peninsula, is an important figure in the Hebrew Bible. He is introduced in **Exodus 2:16–21** and plays a significant role in the life of Moses. Jethro, also referred to as **Reuel** or **Hobab** in some texts, was the father-in-law of Moses, as Moses married his daughter **Zipporah**.

But these have no connection whatsoever, as the stone didn't fell from heaven or not a meteorite.

Idolatry is defined as the ***Worship of Idols***. And it can take on many forms. It consists of acts such as ***bowing down***, ***touching*** or ***kissing*** an object reverentially. Idols can be made of stone, wood, gold, silver or clay. However, idolatry is not confined just to acts of worship towards an idol. Idolatry can also be defined as having a deep sense of reverence towards an object when such reverence should be given to God alone. Idolatry is a spiritual issue. Ultimately, it results in the worship of false gods.

Before the arrival of Islam, the pre-Islamic Arabs reverentially bowed down in prayer towards a pagan temple called the ***Ka'ba***. Today Muslims do the same. No matter in which part of the world they live, all Muslims are commanded to bow down in prayer towards the ***Ka'ba***. They are forbidden to face any other direction during their daily prayers. For Muslims to pray towards any other direction is a violation of the commandment of Allah:

> ***Surah 2:144:*** *We see you often turn your face towards the heavens, but We will surely turn you to a Qiblah you shall like.* ***Turn then your face towards the Sacred Mosque (Ka'ba in Mecca) wherever you are.*** *(Hamid S. Aziz)*

According to the Qur'an, all Muslims must pray facing the ***Ka'ba*** in order to worship Allah. The historical fact that the ***Ka'ba*** was indeed a pre-Islamic pagan shrine is acknowledged in numerous authentic sources of Islam.

Sahih Bukhari, Volume 3, Book 43, Number 658:

Narrated 'Abdullah bin Masud: The Prophet entered Mecca and (at that time) ***there were three hundred-and-sixty idols around the Ka'ba.***

The above Hadith clearly reveals that the ***Ka'ba*** was indeed a pre-Islamic pagan shrine housing "***three hundred-and-sixty idols.***" This Hadith also testifies that the ***Ka'ba*** remained as such right up until the time of Muhammad. Islamic scholars are aware of this historical fact. However, Muslims claim that the ***Ka'ba*** was built by ***Abraham*** and ***Ishmael*** under the direction of Allah. In Islam, the ***Ka'ba*** is known as "***Baitullah***" which means "***House of Allah.***" If the Muslim claim is true, then we would like to ask them the following questions:

(1) If the ***Ka'ba*** *was built by* ***Abraham*** *and* ***Ishmael****, how did it become a* ***Pagan Temple*** *housing* ***360 idols****?*

(2) If the ***Ka'ba*** *was originally the* ***House of Allah****, how did it transform into a* ***Temple of Idols****? And exactly when did Allah allow this transformation to take place?*

(3) How did the most sacred place for the ***Worship of Allah*** *become a place for the* ***Worship of Idols****? How is it possible for this* ***corruption*** *to occur in the first place?*

(4) Why was Allah powerless to prevent his most sacred shrine from becoming contaminated with the idolatrous worship of the Pagans?

(5) What theological reason is there for Allah to allow his original ***House of Worship*** *to become a* ***Pagan Temple****?*

(6) How could ***Abraham*** *and* ***Ishmael*** *build the* ***Ka'ba*** *when the Qur'an repeatedly states that no* ***Messengers*** *or* ***Prophets*** *or* ***Warner*** *or* ***Scriptures*** *were ever sent to the Arabs prior to the time of Muhammad? Is Abraham not a Prophet? (See Surah 28:46-47, Surah 32:3, Surah 34:44, Surah 36:2-6)*

What is extremely damaging for Islam is the fact that when Allah commanded Muslims in ***Surah 2:144*** to pray towards the ***Ka'ba,*** it was still a pagan shrine housing three hundred and sixty idols. The command to pray towards the ***Ka'ba*** predates the conquest of Mecca by years. The pagan idols were destroyed only after the conquest of Mecca. Therefore, during all those intervening years – between the time when Muslims were commanded to pray towards the ***Ka'ba*** and the conquest of Mecca – Muslims were praying towards a pagan shrine surrounded by idols. This is not an insignificant matter in terms of worship. Why must the prayers of the Muslims be directed towards a pagan shrine in order to reach the ears of Allah?

THE STONE IDOL OF ISLAM

When Muhammad conquered Mecca, he destroyed all the idols of the ***Ka'ba*** with the exception of the preeminent idol – the ***Black Stone***. Why? Due to his deep-rooted reverence brought on by years of submission to the pagan practice of stone worship, Muhammad left the ***Black Stone*** unharmed to represent Islam. The intensity of his reverence towards the ***Black Stone*** was so severe that he simply could not see it as to what it truly is – an idol. He ***kissed*** the ***Black Stone*** to avow his submission to the stone idol. Muhammad was an idolater. The ***kiss*** that the pious Muslim pilgrims bestow on the ***Black Stone*** is a survival of an age-old idolatrous practice of the pagans. The ***Black Stone*** that was sacred to the pagans became sacred to the Muslims. This is pure idolatry! It may surprise Muslims to learn that even ***Caliph Umar (2nd Caliph of Islam),*** had reservations about ***kissing*** the pagan *Black Stone*.

Sahih Bukhari, Volume 2, Book 26, Number 667:

> *Narrated 'Abis bin Rabia: Umar came near the* ***Black Stone*** *and kissed it and said: "****No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah's Apostle kissing you I would not have kissed you."***

This is a profound admission coming from one who used to engage in idolatrous worship of the ***Ka'ba*** before his conversion to Islam. While Caliph Umar had the spiritual perception to make the above observation, Muhammad continued to venerate the pagan stone idol. The reason behind Caliph Umar's reluctance to ***kiss*** the ***Black Stone*** after his conversion is

obvious. He was fully aware that this is the same ***Black Stone*** that was ***kissed*** by the pagans before the arrival of Islam. He knew that this same ***Black Stone*** was sacred to the pagans. Sadly, Caliph Umar's devotion to Muhammad superseded his spiritual awareness. He submitted to idolatry in imitation of his Prophet.

The ***Black Stone*** which was venerated by the Arab pagans became the focus of the Muslim pilgrimage. Muslims touch and kiss the ***Black Stone*** with reverence during their annual pilgrimage to Mecca. The presence of non-Muslims are strictly forbidden anywhere near it. The ***Black Stone*** which had been a pagan object of worship for centuries before the time of Muhammad became the central shrine of Islam.

Muhammad Husayn Haykal was an esteemed Egyptian scholar who wrote numerous books on Islam. His writings are based on the scholarly works of ***Ibn Hisham***. In his book, "***The Life of Muhammad,"*** he acknowledged the following facts:

> *In fact, the Arabs venerated these stones so much that not only did they worship the* ***black stone*** *in the* ***Ka'ba****, but also they would take one of the stones of the* ***Ka'ba*** *as a holy object in their travels, praying to it* ***and asking it to bless every move they made.*** *(p. 30)*

The above biography on Muhammad clearly testifies that the Arab pagans ***worshipped*** the ***Black Stone***. What do you call a stone that is worshipped? Yet, Muslims deny that the ***Black Stone*** is an idol. They insist that their prayers are directed to Allah alone. However, in actual practice, Muslims treat the ***Black Stone*** with the same reverence that the pagans manifest towards their idols. Islam's denial of its idolatrous worship of the ***Black Stone*** can be likened to a man who pleads innocence for his adulterous act by saying that he was only thinking of his wife while performing the illicit sexual act. We are all judged by our actions. Adultery is adultery and idolatry is idolatry. The justification for the veneration of a dead stone to the extent of bowing down and kissing it can only be identified with the pagan practice of idolatry than with the true spirit of monotheistic worship. Well, do Muslims worship the ***Black Stone****?*

One of Egypt's renowned scholars, ***Sheikh Sha'rawi,*** revealed the following truth:

> *"****The kissing of the meteorite is a firm practice in Islamic law because Muhammad did it****. You must not ask about the wisdom behind that because* ***this rite is an expression of worship*** *in spite of the obscurity of its wisdom." (Legal Opinions, pt. 3, p. 167, Muslim)*

The ***kissing*** of the ***Black Stone*** is admittedly an "***expression of worship"*** in Islam. This further confirms the fact that all Muslims are idolaters. And the sole reason for ***kissing*** the ***Black Stone*** is because "***Muhammad did it."*** Muhammad's devotion to the ***Black Stone*** was so intense that it cannot be defined as anything other than worship. Consider now the following evidence:

*Ibn `Umar said: "**Allah's Messenger** (peace and blessings be upon him) **faced the Black Stone, touched it, and then placed his lips on it and wept for a long time."** Likewise, `Umar also wept for a long time. The Prophet (peace and blessings be upon him) said: **'O `Umar, this is the place where one should shed tears."'** (Reported by Al-Hakim who considers it a sound Hadith with a sound chain of authorities) Source: IslamOnline.*

Muhammad not only ***touched*** and ***kissed*** the ***Black stone*** but he also "***placed his lips on it and wept for a long time."*** As we can see, he became extremely emotional in the presence of the ***Black Stone***. If this is not idolatry, then what is it? It is an undeniable fact that any form of religiously motivated adoration or devotion to an object is idolatry. In view of his pagan past, Muhammad needed something tangible to connect him to Allah. Thus, he submitted to idolatry. This is why he said that the ***Black Stone*** is the place "***where one should shed tears."*** Muslims fail to grasp the fact that kissing and caressing of stone objects were an integral part of pagan worship. Muhammad could not break free from his pagan roots. And Caliph Umar gave in to blind allegiance.

Like Caliph Umar, Muslims blindly emulate their Prophet in the veneration of this pagan idol. Historically, it cannot be denied that the ***Black Stone*** was venerated by the pre-Islamic pagans of Arabia. The ***Black Stone*** was one among the many idols that was worshipped at the ***Ka'ba***. The ***Black Stone*** which the pagans kissed is the same ***Black Stone*** that the Muslims are kissing today. Muslims are kissing a stone that was previously used in idolatrous worship. Muslims have no basis whatsoever to justify this act of idolatry. What divine knowledge or spiritual experience can come from venerating an inanimate object which admittedly is a simple meteorite?

Additionally, Muhammad also taught that on ***Judgment Day*** the ***Black Stone*** will testify favorably on behalf of those who touched it in sincerity. Islam also teaches that the sins of an individual would be forgiven if he or she touches the ***Black Stone***.

Narrated by al-Tirmidhi, 961; Ibn Maajah, 2944:

It was narrated that Ibn 'Abbaas said: The Messenger of Allah (peace and blessings of Allah be upon him) said concerning the Stone: "By Allah, Allah will bring it forth on the Day of Resurrection, and it will have two eyes with which it will see and a tongue with which it will speak, and ***it will testify in favour of those who touched it in sincerity."***

Narrated by al-Tirmidhi, 959:

The Messenger of Allah (peace and blessings of Allah be upon him) said: "Touching them both (the ***Black Stone*** *and al-Rukn al-Yamani)* ***is an expiation for sins."***

Narrated by al-Tirmidhi, 877, Ahmad, 2792:

The Messenger of Allah (peace and blessings be upon him) said: "When the ***Black Stone*** *came down from Paradise, it was whiter than milk,* ***but the sins of the sons of Adam made it black."***

Thus, Muslims are deceitful when they say that the ***Black Stone*** is just a focal point to direct their prayers to for the sake of unity. In reality, it means much more than they are willing to admit. Is it not idolatrous to believe that sins can be forgiven by merely touching or kissing a dead stone? While Muslims strongly reject the atoning value of Jesus Christ, these very same Muslims readily believe that a dead stone can achieve the very objective that they deny the living Messiah could accomplish.

Muhammad began and ended up with a pagan religion. The difference being that he repackaged it in a monotheistic framework. The fact that many of the rituals performed in the name of Allah are connected to pagan worship shows that Islam was conceived in idolatry. Such practices are consistent with pre-Islamic pagan rituals involving the ***Ka'ba***. The God of Abraham, Isaac and Jacob would never send a ***Black Stone*** to entice his worshippers to commit idolatry.

When a Muslim ***kisses the Black Stone*** or ***circumambulates the Ka'ba*** or ***runs between the hills***, he is performing the rituals of the pagans. And Muhammad incorporated all these pagan practices into Islam. Thus, only the label has been changed but the poison remains the same. While true Christians can clearly see the idolatrous nature of these rituals, Muslims are blind to this abomination. Consider now the following evidences:

Sahih Bukhari, Volume 6, Book 60, Number 23:

*Narrated By 'Asim bin Sulaiman: I asked Anas bin Malik about Safa and Marwa (i.e. two mountains at Mecca). Anas replied, "**We used to consider (i.e. going around) them a custom of the Pre-Islamic period of Ignorance, so when Islam came, we gave up going around them**. Then Allah revealed, 'Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah. So it is not harmful of those who perform the Hajj of the House (of Allah) or perform the Umra to ambulate (Tawaf) between them.'" (Sura 2:158)*

Provided below is the full Qur'anic verse that is referred to in the above Hadith.

Surah 2:158:** "Lo! (The mountains) As-Safa and Al-Marwah are among the indications of Allah. **It is therefore no sin for him who is on pilgrimage to the House (of Allah) or visiteth it, to go around them (as the pagan custom is)." (Pickthall)

Is it not strange that the very mountains which were once sacred to the pagans to suddenly become the "***Symbols of Allah"*** only after the Muslim conquest of Mecca? Why were they not the "***Symbols of Allah"*** before that? Furthermore, why is it that the same pagan ritual of running around these two hills is also retained in Islam? It is vital to note that the idolatrous significance of these hills was so evident to the early Muslims that they were reluctant to run around them in imitation of the pagans. Consequently, Allah had to inspire the above Qur'anic verse to sanction this pagan practice and reassure the Muslims that it is fine to continue on with this pagan ritual. Also, why was the pagan ritual of circumambulating the ***Ka'ba*** also retained in Islam? No matter how hard Muslims try to justify these rituals, it does not change the fact that these rituals originated in paganism.

The symbolic stoning of Satan is another ritual which Muslims observe during the ***hajj***. During this ritual, a Muslim gathers seven pebbles and throws them at a stone pillar that signifies his defiance of the Devil. One cannot help but be amazed at this act of immense stupidity. Muslims reverentially kiss a ***stone*** as a sacred act of devotion to ***Allah*** while ***stoning*** another ***stone*** as a representation of the ***Devil***. This is Islam for you. Thus, it is absolutely certain that Islam is steeped in idolatry. The proof is everywhere and it is overwhelming. This gives us a legitimate reason to reject Islam.

Centuries before the arrival of Islam, Jehovah God lovingly warned the Israelites of a subtle entrapment of Satan which Islam failed to escape. The Holy Bible strongly warned:

Leviticus 26:1: *"Do not make for yourselves worthless idols. You must not erect for yourselves a carved statue or a sacred pillar* ***and you must not put a stone as a sacred showpiece in your land to bow down toward it. I am Jehovah your God."***

Can any warning be clearer than this? Either it is acceptable to bow down towards a stone or it is not. Both cannot be true. This is serious because it demonstrates that either ***Allah*** or ***Jehovah*** is the true God. The eternal salvation of every single Muslim lies in the hands of only one of them. Think very carefully! Would a Holy God persuade his worshippers to continue in the idolatrous rituals of the pagans?

It is commonly taught that Judaism, Christianity and Islam are the three great monotheistic religions in existence today. And many a time it is implied that the adherents of these three religions pray to the same God. Nothing could be further from the truth. Islam is heathenism in monotheistic form. There is no place, whatsoever, for any form of idolatry in Christianity:

> ***1 John 5:21:*** *"Guard yourselves from idols."*

And idolaters have no place in God's Kingdom:

> ***Galatians 5:19-21:*** *Now the works of the flesh are plainly seen, and they are sexual immorality, uncleanness, brazen conduct,* ***idolatry****, spiritism, hostility, strife, jealousy, fits of anger, dissensions, divisions, sects, envy, drunkenness, wild parties, and things like these. I am forewarning you about these things, the same way I already warned you,* ***that those who practice such things will not inherit God's Kingdom.***

All Muslims are idolaters. They commit idolatry whenever they bow down in prayer towards the ***Ka'ba*** or when they reverentially kiss the ***Black Stone***. If members of another religion were to carry out these very same practices, Muslims would have no trouble identifying them as idolatry. Their hypocrisy is blinding them from seeing the truth. However, there is still hope for those Muslims who reject Islam and turn to the living God for their salvation.

***Isaiah* 55:6:** *Search for Jehovah while he may be found. Call to him while he is near.*

Original Sin & Islam

To win converts, Muslims often claim that Islam and Christianity share many similar values and teachings. Nothing could be further from the truth. Among the many conflicting teachings between Islam and Christianity is the doctrine of ***Original Sin.*** While the doctrine of ***Original Sin*** is central to the teachings of Christianity, it is rejected in Islam. But what is ***Original Sin*** according to the Bible?

The Bible teaches that the creation of man was the crowning glory of God's earthly creative works. The first man and woman were created perfect. As a perfect Creator, it is impossible for the true God to create them any other way:

Ecclesiastes 7:29: *"The true God made mankind upright."*

Adam and Eve were not only created perfect but also in the image of God. This means that they were created with the ability to reflect the divine attributes of God such as wisdom, justice, and love. Confirming this truth, the Bible states:

Genesis 1:27: *And God went on to create the man in his image,* ***in God's image he created him****; male and female he created them.*

As perfect creations of God, Adam and Eve were created with the prospect to live forever. Although they had the prospect of living forever, they were not immortal. Their prospect of living forever depended on their obedience to their Life-Giver. And God made this clear to them:

Genesis 2:16-17: *"From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad, you must not eat from it, for in the day you eat from it you will certainly die."*

Tragically, Adam and Eve rebelled against God by eating from the forbidden tree. As a result, they lost their prospect of living forever. Sadly, they sinned even before conceiving any offspring. Although the effects of sin began immediately and the death penalty was passed on them, God loving allowed sufficient time for Adam and Eve to bring forth children into the world so as to populate the earth. Eventually Adam and Eve died from the effects of sin just as God warned them.

The term ***Original Sin*** refers to the sin of Adam in the Garden of Eden and its effects on the human race. ***Original Sin*** is the sin that mankind inherited from Adam. God by definition is Holy. The doctrine of ***Original Sin*** proves that God did not create mankind with an inherent tendency to sin, but that our nature became sinful due to the sin we inherited from our first parents. To deny ***Original Sin*** is to deny the holiness of God. No other religion has ever explained the entrance of sin into the world of mankind as clearly as the Bible does.

The term, ***Original Sin*** is synonymous with ***Adamic Sin.*** It is the cause of mankind's hereditary imperfection leading to sin and death. ***Adamic Sin*** resulted in ***Adamic Death*** – the death that we inherited from Adam. This is what the Bible means when it uses the term ***Original Sin.*** The concept of ***Original Sin*** is summarized perfectly in the following verse:

Romans 5:12: *"That is why, just as* ***through one man sin entered into the world and death through sin****, and death spread to all men because they had all sinned.*

Adam was that "***one man"*** through whom sin and death "***entered into the world."*** As his offspring, we inherited imperfection from him. Since Adam became imperfect, it is logically impossible for him to produce perfect children. The Bible verifies this undeniable truth:

Job 14:4: *Who can produce someone clean from someone unclean? No one can!*

The doctrine of ***Original Sin*** focuses particularly on the fallen nature of the descendants of Adam. It is the tragic reality of mankind's inherent tendency to sin. The truth that everyone is born a sinner and will manifest that sinfulness in his or her life is a Christian doctrine that is easily verifiable. It is an undeniable fact that everyone sins:

Romans 3:23: *For all have* ***sinned*** *and fall short of the glory of God.*

And it is an undeniable fact that everyone dies:

Romans 5:14: *And* ***death*** *ruled as king from Adam down to Moses, even over those who had not sinned in the same way that Adam transgressed.*

Even though Islam acknowledges that Adam sinned against God, it nonetheless teaches that his sin has no consequences whatsoever on the human race. According to Islam, everyone is born sinless. We now have two opposing views. And two opposing views cannot be equally true. Our eternal salvation depends very much on knowing which of these two teachings conform to the divine standard of God's righteousness. Is it Christianity or Islam? To determine the truth, we will now analyze the teachings of Islam regarding the fall of man. It is significant to note that while the Quran denies the concept of ***Original Sin***, there are enough evidences in it to prove otherwise. Please read this article carefully.

According to the Quran, Adam and Eve were created in a heavenly Garden. And they were warned not to eat or to approach the forbidden tree:

Surah 7:19: *And We said: O Adam! Dwell you and your wife in the garden; so eat from where you desire, but do not go near this tree, for then you will be of the unjust. (Shakir)*

However, Satan caused them to sin:

Surah 7:20-22: *But the Shaitan made an evil suggestion to them that he might make manifest to them what had been hidden from them of their evil inclinations, and he said: Your Lord has not forbidden you this tree except that you may not both become two angels or that you may not become of the immortals. And he swore to them both: Most surely I am a sincere adviser to you.* ***Then he caused them to fall by deceit; so when they tasted of the tree, their evil inclinations became manifest to them****, and they both began to cover themselves with the leaves of the garden; and their Lord called out to them: Did I not forbid you both from that tree and say to you that the Shaitan is your open enemy? (Shakir)*

After Adam and Eve disobeyed by eating from the forbidden tree, they begged Allah for forgiveness:

Surah 7:23: *They said: Our Lord! We have been unjust to ourselves, and if Thou forgive us not, and have not mercy on us, we shall certainly be of the losers. (Shakir)*

Did Allah forgive them? The answer can be found in another passage in the Quran:

Surah 20:122-123: Then his Lord chose him, and turned to him with forgiveness*, and gave him guidance. (Allah) said: "****Get you down from the Paradise to the earth, both of you****, together, some of you are an enemy to some others." (Hilali-Khan)*

The above Quranic verses testify that even though Allah forgave Adam and Eve, they were still expelled from the Garden. This is also confirmed in another account in the Quran:

Surah 2:37-38: *Then Adam received from his Lord Words.* ***And his Lord pardoned him (accepted his repentance****). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. We said: "****Get down all of you from this place (the Paradise),*** *then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve." (Hilali-Khan)*

The Quran clearly teaches that Adam and Eve were cast down to the earth from the heavenly Paradise only after they disobeyed Allah:

Surah 2:36: *But Satan deceived them – leading to their fall from the blissful state they were in, and We said: "**Descend from the heavens to the earth as enemies to each other. You will find in the earth a residence and provision for your appointed stay."** (The Clear Quran)*

Since the Quran claims that Allah forgave Adam and Eve, the doctrine of ***Original Sin*** makes no sense in Islam. Therefore, instead of ***Original Sin***, Muslims believe in ***Original Forgiveness.*** As a result, Muslims not only deny the doctrine of ***Original Sin*** but they also reject the redeeming value of Christ's ransom sacrifice. When Islam rejects the doctrine of ***Original Sin***, it is essentially saying that the sin of Adam has no consequence whatsoever on his descendants. Is this true? You will be surprised to discover the amount of absurdities and contradictions surrounding this issue in the Quran. We will deal with this issue systematically. Let's begin.

THE ERRORS OF ISLAM

While the Bible clearly teaches that God created Adam on earth, the Quran contradicts this clear teaching by claiming that Adam was created in a heavenly Paradise. Which one of these two accounts is true? For the answer we need to look no further than the Quran itself. When recounting the creation of Adam, the Quran reveals the exact location where Allah intends to create him:

Surah 2:30: *Behold, thy Lord said to the angels: "**I will create a vicegerent on earth."** (Yusuf Ali)*

This Quranic verse confirms that Adam was created on earth. For this verse to be true, Adam must be created on earth and nowhere else. It does not say that Allah will create Adam in heaven but with the intention of later placing him on earth. Muslims deceitfully fabricate this claim to cover an obvious contradiction in the Quran. ***Surah 2:30*** clearly contradicts ***Surah 2:36*** which states that Adam and Eve were cast down to the earth after they sinned against Allah.

The only way Muslims can reconcile this contradiction is to accept the fact that the fall of Adam does not mean a fall from heaven but a fall from the state of perfection as the Bible correctly teaches. In harmony with this truth, ***Surah 2:30*** clearly testifies that Adam was created not in heaven but on earth. These evidences verify the doctrine of ***Original Sin.*** They prove that after his fall from perfection, Adam passed on imperfection to his descendants. And imperfection led to sin and death. Either Muslims accept the doctrine of ***Original Sin*** as true or they have to recognize the fact that there are serious contradictions in the Quran.

Moreover, the Quran also acknowledges that mankind was ***produced*** from the earth:

Surah 71:17: *How God has* ***produced you from the earth*** *and caused you to grow. (W. Khan)*

Do we need to say more? We will now consider another serious error in the Quran. After the creation of Adam, Allah commanded the angels to bow down to Adam. In obedience, they all bowed down to Adam with the exception of Satan. As you read these Quranic verses, please take careful note of the chronological order of the events:

Surah 7:11-12: *Surely We created you, then shaped you, then We said to the angels: "Prostrate before Adam." So they all did but not Satan who refused to prostrate with the others. Allah asked, "What prevented you from prostrating when I commanded you?" Satan replied, "I am better than he is. You created me from fire and created him from clay." (The Clear Quran)*

As a result of his disobedience, Allah banished Satan from the heavenly Paradise:

Surah 7:13: *Allah said, "****Then get down from Paradise!*** *It is not for you to be arrogant here.* ***So get out!*** *You are truly one of the disgraced." (The Clear Quran)*
*He said, "****Descend from Heaven.*** *It is not for you to be arrogant in it.* ***So get out!*** *You are one of the abased." (A. Bewley)*

After expelling Satan, Allah commanded Adam and Eve to dwell in Paradise:

Surah 7:18-19: *Allah said, "****Get out of Paradise****! You are disgraced and rejected! I will certainly fill up Hell with you and your followers all together." Allah said, "O Adam!* ***Live with your wife in Paradise*** *and eat from wherever you please but do not approach this tree, or else you be wrongdoers." (The Clear Quran)*

In the next verse, the Quran reveals what happened subsequently:

Surah 7:20: Then Satan tempted them *in order to expose what was hidden of their nakedness. He said, "Your Lord has forbidden this tree to you only to you from becoming angels or immortals." (The Clear Quran)*

Think! How is it possible for Satan who was banished from the heavenly Paradise to regain entry into heaven to tempt Adam and Eve? Does it not make more sense to believe that Adam and Eve must have been dwelling here on earth all along and not in heaven as the Quran teaches? If Muslims refuse to accept this basic truth as taught in the Bible, then they must accept the fact that Satan is far more powerful than Allah. They must accept the fact that Satan defied the banishment order of Allah and sneaked back into heaven to tempt Adam and Eve. And Allah could nothing about it. Are Muslims willing to accept this?

The account in the Bible which teaches that Adam and Eve were created here on earth is far more trustworthy than the wishy-washy stories in the Quran. When Islam denies the doctrine of ***Original Sin***, it runs into numerous difficulties. We will now examine some of these difficulties in the Quran. On the one hand, the Quran acknowledges that man was created perfect:

Surah 32:7: Who has made perfect everything He has created. *And He began the* ***creation of man*** *from clay. (Sherali)*

Surah 95:4: *We have created the human being* ***in the best form.*** *(Sarwar)*

The above Quranic verses harmonize perfectly with the teachings of the Bible. And the Hadith also verifies that Adam was a perfect creation of God. It clearly states that Adam was created in God's image. It would defy logic for Islam to claim that Adam was created in God's image if he was created imperfectly in any way.

Sahih Muslim, Book 40, Hadith 6809:

Abu Huraira reported Allah's Messenger as saying: ***Allah, the Exalted and Glorious, created Adam in His own image.***

Confirming this fact regarding the perfection of all his creative works, Allah asks a significant question:

Surah 67:3: *You do not see any* ***imperfection*** *in the creation by the Almighty. Keep looking; do you see any* ***flaw****? (Monotheist Group)*

The Quran challenges us to find "***any imperfection or flaw in the creation by the Almighty."*** In other words, all the creative works of Allah are perfect. And this essentially applies to the creation of man since Allah even commanded the angels to bow down to Adam proving that the creation of man ranks high among his creative works. However, Allah contradicts himself yet once again. In complete reversal with his own teachings in the Quran, Allah claims that humans are created weak by nature:

Surah 4:28: *Allah wishes to lighten your burdens light for you because* ***humans have been created weak by nature.*** *(Farook Malik)*

It is vital to note that the above Quranic verse does not say that humans ***became weak*** by nature but that they were ***created weak*** by nature. Did not Allah claim in ***Surah 67:3*** that there are no imperfections or flaws in his creative works? Is it not absurd for Allah to claim that humans were created perfect but with an inherent weakness in their nature? Is this not an instant contradiction? In the twinkling of an eye, Allah contradicts himself in the Quran. He contradicts his claim from "***perfect creation"*** to "***weak creation."*** Are humans created perfect or are they created weak? Thus, Allah not only contradicts the teachings of the Bible but

also his very own teachings in the Quran. This proves that Allah cannot be trusted. But more importantly it proves that Allah cannot be the true Creator.

When Islam rejects the doctrine of ***Original Sin*** it has to blasphemously claim that the perfect Creator of the Universe created man with an inherent weakness in his nature. Would the true God create man as such? As we can see, the Quran both agrees and disagrees with the Bible on this single issue regarding the perfection of God's creative works. This means that the Quran is clearly in error in at least one instance. Can the Quran then be trusted?

The Quran is clearly in error when it denies the doctrine of ***Original Sin.*** The doctrine of ***Original Sin*** is a far more plausible explanation for the sinful nature of mankind than the blasphemous claim in the Quran. The Bible clearly teaches that Adam was a perfect creation of God but who lost his perfection by sinning against his Creator. And just as children inherit the hereditary diseases of their parents, we inherited sin and death from Adam. In other words, we all became sinners deserving of death:

Romans 5:12: *"That is why, just as through one man sin entered into the world and death through sin,* ***and death spread to all men because they had all sinned.***

And the Quran unwittingly agrees. It testifies that the entire world of mankind is deserving of death:

Surah 16:61: *If Allah were to punish men for their wrong-doing He would not leave upon the earth* ***a single living creature.*** *(H. S. Aziz)*

This proves that no offspring of Adam is free from sin. All these evidences validate the doctrine of ***Original Sin*** as true. If Muslims fail to accept this, then they have to blame Allah for the sinful nature of mankind. Since Allah created man *"****weak by nature,"*** he must be held accountable for the sinful condition of the human race. When Muslims refuse to blame Adam, they have no choice but to blame Allah. Let's analyze this matter further. Is the claim of the Muslims that we are not affected by the sin of Adam really true? We will let Islam answer this vital question. We will now reveal how Islam itself proves the Muslims wrong.

Sahih Muslim, Book 1, Hadith 380:

It is narrated on the authority of Abu Huraira and Hudhaifa that the Messenger of Allah said: Allah, the Blessed and Exalted, would gather people. The believers would stand till the Paradise would be brought near them. ***They would come to Adam and say: O our father, open for us the Paradise. He would say: What turned you out from the Paradise was the sin of your father Adam. I am not in a position to do that.***

Adam was not qualified to lead the believers into Paradise. Why? Islam itself testifies that this is because it was the sin of Adam that caused mankind to be cast out of Paradise in the first place. Thus, the deprivation of Paradise for the entire

human race was the result of Adam's ***Original Sin.*** Hence, Islam itself acknowledges that Adam's sin did have damaging consequences on his offspring. Consider now another damaging evidence against Islam.

Sahih Bukhari, Volume 6, Book 60, Number 262:

*Narrated Abu Huraira: The Prophet said, "**Moses** argued with **Adam** and said to him (Adam), '**You are the one who got the people out of Paradise by your sin, and thus made them miserable.'** Adam replied, 'O Moses! You are the one whom Allah selected for His Message and for His direct talk. **Yet you blame me for a thing which Allah had ordained for me before He created me?'"** Allah's Apostle further said, "So Adam overcame Moses by this Argument."*

Moses blamed Adam for the expulsion of mankind from Paradise and the subsequent misery he caused the human race. However, Adam countered by saying that it was Allah who ***ordained*** him to commit this sinful act in Paradise. Moses is highly honored as an outstanding Prophet of God in Islam. The Quran testifies that among all the Messengers, the one to whom God spoke directly was Moses:

Surah 4:164: *Messengers we have told you about, and messengers we never told you about. **And God spoke to Moses directly.** (Rashad)*

The fact that this great Prophet of God believed in ***Original Sin*** should trouble sincere Muslims. According to Moses, Adam's sin did have dire consequences on mankind. Since this proves that the doctrine of ***Original Sin*** is authentic as the Bible teaches, Muslims reject the testimony of Moses. However, it only gets worse. Their rejection of the testimony of Moses in favor of Adam's is far more damaging for Islam than the Muslims realize. As we have noted, Adam blamed Allah for the cause of his sinful act. And shockingly, the Quran agrees with Adam. In the following Quranic verse, Allah declares:

Surah 54:49: *Indeed, all things We created with **predestination.** (Sahih International)*

Since it was Allah who predestined Adam to sin by eating from the forbidden tree, Allah is clearly the cause of Adam's sin. And since Allah is the originator of that sin, can his forgiveness of Adam be legitimate as the Quran claims? Does his forgiveness of Adam make any real sense to you? This proves that the forgiveness of Allah is nothing but a deception. It is a mockery! We should not be surprised at this deceitful characteristic of Allah. In fact, the Quran itself admits that Allah is a deceiver:

Surah 3:54: *"And they cheated/deceived **and Allah cheated/deceived, and Allah is the best of the cheaters/deceivers."** (M. A. Samira – Literal Translation from Arabic)*

In contrast, the Bible clearly teaches that God created us as free moral agents with the freedom to choose our own destiny. Jehovah lovingly stated the following:

Deuteronomy 30:19: *"I have put life and death before you, the blessing and the curse. You must* ***choose life*** *so that you may live."*

Yes! We have the freedom to determine our own salvation. In harmony with the principle of divine justice, Jehovah grants us the freedom to choose. We would like to ask the Muslims the following essential questions:

(1) If Allah's original purpose is for mankind to dwell in the heavenly Paradise, then why are we not in Paradise today? Is it not because of Adam's original sin? Does this not prove that we are suffering the consequences of Adam's original sin? If the original sin of Adam did not affect us, then what are we doing here on earth?

(2) Since the Quran claims that Adam and Eve were forgiven even before their expulsion, why did not Allah then allow them to continue dwelling in Paradise? Since they were both expelled from Paradise, how can the Quran then claim that they were forgiven? Can there be true forgiveness when the punishment was still enforced upon them?

(3) How can there be ***Original Forgiveness*** *as Muslims claim if there is no* ***Original Sin*** *to forgive in the first place?*

(4) Since Allah predestined the sinful act of Adam, who really introduced sin into the world of mankind? Was it Adam or was it Allah?

It is time to call their bluff. Muslims insist that we are not affected by the sinful act of Adam and Eve. Either we are affected or we are not. Muslims cannot have it both ways. We will now look at two of the most authentic Hadiths in the Muslim world.

Sahih Bukhari, Volume 4, Book 55, Number 611:

Narrated Abu Hurairah: The Prophet said, "Were it not for Bani Israel, meat would not decay; and ***were it not for Eve, no women would ever betray their husbands."***

Sahih Muslim, Book 8, Hadith 3471:

Abu Huraira (Allah be pleased with him) reported Allah's Messenger as saying: ***Had it not been for Eve, woman would have never acted unfaithfully towards her husband.***

Al-Nawawi *(1233 C.E.–1277C.E.)* was a great Muslim scholar and interpreter of the ***Sunnah*** *(Words and Deeds)* of the Prophet of Islam. He studied under the tutorage of more than twenty celebrated Muslim scholars who were masters and authorities on the subject of Hadith and Islamic Jurisprudence. To clarify the true meaning of the above Hadiths, Al-Nawawi based his exegesis on the ***Tafseer of Al-Qadhi.*** Al-Qadhi was a renowned Muslim scholar who lived during the time of Muhammad:

*"**Had it not been for Hawaa' (Eve), women would never betray their husbands." Al-Qadhi** said: "**The meaning of this Hadith is that she was the mother of the daughters of Adam; so they resembled her, and they INHERITED from her what happened to her in the account of the tree with Iblees (Satan)** – he seduced her into eating from the tree and lured her, so she told Adam about the tree and, as a result, he ate from it." Emphasis ours. (Source: Islamweb.com)*

Sounds pretty much like ***Original Sin***, does it not? Provided below is another ***Tafseer*** by a renowned Muslim scholar. He is one among the many who acknowledges the destructive consequence of Adam's sin on his offspring. In his exegesis on ***Surah 7:172***, he stated the following.

Tafseer Ibn Kathir on Surah 7:172:

*Commenting on this Ayah (7:172), At-Tirmidhi recorded that Abu Hurayrah said that the Messenger of Allah said: ". . . **so Adam denied and his offspring followed suit denying Allah's covenant, Adam forgot and his offspring forgot, Adam made a mistake and his offspring made mistakes."***

At-Tirmidhi said: "This Hadith is Hasan Sahih (Authentic), and it was reported from various chains of narration through Abu Hurayrah from the Prophet." (Tafseer Ibn Kathir, Surat Al-A'raf to the end of Surah Yunus, Volume 4, pp. 201-203)

Both the Hadiths and the Tafseers confirm the consequence of ***Original Sin*** on mankind. The great scholars of Islam recognize the fact that sin can be inherited. However, Muslim apologists deliberately conceal this truth since they know the dilemma this will cause to their religion. The admission that sin can be inherited clearly proves that we are all born in sin because of the sin we inherited from Adam. Centuries before the arrival of the Quran, the psalmist David wrote under inspiration:

Psalms 51:5: *Look! I was born guilty of sin. And my mother conceived me in sin.*

The sources of Islam themselves prove that the teachings of Islam are replete with contradictions. Let's consider another irrefutable contradiction in Islam. The Muslim rejection of the doctrine of ***Original Sin*** is based on the following Quranic verse:

Surah 6:164: *Each one is personally responsible for every sin he commits.* ***No one shall bear the burden of sin for anyone else.*** *(Munir Munshey)*

It is absolutely true that no one is accountable for the sins of someone else. The Bible is in complete agreement with this fact. And this is exactly what God testifies in the following verse:

Ezekiel 18:20: *"A son will bear no guilt because of the error of his father, and a father will bear no guilt because of the error of his son."*

In other words, no one is ***accountable*** for the sins of another. However, Islam fails to recognize the difference between ***consequence*** and ***accountability.*** Islam

confuses these two different issues and views them as one and the same. There is a vast difference between suffering the ***consequence*** of Adam's sin and bearing ***accountability*** for his sin. To understand the difference between ***consequence*** and ***accountability***, consider the following examples. While it is true that children who are born to an abusive father are not ***accountable*** for his actions, they will nonetheless suffer the ***consequence*** of his actions. The same can be said of the citizens who live under the reign of a tyrant. While they are not ***accountable*** for his actions, they will nonetheless suffer the ***consequence*** of his wicked rulership.

Similarly, while we are not ***accountable*** for the sin which Adam committed in the Garden of Eden, we nonetheless suffer the inevitable ***consequence*** of his sin. Of course, we are accountable for the sins that we personally commit in violation of God's law. There is a difference between ***Original Sin*** and the sin we commit by choice. We are not finished with Islam yet. Truth is absolute. Lacking truth, Islam contradicts itself time and again. Islam teaches that on Judgment Day, Allah will enforce the Jews and the Christians to ***bear the sins*** of the Muslims. And Allah will ransom the Muslims from punishment by imposing their sins on the Jews and the Christians. Is this not a contradiction of ***Surah 6:164*** which clearly states: "***No one shall bear the burden of sin for anyone else."*** Let us look at the evidences.

110 Ahadith Qudsi, (Sacred Hadith) pp. 19-20:

Superiority of the believers in the Oneness of Allah and the punishment of Jews and Christians

Narrated Abu Musa: Allah's Messenger said: On the Day of Resurrection, my Ummah (nation) will be gathered into three groups. One sort will enter Paradise without rendering an account (of their deeds). Another sort will be reckoned an easy account and admitted into Paradise. ***Yet another sort will come bearing on their backs heaps of sins like great mountains.*** *Allah will ask the angels though He knows best about them: Who are these people? They will reply: They are humble slaves of yours.* ***He will say: Unload the sins from them and put the same over the Jews and Christians; then let the humble slaves get into Paradise by virtue of My Mercy.*** *This Hadith is Sahih (Authentic) and is mentioned in Mustadrak of Hakim. (Translated from Arabic by Syed Masood-ul-Hasan, Saudi Arabia)*

The following Hadith reveals that Allah will rescue the Muslims from Hell-Fire by substituting them with the Jews and the Christians. Allah will enforce the Jews and the Christians to take their place in Hell-Fire. In other words, Allah will punish the Jews and the Christians for the sins of the Muslims.

Sahih Muslim, Book 37, Hadith 6665:

Chapter: ***Throwing of non-believers in hell-fire for believers as Divine Grace and Mercy.***

Abu Musa' reported that Allah's Messenger (may peace be upon him) said: When it will be the Day of Resurrection ***Allah would deliver to every Muslim a Jew or a Christian and say: That is your rescue from Hell-Fire.***

And Allah will ransom the Muslims from ***death*** by sacrificing the Jews and the Christians to take their place of punishment in Hell-Fire.

Sahih Muslim, Book 37, Hadith 6666:

Abu Burda reported on the authority of his father that Allah's Apostle (may peace be upon him) said: ***No Muslim would die but Allah would admit in his stead a Jew or a Christian in Hell-Fire.***

No matter how great the ***sins*** of the Muslims are, Allah will forgive them by transferring their ***sins*** onto the Jews and the Christians.

Sahih Muslim, Book 37, Hadith 6668:

Abu Burda reported Allah's Messenger (may peace be upon him) as saying: ***There would come people amongst the Muslims on the Day of Resurrection with as heavy sins as a mountain, and Allah would forgive them and He would place in their stead the Jews and the Christians.***

These teachings are absolutely damaging. Is it not ironical that while Islam rejects the ransom sacrifice of Jesus, it has no objection whatsoever in accepting the ransom of ordinary Jews and Christians to redeem the Muslims from sin and death? If the ransom sacrifice of Jesus is a mockery of justice as Muslims claim, then why could not Allah simply forgive the Muslims without imposing their sins upon the Jews and the Christians? How is it now possible for someone to bear the sins of another? What happened to the boastful claim of the Muslims that Allah could simply forgive without requiring anything in return?

Muslims who challenge the doctrine of ***Original Sin*** fail to realize that their own Islamic sources teach that the reason why women are unfaithful to their husbands is because of the sin they ***inherited*** from Eve. And in contradiction with its own doctrines, Islam teaches that the Jews and the Christians will ***bear the sins*** of the Muslims on Judgment Day. As a Muslim, are you not troubled by all these contradictions in your religion? As such, do you think Islam can guide you to salvation? We will let the Quran answer this vital question for you:

Surah 4:82: *Will they not ponder on the Quran?* ***Had it not come from someone other than God, they would have certainly found therein many contradictions.*** *(Muhammad Sarwar)*

The Quran just passed the verdict of guilt not only on itself but also on Islam. The above Quranic verse testifies that the teachings which originate from God will be free from contradictions. We could not agree more. However, since there are so "***many contradictions"*** in the teachings of Islam, can these teachings originate from the true God? Can they truly guide Muslims to salvation? If you are a

Muslim, your salvation depends very much on the decision you make now. We have presented all these evidences because we care for you. There is still hope if you turn to the true and living God.

Isaiah 12:2: *Behold! God is my salvation. I will trust and not be afraid. For Jehovah, even Jehovah is my strength and my might, and he became my salvation."*

Salvation belongs to Jehovah. With all these contradictory teachings in Islam, it will be wise for Muslims to first deal with these contradictions before challenging the doctrine of ***Original Sin.*** It will be a tragedy for Muslims to reject the only solution that God has provided for the liberation of mankind from the damaging effects of ***Original Sin.*** God sent Jesus Christ to undo the damaging effects of ***Original Sin.*** It will be wise for Muslims to recognize the redeeming value of the ransom sacrifice of Jesus Christ:

John 3:36: *The one who exercises faith in the Son has everlasting life. The one who disobeys the Son will not see life, but the wrath of God remains upon him.*

We encourage Muslims to read the following vital article. Please click the following link: *THE QUR'AN PROVES ONLY JESUS CAN BEAR OUR SINS*

How Allah/Muhammad treats Children?

Reference : Sahih Muslim 1745b
In-book reference : Book 32, Hadith 31
USC-MSA web (English) reference : Book 19, Hadith 4322

Chapter 9: Permissibility of killing women and children in night raids, so long as it is not done deliberately

It is narrated by Sa'b b. Jaththama that he said (to the Holy Prophet):
Messenger of Allah, we kill the children of the polytheists during the night raids.
He said: They are from them.

Collection: Sunan Abu Dawud
Dar-us-Salam reference Hadith 4404
Ahmad Hasan translation Hadith 4390
USC-MSA web (English) reference Book 38, Hadith 4390

Narrated Atiyyah al-Qurazi:

I was among the captives of Banu Qurayzah. They (the Companions) examined us, and those who had begun to grow hair (pubes) were killed, and those who had not were not killed. I was among those who had not grown hair.

Reference : Sunan Abi Dawud 4361
In-book reference : Book 40, Hadith 11
English translation : Book 39, Hadith 4348
Chapter 2: The ruling regarding one who reviles the prophet
Narrated Abdullah Ibn Abbas:
A blind man had a slave-mother who used to abuse the Prophet (ﷺ) and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet (ﷺ) and abuse him. So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet (ﷺ) was informed about it.

He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand up. Jumping over the necks of the people and trembling the man stood up.

He sat before the Prophet (ﷺ) and said: Messenger of Allah! I am her master; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparage you. So I took a dagger, put it on her belly and pressed it till I killed her.

Thereupon the Prophet (ﷺ) said: Oh be witness, no retaliation is payable for her blood.

The Story of Asma bint Marwan:

The story of Asma bint Marwan highlights the political and social tensions in Medina during the early years of Islam. It has been documented in early Islamic sources, such as *Ibn Sa'd's Kitab al-Tabaqat al-Kabir*, translated by S. Moinul Haq (Volume 2, Pages 30-31) and Sirat Rasul Allah (A. Guilaume's translation "The Life of Muhammad") pages 675, 676. This narrative provides insight into how dissent and criticism were addressed in a nascent Islamic state under the leadership of Prophet Muhammad.

■Background: Muhammad in Medina

After Prophet Muhammad's migration to Medina in 622 CE, his leadership and influence expanded, uniting diverse tribes under a new religious and political framework. However, not all inhabitants welcomed his arrival or supported his actions. Among the critics was Asma bint Marwan, a poetess from the Banu

Umayyah Ibn Zayd tribe. She was married to Yazid Ibn Zayd Ibn Hisn al-Khatmi and was known for her vocal opposition to Muhammad and Islam, which she expressed through poetry.

In pre-Islamic Arabia, poets wielded significant influence, using their verses to critique leaders, mobilize people, and shape public opinion. Asma's poetry openly reviled Islam, and encouraged resistance against his leadership.

■The Sariyyah of Umair ibn Adi

As recorded in *Kitab al-Tabaqat al-Kabir,* during Ramadan, in the nineteenth month after the Hijrah, Prophet Muhammad reportedly expressed his frustration with Asma's criticism and incitement. He asked, “Who will rid me of Marwan’s daughter?” Umair ibn Adi al-Khatmi, a companion of Muhammad, volunteered for the task.

Umair, described in the source as a blind man, carried out the mission at night. Entering Asma's house, he found her sleeping, surrounded by her children, including an infant she was nursing. Feeling his way, Umair located Asma, separated the infant from her, and killed her by driving a sword through her chest which went through back.

The next morning, Umair joined the Prophet for prayer in the mosque. Muhammad inquired, “Have you slain the daughter of Marwan?” Umair confirmed, asking if further actions were required. Muhammad reassured him, saying, “No. Two goats will not butt their heads about her.” This statement, according to *Kitab al-Tabaqat al-Kabir,* signified that the act was inconsequential in the larger scheme of things. The Prophet then referred to Umair as "al-Basir" (the seeing), praising his loyalty.

■Reactions and Aftermath

The killing of Asma bint Marwan sent shockwaves through her tribe, Banu Khatma. They lamented the loss and criticized Muhammad’s directive. However, faced with the threat of further violence, they decided to convert to Islam, declaring allegiance to Muhammad. This episode underscores the intersection of politics, religion, and tribal loyalty during this period.

■Historical References

This account is documented in *Ibn Sa'd's Kitab al-Tabaqat al-Kabir,* an early Islamic biographical work. The text provides the following details:

> "SARIYYAH OF `UMAYR IBN `ADI

> Then (occurred) the sariyyah of `Umayr ibn `Adi Ibn Kharashah al-Khatmi against `Asma' Bint Marwan, of Banu Umayyah Ibn Zayd, when five nights had remained from the month of Ramadan, in the beginning of the nineteenth month from the hijrah of the apostle of Allah. `Asma' was the wife of Yazid Ibn Zayd Ibn Hisn al-Khatmi. She used to revile Islam, offend the prophet and instigate the (people) against him. She composed verses. Umayr Ibn Adi came to her in the night and entered her house. Her children were sleeping around her. There was one whom she was suckling. He searched her with his hand because he was blind, and separated the child from her. He thrust his sword in her chest till it pierced up to her back. Then he offered the morning prayers with the prophet at al-Medina. The apostle of Allah said to him: "Have you slain the daughter of Marwan?" He said: "Yes. Is there something more for me to do?" He [Muhammad] said: "No. Two goats will butt together about her. This was the word that was first heard from the apostle of Allah. The apostle of Allah called him `Umayr, "basir" (the seeing).'"

Muhammad was reportedly angered upon hearing Asma's verses. According to the historical text, he addressed his companions, saying:
“Who will rid me of Marwan’s daughter?”

Umair ibn Adi, a companion of Muhammad, volunteered:
“I will do it, Rasulullah.”

■The Morning Conversation

The following morning, Umair reported to Muhammad in the mosque. Their exchange, as recorded in *Kitab al-Tabaqat al-Kabir,* unfolded as follows:

- **Muhammad**: “Have you slain the daughter of Marwan?”
- **Umair**: “Yes.”
- **Muhammad**: “You’ve helped Allah and his apostle, O Umayr”
- **Umair**: “Will there be any evil consequences for what I’ve done?”
- **Muhammad**: “No. Two goats will not butt their heads about her.”

Goats like two butt heads for any trivial reason. But according to Prophet Muhammad the

murder of Asthma was so insignificant that even goats would not bother to but their heads for that matter.

The people of Banu Khatma, the tribe of Umair ibn Adi in Medina, were deeply unsettled by the murder of Asma bint Marwan. Whispers spread among them,

accusing the Muslim, Umair ibn Adi, of carrying out the killing on Muhammad's orders. Shocked and horrified, they decried the act, calling it barbaric.

Umair, undeterred by their outcry, boldly confronted his tribe. Standing before them, he declared, "Yes, I have killed bint Marwan. O people of Khatma, go ahead —fight me if you dare!"

The tribe, fearful of retaliation and overwhelmed by the strength of Muhammad's followers, decided to submit. That very day, they embraced Islam, reciting the testimony of faith: "There is no god but Allah, and Muhammad is the Messenger of Allah."

Despite their conversion, murmurs of grief and discontent lingered. "But where is the justice for our mother and for us?" some questioned, their sorrow for Asma's loss unassuaged.

Reference : Sahih al-Bukhari 2977
In-book reference : Book 56, Hadith 186
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 220

Allah's Messenger (ﷺ) said, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with awe (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abu Huraira added: Allah's Messenger (ﷺ) has left the world and now you, people, are bringing out those treasures (i.e. the Prophet (ﷺ) did not benefit by them).

Reference:

- Sunan Abi Dawud 4717
- In-book reference: Book 42, Hadith 122
- English translation: Book 41, Hadith 4699

■Chapter: The Offspring Of Polytheists (1694)

'Amir reported the Messenger of Allah (May peace be upon him) as saying:

> **"The woman who buries alive her newborn girl and the girl who is buried alive both will go to Hell."**

This tradition has also been transmitted by Ibn Mas'ud from the Prophet (May peace be upon him) to the same effect through a different chain of narrators.

Grade: Sahih (Al-Albani)

Reference : Sahih Muslim 2662c
In-book reference : Book 46, Hadith 47
USC-MSA web (English) reference : Book 33, Hadith 6436

'A'isha, the mother of the believers, said that Allah's Messenger (ﷺ) was called to lead the funeral prayer of a child of the Ansar. I said:

> "Allah's Messenger, there is happiness for this child who is a bird from the birds of Paradise, for it committed no sin nor has he reached the age when one can commit sin."

He said:

> "'A'isha, per adventure, it may be otherwise, because God created for Paradise those who are fit for it while they were yet in their father's loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their father's loins."

Reference:

- Sahih al-Bukhari 3208
- In-book reference: Book 59, Hadith 19
- **USC-MSA web (English) reference: Vol. 4, Book 54, Hadith 430 (deprecated numbering scheme)**

■(6) Chapter: The reference to angels

Narrated 'Abdullah bin Mus'ud:

Allah’s Messenger (ﷺ), the true and truly inspired, said:

> **"The matter of the Creation of a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature’s) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then) what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of (Hell) Fire. And similarly, a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise."**

Source:

1 Al Seera Al Nabawiya Al Halabiya Part3/ Pg 180

2 Al Seera Al Nabawiya Al Halabiya Part3/ Pg 174

3. Ibn Hisham Part 4/pg 273

4. Systematic Reading in Islam by Dr. Kamel Al Najar, Pg 58

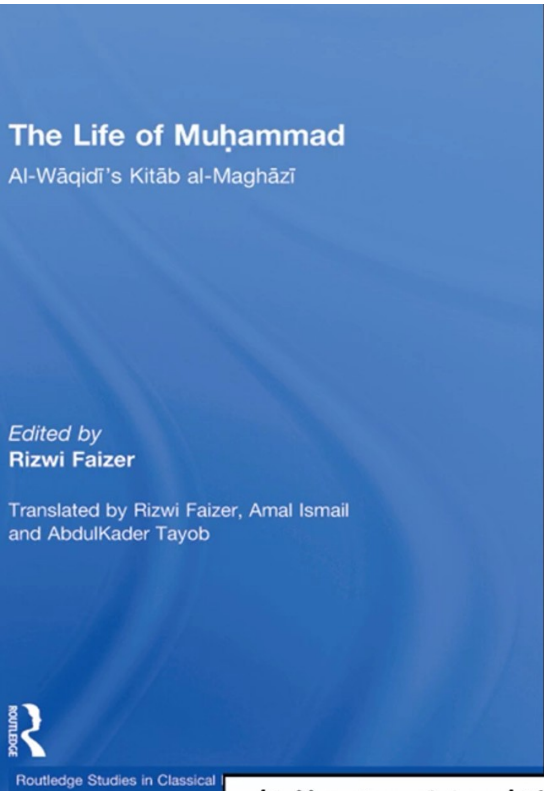
5. Ibn Ishaq, A. Guillaume, ed, Sirat Rasul Allah [The Life of Muhammad], Oxford: Oxford University Press, pp. 664-665

6. al-Tabari, Michael Fishbein, tr, The History of al-Tabari, 8 (The Victory of Islam), SUNYP, pp. 95-97, 1997

Umm Qirfa (Fatima bint Rabia bin Bader Al Fazarri) was a 90 year old woman and she was the leader of her tribe Banu Fazara. She was well respected by other tribes' leaders. She had more that fifty swords given by other tribes leaders, and those swords hung in her house. She had twelve sons and a beautiful daughter.

Unfortunately, Mohammad’s followers attacked her tribe by hiding through the day and creeping during the night. Umm Qirfa and her gorgeous daughter were captured by Mohammad followers. Muslims were against the idea of a woman governing a tribe as Mohammad said “A nation headed by a woman shall never succeed." – Sahih al-Bukhari 7099

They tortured her by tying her legs to two different camels running in two different directions, tearing Umm Qirfa into two halves. Then they chopped her body and presented her head as a gift to Mohammad in Medina. Mohammad ordered Muslims to parade Umm Qirfa's head throughout the streets of Medina to teach people a good lesson. Mohammad gave his uncle Huzein bin Abi Wahab the daughter of Umm Qirfa to entertain himself.



Muḥammad related to me from al-Zuhrī from ʿUrwa from ʿĀʾisha, who said: Zayd b. Ḥāritha arrived from his direction while the Messenger of God was in my house. Zayd came and knocked on the door. The Messenger of God went to him naked, pulling his clothes on. I have not seen him naked before that. He embraced him and kissed him, then he questioned him, and Zayd informed him of God's victory.

A RECORD OF THOSE KILLED AT UMM QIRFA

Qays b. al-Muḥassir killed Umm Qirfa—violently. He tied a rope between her legs then tied it between two camels. She was an old lady. ʿAbdullah b. Masʿada was killed as was Qays b. al-Nuʿmān b. Masʿada b. Ḥakama b. Mālik b. Badr.

[Page 566] THE EXPEDITION OF THE COMMANDER ʿABDULLAH B. RAWĀḤA TO USAYR B. ZĀRIM

Al-Wāqidī said: Mūsā b. Yaʿqūb related to me from Abū l-Aswad, who said: I heard ʿUrwa b. al-Zubayr say: ʿAbdullah b. Rawāḥa marched to Khaybar twice. The first time, the Prophet sent him to Khaybar in Ramaḍān with three men to observe Khaybar, the condition of its people, what they desired and what they spoke about. He went forward until he came to the region of Khaybar and tried to enter its fortifications. He dispersed his companions to al-Naṭā, al-Shaqq and al-Katība. They learned what they heard of Usayr and others. Then they set out after a stay of three days and returned to the Messenger of God during the last nights of Ramaḍān. ʿAbdullah informed the Prophet of all that he saw and heard; then he set out to Usayr in Shawwāl.

Ibn Abī Ḥabība related to me from Dāwud b. al-Ḥuṣayn from Abū Sufyān from Ibn ʿAbbās, who said: Usayr was a brave man. When Abū Rāfiʿ was killed Usayr b. Zārim took command of the Jews. He stood up before the Jews and said, "By God, Muḥammad did not attack any one of the Jews, but he sent one of his companions to get whatever he desired from them. I will do what my companions did not do." They said, "What do you seek to do that your companions did not do?" He replied, "I will march to the Ghaṭafān and I will gather them." And he marched to the Ghaṭafān and collected them. Then he said, "O community of Jews, we will march to Muḥammad in the heart of his home, for surely one is not attacked in his home except his enemies will take some of what they desire." They said, "Your opinion is correct," and that reached the Messenger of God.

He said: Khārija b. Ḥusayl al-Ashjaʿī arrived before the Prophet and informed him of what was behind him. Then Khārija said, "I left [Page 567] Usayr b. Zārim marching to you with a contingent of Jews." Ibn ʿAbbās said: The Messenger of God summoned the people, and appointed thirty men. ʿAbdullah b. Unays said: I was with them. The Messenger of God appointed ʿAbdullah b. Rawāḥa over us.

He said: We set out until we arrived at Khaybar, and we sent a message to Usayr, saying, "Are we secure if we come to you and present you with what we bring from the Messenger of God?" He replied, "Yes, and can I expect the same from you?" We said, "Yes." We went before him and said, "The Messenger of God sent us to you that you [illegible] Khaybar and be good to you." But Usayr

Al Maghazi, by Al Waqidi, page 278.

Systematic Reading in Islam, by Dr. Kamel Al Najar, p. 58.

قراءة منهجية للإسلام

فأخذه رجال من قومه فقالوا : يا جحدم أتريد أن تسفك دماءنا؟ إن الناس قد أسلموا ووضعت الحرب وآمن الناس . فلم يزالوا به حتى نزعوا سلاحه ، ووضع القوم سلاحهم لقول خالد . فقال حكيم عن أبي جعفر : فلما وضع الناس السلاح أمر بهم خالد فكتفوا ثم عرضهم على السيف فقتل منهم من قتل[1].

وفي سنة خمس بعث الرسول زيد بن حارثة إلى وادي القرى فلقي بني فزارة ، فأصيب عدد من أصحابه وجُرح زيد . فلما رجع إلى المدينة نذر ألا يمس رأسه غسل من جنابة حتى يغزو بني فزارة . فلما شُفي من جراحه بعثه الرسول في جيش إلى بني فزارة ، فلقيهم بوادي القرى فأصاب فيهم وأسر أم قرفة – وهي فاطمة بنت ربيعة بن بدر – عجوزاً كبيرة وبنتها ، وكان العرب يضربون المثل بأم قرفة لعزتها فيقولون : أعز من أم قرفة . وقال الأصمعي : من أمثالهم في العزة والمنعة : أمنع من أم قرفة . وكان النبي يقول لأهل مكة : أرأيتم لئن قتلتُ أم قرفة؟ فيقولون : أيكون ذلك؟ فلما أسرها زيد ، أمره النبي أن يقتل أم قرفة ، فقتلها قتلاً عنيفاً ، وربط برجليها حبلين ثم ربطهما إلى بعيرين حتى شقاها[2]. فأمر النبي بالطواف برأسها في دروب وأزقة المدينة[3].

ويبدو أن الاغتيالات السياسية كانت متفشية في زمن النبي . ففي السنة الثانية للهجرة بعث الرسول عبد الله بن عُتْبة ليغتال أبا رافع سلام بن أبي الحقيق اليهودي وكان سبب قتله أنه كان يظاهر كعب بن الأشرف على الرسول . فدخل عبد الله الحصن وكمن تحت حمار إلى أن أغلق البواب أبواب الحصن وعلق المفاتيح من داخل الباب . وكان أبو رافع يسمر مع أصحابه ، فلما تفرقوا عنه ، أخذ عبد الله بن عتبة المفاتيح وصعد إليه . ويقول عبد الله : فجعلت كلما فتحت باباً أغلقته عليّ من داخل . قلت : إن القوم نذروا بي لم يخلصوا إلي حتى أقتله . قال : فانتهيت إليه ، فإذا هو في بيت مظلم وسط عياله ، لا أدري أين هو من البيت ! قلت : أبا رافع ! قال : من هذا؟ قال : فأهويت نحو الصوت فأضربه ضربة بالسيف وأنا دهش فما أغني شيئاً ، ثم وضعت ضبيب السيف في بطنه حتى أخرجته من ظهره[4].

(١) مختصر السيرة لابن كثير ،ص ٣٨٨ (مصدر سابق) .
(٢) إمتاع الإسماع للمقريزي ، – المجلد الأول– الطبعة الأولى ١٩٨١ ، ص ٢١٠ (مصدر سابق) .
(٣) النص المؤسس ومجتمعه : خليل عبد الكريم ، منشورات الجمل ، دار مصر المحروسة ص ١٧٤ .
(٤) تاريخ الطبري ، المجلد الثاني ، ص ٥٥ (مصدر سابق) .

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(١) مختصر السيرة لابن كثير ،ص ٣٨٨ (مصدر سابق) .
(٢) إمتاع الإسماع للمقريزي ، – المجلد الأول– الطبعة الأولى ١٩٨١ ، ص ٢١٠ (مصدر سابق) .
(٣) النص المؤسس ومجتمعه : خليل عبد الكريم ، منشورات الجمل ، دار مصر المحروسة ص ١٧٤ .
(٤) تاريخ الطبري ، المجلد الثاني ، ص ٥٥ (مصدر سابق) .

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Footnote 1: Emtatt alesma'a Al Makrizy, part one - first print 1981, pg. 260
Footnote 2: (**Muhammad ordered to parade Umm Qirfa's head in the street of Madina**) Al nass Al Muases wa Mujtamahu – Khaleel Abdalkareem Manshurat Aljamal , Dar massar Al Muhrusa, pg. 174.

Sahih Muslim 8:3432

Abu Sa'id al-Khudri (Allah her pleased with him) reported that at the Battle of Hanain Allah's Messenger (may peace be upon him) sent an army to Autas and encountered the enemy and fought with them. Having overcome them and taken them captives, the Companions of Allah's Messenger (may peace te upon him) seemed to refrain from having intercourse with captive women because of their husbands being polytheists. Then Allah, Most High, sent down regarding that:" And women already married, except those whom your right hands possess (iv. 24)" (i. e. they were lawful for them when their 'Idda period came to an end).

Al-Lah & IMPOSTOR

The Quran testifies that Allah ***revealed*** the ***Gospel*** and bestowed it on Jesus. Let us first look at this claim of Allah:

Surah 5:46-47: *And We caused* ***Jesus****, son of Mary, to follow in their footsteps, confirming that which was revealed before him in the Torah,* ***and We bestowed on him the Gospel wherein is guidance and a light****. . . . Let the People of the* ***Gospel*** *judge by that which* ***Allah has revealed therein.*** *Whoso judges not by that which* ***Allah has revealed****, such are evildoers." (Pickthall)*

Allah clearly testifies that he revealed the ***Gospel*** to Jesus. We will now prove why this claim of Allah is a preposterous lie. Please read through to the end of this article to understand why this claim is absolutely false. Jesus was sent as a Messenger of God centuries ***after*** the time of Moses. As both Biblical and Historical references prove, Jesus appeared about ***fifteen hundred years*** after Moses. This means that the ***Gospel*** was revealed centuries ***after*** the time of Moses. Muslims do not dispute this fact since Allah himself acknowledges this truth in the Quran. However, Allah made a huge blunder by contradicting his own teachings. Carefully consider the evidences in the following Quranic verses.

Surah 7:155-157 reveals to us a heartfelt ***Prayer of Moses*** and the ***Response of Allah*** to his prayer:

Surah 7:155: *And* ***Moses*** *chose seventy of his people for Our place of meeting: When they were seized with violent quaking,* ***he prayed****: "O my Lord! If it had been Your Will, You could have destroyed, long before, both them and me: Would You destroy us for the deeds of the foolish ones among us? This is no more than Your trial: By it You cause whom You will to stray, and You lead whom You will into the right path. You are our Protector: So forgive us and give us Your mercy; for You are the best of those who forgive.*

Surah 7:156: *And ordain for us that which is good in this life and in the Hereafter: For we have turned unto You."* ***He (Allah) said:*** *"With My punishment I visit whom I will; but My mercy extends to all things. That mercy I shall ordain*

for those who do right, and practice regular charity, and those who believe in Our signs;-

Surah 7:157: those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own scriptures, – in the Law and the Gospel; *– for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the light which is sent down with him it is they who will prosper." (Yusuf Ali)*

We will now analyze the above Quranic verses step by step to expose the blunder of Allah in the Quran:

THE PRAYER OF MOSES TO ALLAH

The ***Prayer of Moses*** begins in ***Surah 7:155***

Surah 7:155: *And Moses chose seventy of his people for Our place of meeting: When they were seized with violent quaking,* ***he prayed:*** *"O my Lord! If it had been Your Will, You could have destroyed, long before, both them and me: Would You destroy us for the deeds of the foolish ones among us? This is no more than Your trial: By it You cause whom You will to stray, and You lead whom You will into the right path. You are our Protector: So forgive us and give us Your mercy; for You are the best of those who forgive.*

And the ***Prayer of Moses*** continues on until the first part of ***Surah 7:156(a)***

Surah 7:156(a): *And ordain for us that which is good in this life and in the Hereafter: For we have turned unto You."*

THE RESPONSE OF ALLAH TO THE PRAYER OF MOSES

Allah's Response begins in the second part of ***Surah 7:156(b)***

Surah 7:156(b): He said: *"With My punishment I visit whom I will; but* ***My mercy*** *extends to all things.* ***That mercy I shall ordain for those who do right, and practice regular charity, and those who believe in Our signs****;-*

And ***Allah's Response*** continues on right to the end of ***Surah 7:157***

Surah 7:157: those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own scriptures, – in the Law and the Gospel; *– for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the light which is sent down with him it is they who will prosper."*

The structure of the above Quranic verses is simple to follow and easy to understand:

From ***Verse 155*** *to* ***Verse 156a*** *is the* ***Prayer of Moses*** *in which he pleads with Allah for* ***forgiveness*** *and* ***mercy.***

*And **Allah's Response** to the **Prayer of Moses** begins in **Verse 156b** and continues on right through to the end of **Verse 157.***

In response to the plea of Moses for "***forgiveness and mercy,"*** Allah specifies the ***four types of persons*** who will be shown "***mercy"*** by him. In ***Verse 156b*** and ***Verse 157***, Allah identifies them as follows:

(i) Those who do right
(ii) Those who practice regular charity
(iii) Those who believe in Our signs
(iv) ***And those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own scriptures, – in the Law and the Gospel.***

The above clarification was a direct response of Allah to the ***Prayer of Moses*** who pleaded for "***forgiveness"*** and "***mercy"*** on behalf of the Israelites:

*"You are our Protector: **So forgive us and give us Your mercy**; for You are the best of those who forgive."*

This proves that the entire conversation between Allah and Moses in ***Surah 7:155-157*** took place during the lifetime of Moses. It is important to remember this time-setting. Muslims have no problem in identifying the "***unlettered Prophet"*** in the above Quranic verses as referring to ***Muhammad.*** As such, is this not a powerful testimony to prove the legitimacy of the prophethood of Muhammad? It would certainly be if this was true.

But there is a major problem with this claim in the Quran. It is one of the many instances where we find ***anachronisms*** or ***out of time*** references in the Quran. For Allah to specifically inform ***Moses*** that a reference of the ***unlettered Prophet*** can be found in the ***Gospel*** is not only absurd but also absolutely impossible. Why? This is because the ***Gospel*** did not exist at the time of ***Moses.*** It was not available to ***Moses*** or to anyone else for that matter who lived during his time. And it will not be available until centuries later. So how can Allah make this ridiculous claim in the Quran?

Allah testified that the Israelites who lived ***during the time of Moses*** can find predictions of Muhammad "***in the Law and the Gospel."*** This is an obvious error in the Quran. How can the Israelites who lived ***at the time of Moses*** find predictions of Muhammad in the ***Gospel*** when the ***Gospel*** was not revealed for another fifteen hundred years? Muslim apologists are aware of this gross error in the Quran. Some desperate Muslims try to reconcile this erroneous passage in the Quran by claiming that the Quran is actually referring to the ***Gospel*** that would be ***revealed later*** to the Israelites. However, Allah is clearly referring to the ***Gospel*** which supposedly existed with the contemporaries of Moses. Let us look at the Quranic verse once again:

Surah 7:157: *Those who follow the Messenger, the Prophet who can neither read nor write,* ***whom they will find described in the Torah and the Gospel which are with them.*** *(Pickthall)*

As testified in the above Quranic verse, Allah is clearly referring to the ***Gospel*** which was "***with them"*** at the time when he spoke to Moses. He is referring to the ***Gospel*** which was allegedly in the possession of the Israelites at the time of Moses. And to further confirm this, Allah spoke in the past-tense when he revealed this Quranic verse to Moses. He stated: "***whom they find mentioned in the Torah and the Gospel."*** Thus, Allah is clearly testifying that the Israelites can "***find"*** a prophecy about Muhammad "***mentioned in the Torah and the Gospel"*** that were already in their possession.

Since the ***Gospel*** was not revealed at the time of Moses, no Israelite will be able to "***find"*** anything in this non-existing ***Gospel.*** The claim that the Bible predicted the coming of Muhammad is as good as the non-existing ***Gospel*** at the time of Moses. If that which is given as evidence for the authenticity of Muhammad's prophethood turns out to be false, what does this reveal to us about the Prophet of Islam? He is as fake as the non-existing ***Gospel.***

What can we learn from this colossal error in the Quran? Muhammad cannot be a Prophet of the true God. Being truly uneducated in the knowledge of the earlier Scriptures, Muhammad was unaware of an obvious blunder in the Quran. What is significant is how this ignorance of Muhammad made its way into the Quran. This means that either Muhammad himself wrote parts of the Quran or Allah is equally ignorant as his illiterate Prophet. Either way, this proves Islam false. It also proves that Allah cannot be the one who revealed the ***Gospel*** as he claims. Allah is but an impostor.

It is impossible to accept the Quran's claim of divine authorship. The above error is just one out of the several time compressions that can found in the Quran. There are many other accounts of anachronism in the Quran involving several persons who in historical reality are separated by hundreds of years. The existence of such anachronisms in the Quran proves that it cannot be the product of an all-knowing God. Muhammad can be excused because he was ***unlettered*** but what excuse does Allah have? This gives us a powerful reason to reject Islam. The writings of the ***Gospel*** were inspired not by Allah but ***Jehovah*** – the only true and living God. It would be wise for Muslims to turn to ***Jehovah*** for their eternal salvation.

Miracles of Muhammad!

The Qur'an itself testifies that Muhammad performed no supernatural miracles. The miracle claims for Muhammad do not occur in the Qur'an, but in the Hadith. This is a serious contradiction in Islam. Qur'an reveals that whenever Muhammad was asked by his contemporaries to perform miracles, he either

remained silent or confessed that he could not do so because he was just an ordinary human without any special powers. The Qur'an contains more than twenty such passages expressing Muhammad's inability to perform miracles.

> ***Surah 17:90-93:*** *They said, "We will not believe you unless you cause a spring to gush out of the ground. "Or unless you own a garden of date palms and grapes, with rivers running through it. "Or unless you cause masses from the sky, as you claimed, to fall on us. Or unless you bring God and the angels before our eyes. "Or unless you own a luxurious mansion, or unless you climb into the sky. Even if you do climb, we will not believe unless you bring a book that we can read."* ***Say, "Glory be to my Lord. Am I any more than a human messenger?"***

The following Surahs testify not only Muhammad's failure to perform miracles but they also reveal that just like any ordinary person, he had no special knowledge of any kind:

> ***Surah 10:20:*** *They (unbelievers) say, "Why has his Lord not given him some miracles to (support his claim of being His Messenger)?" Say "(The knowledge) of the unseen certainly belongs to God. Wait and* ***I too shall be waiting with you.***
>
> ***Surah 67:25-26:*** *They ask, when will this promise be fulfilled, if you are truthful? Say, God alone has knowledge of that; and* ***I am only a plain warner.***

Time and again, Muhammad confessed that he was "***only a plain warner."***

> ***Surah 13:7:*** *The unbelievers say, "Why has God not sent him, (Muhammad), some miracles."* ***Muhammad, you are only a warner.*** *For every nation there is a guide.*
>
> ***Surah 29:50:*** *And they say: Why are not signs sent down upon him from his Lord?* ***Say****: The signs are only with Allah, and* ***I am only a plain warner****. (Shakir)*

As it can be noted, these Qur'anic verses clearly indicate that performing miracles was not one of the functions of Muhammad. However, the reason why Muhammad's contemporaries demanded for miracles was because he had acknowledged the manifestation of powerful miraculous works by the "***ancient Prophets"*** who were sent by God.

> ***Surah 21:5:*** *They have said, "It, (the Qur'an), is only the result of some confused dreams. He is only a poet.* ***He should show us some miracles, as the ancient Prophets had done."*** *(M. Sarwar)*

Even though the Qur'an was revealed in their own native tongue, the Quraysh contemporaries of Muhammad were not impressed by it. Even so, they had sworn that in the event if Muhammad performed "***a miracle"*** before them, they would

then believe the messages of the Qur'an. Just a single miracle was sufficient for them.

> ***Surah 6:109: They swear by Allah that if a miracle comes to them, they would surely believe in it (the Book).*** *Say, "All miracles are with Allah. What can make you understand that even if a physical miracle came to them, they will find other excuses and still not believe?*

Numerous Qur'anic passages show that Muhammad experienced a mood of uncertainty when no miraculous sign from Allah came to confirm his mission:

> ***Surah 10:94-95:***
> ***And if thou (Muhammad) art in doubt concerning that which We reveal unto thee****, then question those who read the Scripture (that was) before thee. Verily the Truth from thy Lord hath come unto thee.* ***So be not thou of the waverers. And be not thou of those who deny the revelations of Allah, for then wert thou of the losers.***

It can be seen that Muhammad underwent some sort of an inner spiritual crisis when he lost hope of a miraculous sign. And Allah warned him not to become like those who deny his revelations. Allah even found it necessary to reprimand him:

> ***Surah 11:12: Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it*** *because they say: Why has not a treasure been sent down upon him or an angel come with him?* ***You are only a warner;*** *and Allah is custodian over all things.*

And Allah also rebuked Muhammad:

> ***Surah 6:35:*** *If their turning away is hard on you, then go down a tunnel deep into the earth, if you can, or climb up a ladder into heaven, and bring them a* ***Sign****. If Allah had wanted to He would have gathered them all to guidance.* ***So do not be among the ignorant.***
> ***Surah 7:188:*** *Say: I do not control any benefit or harm for my own soul except as Allah please; and had I known the unseen I would have had much of good and no evil would have touched me;* ***I am nothing but a warner*** *and the giver of good news to a people who believe.*

Muhammad's contemporaries who actually knew him viewed him not as a miracle worker but as madman:

> ***Surah 15:6:*** *"And they say: O thou unto whom the Reminder is revealed, lo! Thou art indeed* ***a madman!****"*
> ***Surah 37:36:*** *And said: Shall we forsake our gods for* ***a mad poet****?*
> ***Surah 44:14:*** *Yet they turn away from him and say: "Tutored (by others),* ***a man possessed.****"*

Let us now carefully analyze the following Qur'anic verses.

> ***Surah 29:50-51:*** *And they say: Why are not signs sent down upon him from his Lord? Say: The signs are only with Allah, and I am only a plain warner.* ***Is it not enough for them that We have revealed to you the Book which is recited to them?*** *Most surely there is mercy in this and a reminder for a people who believe.*

The above Qur'anic verses provide further evidences that prove Allah did not empower Muhammad with the ability to perform miracles. It also means that Allah was wrong in his initial conclusion that the Qur'an alone is sufficient for the outworking and accomplishment of the task assigned to Muhammad.

In his esteemed work, "**Message of the Qur'an**," the late Sunni scholar **Muhammad Asad** wrote his scholarly interpretation of **Surah 29:51**. He candidly admitted:

> *In many places the Qur'an stresses the fact that the Prophet Muhammad, despite his being the last and greatest of God's apostles,* ***was not empowered to perform miracles similar to those with which the earlier prophets are said to have reinforced their verbal messages. His only miracle was and is the Qur'an itself****(Asad, Message of the Qur'an p. 427, fn. 71, – Dar Al-Andalus Limited 3 Library Ramp, Gibraltar 1993)*

And this fact is also substantiated by the most authentic Hadith in the Muslim world:

Sahih Bukhari, Volume 9, Book 92, Number 379:

> *Narrated Abu Huraira: The Prophet said, "****There was no prophet among the prophets <u>but</u> was given miracles because of which people had security or had belief, but what I was given was the Divine Inspiration which Allah revealed to me.*** *So I hope that my followers will be more than those of any other prophet on the Day of Resurrection."*

This admission by Muhammad shows clearly that he did not perform any miracles. **Surah 29:51** actually sounds the death knell for any Muslim who claims that Muhammad performed miracles. If Muhammad really needed miracles in addition to the Qur'an to prove his prophethood, then this falsifies Allah's statement regarding the sufficiency of the Qur'an. In view of this fact, is it not really ironical that each time Muslims attribute miracles to Muhammad, they are only proving Allah, Muhammad and the Qur'an wrong? And to this we can add, also the implication that Allah lied in the Qur'an?

> ***Surah 13:43:*** *"They who disbelieve say: Thou art no messenger of Allah. Say: Allah, and* ***whosoever hath knowledge of the Scripture, is sufficient witness between me and you."***

If Muhammad did not perform miracles as testified by the Qur'an, how can Muslims be sure that he was sent by God as Qur'an testifies that Jesus' prophethood was authenticated by the miraculous works:

> ***Surah 3:49:*** *"**I heal the blind and the leprous, and bring the dead to life with Allah's permission** and I inform you of what you should eat and what you should store in your houses; **most surely there is a sign in this for you**, if you are believers."*
> ***Surah 3:49:*** *"I have brought you signs of my appointment from your Lord." (Farook Malik)*

This means that according to the Qur'an, Jesus came with credentials that he was sent by God.

DOES THE QUR'AN QUALIFY AS A MIRACLE?

For a miracle to be truly miraculous, it should be accepted as a miracle by any individual from any nationality. Try giving the Qur'an to a man who does not know Arabic, and say, "This is a miracle." What do you think would be his response? The Muslim claim is that only when the Qur'an is read in the original Arabic language, one can see the miracle in it. This would then mean that the great majority of the Muslims themselves cannot see it as a miracle since they do not read Arabic. Well, how does the Qur'an measure-up in the field of moral teachings?

> ***Surah 33:50:*** *O PROPHET! Behold, We have made **lawful to thee** thy wives unto whom thou hast paid their dowers, **as well as those whom thy right hand has come to possess from among the captives of war whom God has bestowed upon thee**.*

Christian standard on marriage is based on God's original standard in the Garden of Eden, which is monogamy. However, what is shocking is the fact that Allah sanctions rape in the Qur'an. The above Qur'anic verse authorizes Muhammad to indulge in sexual intercourse with the female captives of war. Notice too, it says that it is Allah who provides these captive girls for his Prophet's sexual enjoyment.

> ***Surah 4:24:*** *And all married women (are forbidden unto you) **save those (captives) whom your right hands possess.** It is a decree of Allah for you.*
> *Also forbidden are married women, **except those who have passed into your hands as prisoners of war.** This is a commandment of God to you.*

This means that while Muslims are prohibited from engaging in extramarital sex with married women, there is an **exception** to this rule if the married woman is a captive or a slave. Under such circumstances, Muslim men can have forced sex with **married** captives of war or slave girls in their possession. The doctrine of rape is clearly taught in the Qur'an. ISLAM – THE RELIGION OF RAPE?

If Muslims are looking for a "***Clear Sign"*** or "***Evidence of the Truth"*** or "***Sufficient miracle for a clear evidence of the truth"*** they should look for it elsewhere. They should look for it in the **Holy Bible**. Ironically for Muslims, this advice comes from none other than Allah himself. Notice how Allah testifies to this fact in the following Qur'anic verse:

> ***Surah 20:133:*** *They say: "Why does he not bring us a sign from his Lord?" Has not a* ***Clear Sign*** *come to them of all* ***that was in the former Books of revelation****?*

The "***former Books of revelation"*** are none other than the **Torah** and the **Gospel**. The Qur'an is confirming the undeniable fact that "***Clear Sign"*** or "***Evidence for the Truth"*** can be found in the Holy Bible.

ALLAH HAS STOPPED SENDING MIRACLES

To believe that Muhammad performed miracles, would amount to a rejection of the teachings of the Qur'an:

> ***Surah 17:59: "And We refrain from sending the Signs, only because the men of former generations treated them as false****: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully:* ***We only send the Signs by way of terror*** *and warning from evil."*

Why does Allah hold back miracles on the account of the lack of faith of a few people?

Without miracles of any kind, the only way Muhammad could make Allah appear legitimate and powerful is by ascribing the earlier Biblical miracles to him.

According to the above Qur'anic verse, Allah now sends signs only "***by way of terror."*** In other words, without miracles, Allah now wants to terrorize the unbelievers into submission. Even in this, Allah fails. In the very next verse Allah admits that even this act of terrorizing the unbelievers only increased their transgression:

> ***Surah 17:60:*** *"We put terror and warning into them, but it only increases their inordinate transgression!"*

Allah was powerless to send any sign, not even in the way of terror as he had promised to do so in the Qur'an. When Muhammad threatened the Qurayshites saying that Allah would cause the sky to fall on them, the Qurayshites challenged Allah to carry out the threat.

> ***Surah 17:92:*** *"Or thou cause the sky to fall in pieces, as thou sayest will happen, against us;"*

Nothing happened.

Let us analyze **Surah 17:59** once again:

> "***We refrain from sending the Signs*** *(miracles) because the men of former generations treated them as false: We sent the*

she-camel to the Thamud to open their eyes, but they treated her wrongfully."

According to **Surah 7 verses 73**, **75** and **77**, the prophet **Salih** was sent to the people of Thamud. He was with the people of Thamud during the occasion of this tragic event when the unbelievers killed the she-camel of Allah:

> ***Surah 7:73:*** *To the Thamud people* ***We sent Salih, one of their own brethren****: He said: "O my people! Worship Allah: ye have no other god but Him. Now hath come unto you a clear Sign from your Lord! This she-camel of Allah is a Sign unto you: So leave her to graze in Allah's earth, and let her come to no harm, or ye shall be seized with a grievous punishment.*
>
> ***Surah 7:75:*** *The leaders of the arrogant party among his people said to those who were reckoned powerless – those among them who believed: "****know ye indeed that Salih is a messenger from his Lord?" They said: "We do indeed believe in the revelation which hath been sent through him."***
>
> ***Surah 7:77:*** *Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying: "O* ***Salih****! Bring about thy threats, if thou art a messenger of Allah!"*

The Qur'an does not mention the time period when the prophet Salih was sent to the people of Thamud. But we can say with utmost certainty that he was sent to the people of Thamud **before** the time of **Jesus Christ**. This is because according to Islamic theology no prophets or apostles were raised between the time of Jesus and Muhammad.

Sahih Muslim, Book 030, Hadith Number 5836:

> *Abu Huraira reported many ahadith from Allah's Messenger and one is that Allah's Messenger said: I am most close to Jesus, son of Mary, among the whole of mankind in this worldly life and the next life. They said: Allah's Messenger how is it? Thereupon he said: Prophets are brothers in faith, having different mothers. Their religion is, however, one* ***and there is no Apostle between us (between I and Jesus Christ).***

This clearly proves that prophet Salih could not have been sent to the people of Thamud **after** the time of Jesus, but **before**. This is important because it means that Allah must have stopped sending miracles long before Jesus Christ set foot on earth. If that is the case, who then is the source behind the powerful works performed by Jesus Christ? Does not this prove that Allah simply cannot be the God who empowered Jesus with the ability to perform miracles? If Allah is not the one, then who did?

Now, how are Muslims going to reconcile Allah's statement to the effect that he stopped sending miracles after the people of Thamud killed his miraculous she-

camel with his claims in the Qur'an that he empowered Jesus Christ with the ability to perform all the powerful miracles?

> ***Surah 3:49:*** *And will make him (Jesus)) a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird* ***by Allah's Leave****; and I heal him who was born blind, and the leper, and I bring the dead to life* ***by Allah's Leave****. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe." (Hilali-Khan)*

This clearly proves that Allah lied in the Qur'an. If Allah **did perform miracles** through Jesus, this would then make the Qur'an false since it claims that Allah has stopped sending miracles long before the time of Jesus. Then again, if Allah **did not perform miracles** through Jesus, this would still make the Qur'an false because it contains a false claim saying that Allah was the source behind the powerful miracles of Jesus. Either way the Qur'an is false.

> ***John 8:44:*** *The* ***Devil*** *was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him.* ***When he speaks the lie, he speaks according to his own natural inclination, because he is a liar and the father of the lie.***

In contrast, it is impossible for **Jehovah** to lie:

> ***Hebrews 6:18:*** *It is impossible for God to lie.*

This should alert sincere Muslims regarding the real source behind the inspiration of the Qur'an. Allah shamelessly proclaimed whatever he thought was necessary to deceive people. Whenever he wanted to make an impact on his audience with his pretentious awesome power, he talked about the miracles which he supposedly brought about in the distant past. However, when the people of Muhammad's time demanded that he prove his divinity through the manifestation of miraculous works, he lied to them saying: "***I have stopped sending miracles, as people in the past did not believe in them."***

Although, some in the past did not put faith in the miracles, such as those performed by Moses, this did nothing to stop the true God from empowering many of his prophets who were sent after the time of Moses.

> ***Surah 2:87:*** *"We gave Jesus the son of Mary Clear (Signs) and strengthened him with the holy spirit."*

The Qur'an itself reveals that before the time of Muhammad when God had dealings with his people, the lack of faith on the part of one generation did not prevent the true God from providing miracles to the later generations. Even if a great majority chooses not to believe, miracles still served to prove that the prophets sent to speak in God's name were divinely authorized by him. It

authenticated their prophethood. This was true in the case of both Moses and Jesus.

The Qur'an itself testifies that the miracles performed by past prophets such as Moses and Jesus, did move people to believe in the authenticity of the messages they delivered. For example, the miracles performed by Moses moved even the "***sorcerers"*** of Pharaoh to abandon their demonic practices and turn to the true God.

> ***Surah 7:113-122:*** *"So there came the sorcerers to Pharaoh: They said, "of course we shall have a suitable reward if we win!" Pharaoh said: "Yea and more, – for ye shall in that case be raised to posts nearest to my person." They said: "O Moses! Wilt thou throw first, or shall we have the first throw?" Said Moses: "Throw you first." So when they threw, they bewitched the eyes of the people, and struck terror into them: for they showed a great feat of magic. We put it into Moses' mind by inspiration: "Throw now thy rod": and Behold! It swallows up straight away all the falsehoods which they fake!* ***Thus truth was confirmed****, and all that they did was made of no effect. So the great ones were vanquished there and then, and were made to look small.* ***But the sorcerers fell down prostrate in adoration. Saying: "We believe in the Lord of the Worlds, – "The Lord of Moses and Aaron."***

Even under threat of death by crucifixion at the hands of Pharaoh, the repentant sorcerers replied:

> ***Surah 7:125: "For us, we are but sent back unto our Lord."***

This proves that Allah lied when he said that peoples in the past did not believe in miracles. In fact, Allah stated that the contemporaries of Muhammad would not believe even if angels were sent to them or dead men came to life and spoke to them. (**Surah 6:111**)

In reality, these are the very miracles that the contemporaries of Muhammad had been asking to validate his claim.

> ***Surah 17:90-92:*** *And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us. Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out. Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and* ***the angels face to face with us.***

Just think. Would those who had specifically demanded for miracles as a sign, disbelieve right after the very miracle they had demanded is visibly manifested before their very eyes? Years later, when the sword of Muhammad began to glitter

in the hot Arabian Desert, the Meccans professed the Islamic faith and "***entered Allah's religion in troops"***

> ***Surah 110:2****: And thou seest mankind entering the religion of Allah in troops. (Pickthall)*

MIRACLES AND PREDESTINATION

Instead of validating Muhammad's prophethood through the display of miraculous signs, Allah revealed the following Qur'anic verse:

> ***Surah 13:27:*** *The unbelievers say: "How is it that no miracle was sent down to him by his Lord?" Say: "**Allah leads whosoever He wills astray,** and guides whoever turns to Him in repentance.*

Would it not be more merciful to send a miracle to convince the Meccans than to deliberately deceive them?

> ***Surah 6:109-111:*** *The unbelievers solemnly swear by God that if they were to be shown some miracle, they would certainly believe. Muhammad, tell them, "Only with God are all the miracles." Even if a miracle was to take place, they still would not believe. **We will turn their hearts and vision away from a miracle**; they did not have faith in miracles at the first time, and We will leave them blind in their rebellion. Had We sent the angels to them, made the dead speak to them, and resurrected all things before their very eyes, **they still would not believe unless God willed it to be so**. But, in fact, most of them ignore the evidence.*

Regarding the polytheists, Allah said that he "***will turn their hearts and vision away from a miracle"*** because "***they did not have faith in miracles at the first time.***" Since no signs or miracles were sent at any time to the contemporaries of Muhammad, how could Allah then say that "***they did not have faith in miracles at the first time****"**?*** The miracle mentioned here can only refer to the miracle of the Qur'an. And **Surah 8:31** lends supports this conclusion:

> ***When Our Signs are recited to them****, they say, '**We have heard already.** If we want, we too can say like this. These are nothing but myths of the ancients.'*

For the "***Signs"*** to be "***recited"*** it has to be the written messages of the Qur'an. The polytheists refused to believe in the Qur'an because there was nothing impressive about the Qur'an for them to accept it as the Word of God. They confronted Muhammad and said: "***We have heard already. If we want, we too can say like this. These are nothing but myths of the ancients."*** As such, they wanted proofs similar to those exhibited by Jesus, Moses and other Biblical prophets:

> ***Surah 21:5:*** *Some say, These are his confused dreams. Others say, He has invented it himself, and yet others say, He is a poet. **Let him bring us a sign as previous messengers did.***

Surah 6:111:

> "*And though We should send down the angels unto them, and the dead should speak unto them, and We should gather against them all things in array,* ***they would not believe unless Allah so willed****. Howbeit, most of them are ignorant."*

Allah clearly stated that "***they would not believe unless Allah so willed."*** Can you not see the utter wickedness of this Qur'anic verse? It shows that there is actually no free-will in Islam. If Allah had already preordained these people's unbelief and persistence in polytheism, what useful purpose could there be for miracles? What useful purpose could there be for prophets to preach to them? What useful purpose could there be for scriptures to guide them?

Sahih Muslim, Book 033, Number 6406:

> *Abu al-Aswad reported that 'Imran b Husain asked him:* ***What is your view, what the people do today in the world, and strive for, is it something decreed for them or preordained for them or will their fate in the Hereafter be determined by the fact that their Prophets brought them teaching which they did not act upon?*** *I said: Of course, it is something which is predetermined for them and preordained for them. He (further) said:* ***Then, would it not be an injustice (to punish them)?*** *I felt greatly disturbed because of that, and said: Everything is created by Allah and lies in His Power. He would not be questioned as to what He does, but they would be questioned; thereupon he said to me: May Allah have mercy upon you, I did not mean to ask you but for testing your intelligence. Two men of the tribe of Muzaina came to Allah's Messenger and said: Allah's Messenger, what is your opinion that the people do in the world and strive for, is something decreed for them; something preordained for them and will their fate in the Hereafter be determined by the fact that their Prophets brought them teachings which they did not act upon. And thus they became deserving of punishment? Thereupon, he said:* ***Of course, it happens as it is decreed by Destiny and preordained for them, and this view is confirmed by this verse of the Book of Allah, the Exalted and Glorious****: "****Consider the soul and Him Who made it perfect, then breathed into it its sin and its piety"*** *(Surah 91:8 [Original Arabic]).*

The inescapable conclusion is that these people will not believe because Allah did not wish them to believe. And this is confirmed by the clear statement of Allah in **Surah 6:110:**

> "***We will turn their hearts and vision away from a miracle."***

Allah the Merciful also declared the following:

> ***Surah 32:13:*** *"If We had so willed, We could certainly have brought every soul its true guidance:* ***but the Word from Me will come true, "I will fill Hell with Jinns and men all together."***

According to the above Qur'anic verse, Allah is not going to provide guidance for everyone. What is utterly damaging is the evil nature of Allah's statement in the Qur'an. He states that if he wanted to, he could have provided guidance to all mankind. But he does not want to do so for the sole reason that his "***Word to fill Hell with Jinns and men will come true."*** In the first place, it is unthinkable that God will ever set as his goal, a predestined figure as a quota of the number of persons he wants to send to Hell. This is pure evil. Yet, this is true of Allah. And the Qur'an states that for this reason alone, he deliberately holds back guidance from those he predestines to Hell.

Those whom Allah destined to be saved will be saved and those whom Allah destined to be condemned will be condemned. So what is the purpose of the miraculous works of Moses and Jesus in Islam?According to Islamic theology, all our actions and decisions and even our final destinations are predetermined by Allah. And they are predestined even before we are born.

Sahih Bukhari, Volume 4, Book 55, Number 550:

> "*The Prophet said, 'Allah has appointed an angel in the womb, and the angel says, "Lord, a drop of semen discharge. Lord, a clot, Lord, a piece of flesh." And then, if Allah wishes to complete the child's creation, the angel will say. Lord, male or a female? Lord, wretched or blessed in religion? What will his livelihood be? What will his age be?" The angel writes all this while the child is in the womb of its mother.'"*

Sahih Bukhari, Volume 6, Book 60, Number 473:

> "*While we were in a funeral procession, Allah's Apostle said, 'Every created soul has his place written for him either in Paradise or in Hell. They have a happy or miserable fate predestined for them.' A man said, 'Apostle! Shall we depend upon what is written and give up doing deeds? For whoever is destined to be fortunate, will join the fortunate and whoever is destined to be miserable will go to Hell.'"*
>
> ***Surah 3:154:*** *"Say: 'Even if you had remained in your houses, those ordained to be slaughtered would have gone forth to the places where they were to slain."*

As such, miracles serve no purpose in Islam. In other words, with or without miracles, mankind's fate is sealed.

> ***Surah 4:88:*** *And he whom Allah has made to go astray, you will never find for him any way of guidance.*

> ***Surah 5:44:*** *"He whom Allah doometh unto sin, thou by thine efforts wilt avail him naught against Allah. Those are they for whom the Will of Allah is that He cleanse not their hearts. Theirs in the world will be ignominy, and in the Hereafter an awful doom;"*
> ***Surah 14:4:*** *"Then Allah sendeth whom He will astray, and guideth whom He will. He is the Mighty, the Wise."*
> ***Surah 39:23:*** *"And him whom Allah sendeth astray, for him there is no guide."*

All these Qur'anic verses show that according to Islamic theology, prophets will be unable to change or influence an individual whom Allah had predestined or predetermined to hell. This makes utter nonsense of the necessity of prophets or the need for any inspired holy books. In reality what can these do to change those who are already predestined by Allah? This also means that no amount of miracles will be able to alter the predestined course of an individual who is doomed by Allah – to a destiny of eternity in the Islamic Hell. God created man as a free moral agent with the freedom to choose.

> ***Deuteronomy 30:19:*** *"I have put life and death before you, the blessing and the malediction, and* ***you must choose life*** *that you may keep living."*

Almighty God performed many miracles through Moses and Jesus to authenticate their divine mission. He gave no excuses.

Because of the profound teachings and miracles performed by Jesus Christ, the greatest prophet of all times, Christianity spread to the entire inhabited earth without the use of the sword. Jesus taught Christians the following vital principle:

> ***Matthew 26:52: "Those who take the sword will perish by the sword."***

After thirteen years of preaching in Mecca, no more than a hundred people believed in Muhammad. The messages of the Meccan Surahs proved ineffective. The only recourse that miracle-less Muhammad could find was the physical sword. After he migrated to Medina, he gathered the support of the men of the sword and robbed Meccan caravan. Islam became powerful. The sword of the flesh replaced the sword of the spirit. "***Kill them wherever you find them." (Surah 2:191)*** became the rallying cry of Allah and Muhammad.

With neither miracles to authenticate his calling nor spiritual truths to reach the heart, the religion of Muhammad survived by inspiring fear through the threat of the Islamic sword.

Sahih Bukhari Volume 4, Book 22, Number 220:

> *Allah's Apostle said, "****I have been made victories with terror."***

SPLITTING OF THE MOON

John 4:39-42:"Many Samaritans from that city believed in him because of the woman's testimony, 'He told me everything I have ever done.' So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. And many more believed because of his word. They said to the woman, 'It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world.'"

Do you think those statue worshipers of Mecca would neglect moon spiting miracle? It would have converted entire continent instantly. Had Muhammad truly performed a miracle of this magnitude, the unbelievers would not have asked for a sign later on. And it would not have been necessary for Muhammad to later wage war against the Meccans who persistently denied his prophethood.

The Qur'an consistently refers to the "***Hour of Judgment"*** as an occurrence that will take place at time of the end when God executes judgment. Therefore, this Qur'anic passage is not describing a miracle of Muhammad but a prophecy that is yet to be fulfilled.

Let's read the full narrative of this account to understand the time frame when this event is scheduled to occur:

> ***Surah 54:1-8:*** *1.* ***The Hour of Doom is drawing near and the moon is rent asunder.*** *2. Whenever they see a miracle, they turn away from it and say, "This is just a powerful magic." 3. They have rejected it and have followed their own desires, but all matters will be settled by God. 4. They have certainly received the kind of news in which there is a lesson and strong words of wisdom, 5. but the warnings have proved to have no effect on them. 6. (Muhammad), leave them alone.* ***On the day when they will be called to a terrible punishment****, 7.* ***they will come out of their graves****, their eyes cast down, hastening towards their Summoner as locusts rushing about. 8. These disbelievers will say, "This is a hard day." (Muhammad Sarwar)*

The term "***Hour of Doom"*** or the "***Day of Judgment"*** or the "***Day of Resurrection"*** all refer to the same event. It is known as ***Qiyamah*** in Arabic which means "***Time of the End***." Therefore, this account is actually referring to future events that will occur at the time of the end.

Well, who was resurrected on the day when Muhammad split the moon? After all, the simple-minded Meccans just wanted Muhammad to miraculously "***cause a spring to gush out of the ground."*** Would not that be easier? Anyway, there is not a single record anywhere related to "moon splitting" outside of Islam. If it did happen, the "splitting of the moon" would have been a worldwide phenomenon.

The problem with this Hadith is that it contradicts the Qur'an. As we have noted, Allah himself gave the reason in the Qur'an as to why Muhammad could not

perform miracles. And we also learnt that the only miracle that was given to Muhammad was the Qur'an. The rule of the thumb in Islamic theology is that if any Hadith contradicts the Qur'an, it should be rejected.

Let us consider another vital piece of information. Let us consider the timeline of the Surahs that are relevant to our discussion.

Surah 54:1-2: Moon Splitting Verses (**Early Meccan Surah**).

Surah 6:109: No Miracle Verse (**Late Meccan Surah**).

Surah 13:7: No Miracle Verse (**Late Meccan Surah**).

Surah 29:50: No Miracle Verse (**Late Meccan Surah**).

Surah 29:51: Qur'an Alone Sufficient (**Late Meccan Surah**).

The four **Late Meccan Surahs** which show the inability of Muhammad to perform miracles was revealed **after** the moon-splitting Surah. Therefore, if the Moon was miraculously split in two by Muhammad, then it would be an unmistakable error for the Qur'an to emphatically state in these later Surahs that he could not perform miracles before the Meccans because his purpose was only to warn. Why did not Muhammad refer to this moon-splitting miracle to validate his prophethood when he was challenged by the Meccans? Had he really performed the moon-splitting miracle, he would have referenced it and would not have remained silent before the Meccans. Is it not astonishing that not once in the entire Qur'an did Muhammad appeal to this astounding miracle to silence his critics? Why?

But who will stop tricky Muslims 2 centuries later from inventing miracle by forging hadiths:

Reference : Sahih al-Bukhari 3637
In-book reference : Book 61, Hadith 141
USC-MSA web (English) reference : Vol. 4, Book 56, Hadith 831

Chapter: The miracle of the splitting of the moon

Narrated Anas:

That the Meccan people requested Allah's Messenger (ﷺ) to show them a miracle, and so he showed them the splitting of the moon.

Reference : Sahih Muslim 2802a, b
In-book reference : Book 52, Hadith 32
USC-MSA web (English) reference : Book 39, Hadith 6728

Chapter: The Splitting Of The Moon

Anas reported that the people of Mecca demanded from Allah's Messenger (ﷺ) that he should show them (some) signs (miracles) and he showed twice the splitting of the moon. This hadlth has been narrated on the authority of Anas through another chain of transmitters.

Collection: Sahih Bukhari
Dar-us-Salam reference: Hadith 3868
In-book reference: Book 63, Hadith 94
USC-MSA web (English) reference: Volume 5, Book 58, Hadith 208
Narrated Anas bin Malik:
The people of Mecca asked Allah's Messenger (ﷺ) to show them a miracle. So he showed them the moon split in two halves between which they saw the Hira' mountain.

Collection: Sahih Bukhari
Dar-us-Salam reference: Hadith 3869
In-book reference: Book 63, Hadith 95
USC-MSA web (English) reference: Volume 5, Book 58, Hadith 209
Narrated `Abdullah:
The moon was split (into two pieces) while we were with the Prophet (ﷺ) in Mina. He said, "Be witnesses." Then a Piece of the moon went towards the mountain.

Collection Sahih Bukhari
Dar-us-Salam reference: Hadith 3636
In-book reference: Book 61, Hadith 140
USC-MSA web (English) reference: Volume 4, Book 56, Hadith 830
Narrated `Abdullah bin Masud:
During the lifetime of the Prophet (ﷺ) the moon was split into two parts and on that the Prophet (ﷺ) said, "Bear witness (to thus).

Reference : Sahih Muslim 2800b
In-book reference : Book 52, Hadith 28
USC-MSA web (English) reference : Book 39, Hadith 6725
This hadith has been transmitted on the authority of Abdullah b. Mas'ud (who said):
We were along with Allah's Messenger (ﷺ) at Mina, that moon was split up into two. One of its parts was behind the mountain and the other one was on this side of the mountain. Allah's Messenger (may peace be upbn him) said to us: Bear witness to this.

Reference : Jami` at-Tirmidhi 3289
In-book reference : Book 47, Hadith 341
English translation : Vol. 5, Book 44, Hadith 3289

Narrated Muhammad bin Jubair bin Mut'im:
from his father who said: "The moon was split during the time of the Messenger of Allah (ﷺ) until it became as two sections, one above this mountain and one above that mountain. So they said: 'Muhammad has cast a spell upon us.' Some of them said: 'If he could cast a spell upon us, he can not cast a spell upon all of the people.'"

So the moon spiting in two half fell on 2 mountains and left without trace. But it is a fact unlike the night ascension to heaven from Fakhitah bint Abi Talib's house when her husband wasn't there (the women Muhammad sent marriage proposal before marrying 15 year older women Khadija & got rejected by her father).

Moon spiting took place without historical witness.

Let's see the only well documented miracle with the effect people have record:

Miracle:

Al-Kafi, Volume 1, Book 4, Chapter 111, Hadith #27

Muhammad ibn Yahya has narrated from Sa'd ibn 'Abdallah from Ibrahim ibn Muhammad al-Thaqafi from Ali ibn al-Mu'alla from his brother Muhammad from Durust ibn Abu Mansur from Ali ibn Abu Hamza from Abu Basir from Abu 'Abdallah (عليه السلام) who said:

"When the Holy Prophet (ﷺ) was born, he remained for days without milk. Abu Talib himself breastfed him and Allah sent milk through his nipples. He continued to be breastfed by him for several days until Abu Talib found Halima al-Sa'diyyah, so he gave him to her."

Effect:

Ibn Sad's "Kitab al-Tabaqat al-Kabir", volume 1, pages 438, 439 [Ibn Sa'd, (d. 852 A.D.), "Kitab al-Tabaqat al-Kabir", (Book of the Major Classes), translated by S. Moinul Haq, Pakistan Historical Society]:

…The apostle of Allah said, "Gabriel brought a kettle from which I ate and I was given the power of sexual intercourse to forty men."

…The apostle of Allah was given the power to equal to that of forty men and the people of paradise will be given the power equal to eighty men

…The prophet was granted the power of sexual intercourse to that of forty men.

Bukhari, volume 7, # 142

Narrated Anas bin Malik:

The Prophet used to pass by (have sexual relation with) all his wives in one night, and at that time he had nine wives.

Bukhari, volume 1, #268

Narrated Qatada:

Anas bin Malik said, "The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet the strength for it?" Anas replied, "We used to say that the Prophet was given the strength of thirty (men)." And Sa'id said on the authority of Qatada that Anas had told him about nine wives only (not eleven).

ERROR IN QUR'AN: SUN SETS IN A POOL

Muhammad believed that the sun actually sets in a muddy pool. He must have likewise believed that the moon, just like the sun, is a small ball of light traveling through the night sky. Otherwise he would have corrected the verse like he did in case of satanic verse, as he went to 7th heaven and saw all of those. He would have made such a claim not knowing that it would have a deadly impact on the lives of people on earth with tsunami. Not knowing that it would have dangerously affected the stability of the earth. Not knowing about the importance of the gravitational pull of the moon on our planet. Not knowing all the facts, he dared to make such a claim to fool the Meccans as he was Ummi/Illiterate. And the Meccans did not believe him. No sane person of that time would believe this madness.

MUHAMMAD'S FABRICATED NIGHT JOURNEY TO HEAVEN

Conclusion: We can see that the Qur'an explicitly states that Muhammad performed no miracles apart from the alleged inspiration he received. The Qur'an testifies that his only miracle was the Qur'an that he received from Allah. And the Qur'an is no miracle either.

Genesis 3:1 :

"Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, 'Did God say, "You shall not eat from any tree in the garden"?'"

Revelation 12:9 :

"The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him."

Revelation 12:10 :

"Then I heard a loud voice in heaven, proclaiming,
'Now have come the salvation and the power
and the kingdom of our God
and the authority of his Messiah,
for the accuser of our comrades has been thrown down,
who accuses them day and night before our God.'"

SURAH 17:59- ALLAH IS A Falsifying about Miracle

According to the Quran, Allah miraculously produced a huge ***she-camel*** out of a rock:

Surah 7:73: *Indeed there has come to you a clear* ***Sign*** *(the* ***miracle*** *of the coming out of* ***a huge she-camel from the midst of a rock****) from your Lord. (Hilali-Khan)*

A ***Clear Sign*** *has come to you from your Lord. This is the* ***She-Camel*** *of Allah as a* ***Sign*** *for you. (A. Bewley)*

Thereafter Allah reveals in the Quran that he has stopped sending miracles anymore after this event. The reason why Allah stopped sending miracles after this incident is clarified in the following Quranic verse from 4 translations:

Surah 17:59: And We refrain from sending the Sign, only because the men of former generations treated them as false: *We sent the* ***she-camel*** *to the Thamud to open their eyes, but they treated her wrongfully****: We only send the Signs by way of terror.*** *(Yusuf Ali)*

Surah 17:59: And what stopped Us from sending the signs except that the previous people disbelieved in them. *And We sent to Thamud the* ***camel*** *with foresight, but they did her wrong.* ***And We do not send the signs except to make them fearful.*** *(The Monotheist Group)*

Surah 17:59: And nothing prevented Us from sending the miracles except that the earlier ones denied it. *And We gave Thamud the* ***female camel****, a visible sign, then they did wrong to her.* ***And We do not send the miracles except as a scare.*** *(Ali Bakhtiari Nejad)*

Surah 17:59: Nothing hindered us from sending you with miracles, except that the former nations have charged them with imposture. *We gave unto the tribe of Thamud, (at their demand), the* ***she-camel*** *visible (to their sight); yet they dealt unjustly with her:* ***And we send not a prophet with miracles but to strike terror.*** *(Sale)*

The specific miracle in this instant was a miraculous ***she-camel*** that Allah produced out of a rock to appear to the people of Thamud. The miracle was sent to ***"open their eyes"*** but instead they defiantly killed the ***she-camel*** of Allah. ***(Surah 11:64-65)*** As a result of their insolent act, Allah decided to stop sending miracles anymore in the future. Therefore according to the Quran, the ***final miracle*** of Allah was the miraculous ***she-camel*** that he produced for the people of Thamud. We can learn many essential details from this account in ***Surah 17:59.*** We will now analyze them carefully to expose the deception of Allah:

ONE: This Quranic verse specifies the reason why Allah stopped sending miracles. Allah found it futile to send miracles anymore "***because the men of former generations treated them as false."*** In other words, the reason why Allah stopped sending miracles is because the people in the past did not believe in them. The miracles of Allah were ineffective in convincing the people.

However, contrary to this claim of Allah, multitudes of the "***former generations"*** of Jews and Christians, who lived before the time of Muhammad, believed and demonstrated strong faith in the miracles performed by both Moses and Jesus. The Quran itself admits that even the magic practicing priest of Egypt abandoned their demonic practices and repented when they witnessed the powerful miracles performed by Moses. ***(Surah 7:113-122)*** Even under the threat of death by crucifixion, the repentant sorcerers boldly testified:

Surah 7:125: *"We will certainly return to Our Lord." (Sarwar)*

TWO: Surah 17:59 helps us to identify the ***time period*** when Allah decided to stop sending miracles. It reveals that he stopped sending miracles long ***before*** the time of Muhammad.

THREE: Allah concluded ***Surah 17:59*** on a threatening note. After stating that he has stopped sending miracles anymore, Allah declared:

"We do not send the Signs ***except to make them fearful."***

The following translation is even more explicit:

"We send not a prophet with miracles ***but to strike terror."***

This means that instead of sending uplifting miracles such as the restoration of sight to the blind or healing the leprous or bringing back the dead to life, Allah now wants to terrorize the unbelievers into submission. However, even this attempt to terrorize the unbelievers fails. In the very next verse Allah admits that even this act of terrorizing the unbelievers only increases their transgression:

Surah 17:60: *"We put terror and warning into them, but it only increases their inordinate transgression!" (Yusuf Ali)*

It is hard to imagine how Muslims can put faith in this lame excuse of Allah. Allah is in effect saying: "***We don't do miracles anymore because the people of Thamud killed our she-camel."*** This Quranic verse is significant because we can really feel a sense of defeat in Allah at the hands of mere humans. However, even more damaging is the fact that this Quranic verse proves that Allah is a preposterous liar when he made this claim in ***Surah 17:59.*** Why do we say that? Consider now the evidences which clearly prove that Allah lied when he made this claim in the Quran.

A GOD WHO LIES

More than twenty passages in the Quran reveal that whenever the contemporaries of Muhammad asked him to perform miracles, he either remained silent or confessed he could not. He confessed that he was just an ordinary human

messenger. The most explicit of this admission can be found in the following Quranic verses:

Surah 17:90-93: *They said, "We will not believe you unless you cause a spring to gush out of the ground. Or unless you own a garden of date palms and grapes, with rivers running through it. Or unless you cause masses from the sky, as you claimed, to fall on us. Or unless you bring God and the angels before our eyes. Or unless you own a luxurious mansion, or unless you climb into the sky. Even if you do climb, we will not believe unless you bring a book that we can read." Say, "Glory be to my Lord.* ***Am I any more than a human messenger?"*** *(Khalifa)*

The former prophets who performed miracles, are they not "***human messengers"*** just like Muhammad? We will now analyze ***Surah 17:59*** once again but from a different perspective. Our objective is to prove beyond any reasonable doubt that Allah is a liar and the Quran is a lie. To begin, we will first establish that according to the Quran, it was the ***Prophet Salih*** who was sent to the people of Thamud during the tragedy of the she-camel:

Surah 7:73: *To the Thamud people (****We sent****)* ***Salih, one of their own brethren:*** *He said: "O my people! Worship Allah: ye have no other god but Him.* ***Now hath come unto you a clear Sign from your Lord! This she-camel of Allah is a Sign unto you:*** *So leave her to graze in Allah's earth, and let her come to no harm, or ye shall be seized with a grievous punishment."*

Surah 7:75: *The leaders of the arrogant party among his people said to those who were reckoned powerless – those among them who believed: "****know ye indeed that Salih is a messenger from his Lord?" They said: "We do indeed believe in the revelation which hath been sent through him."***

Surah 7:77: Then they ham-strung the she-camel*, and insolently defied the order of their Lord, saying: "****O Salih!*** *Bring about thy threats, if thou art an apostle of God!" (Yusuf Ali)*

As a result of the insolent act of the people of Thamud, Allah stopped sending miracles anymore. ***Surah 17:59*** clearly acknowledges this decision of Allah to stop sending miracles. Even though the Quran does not specifically mention the time period when the ***Prophet Salih*** was sent to the people of Thamud, we can say with certainty that it was ***before*** the time of Jesus Christ. Why can we be sure of that? Because according to Muhammad himself, there were no prophets or apostles between the time of Jesus and Muhammad. In other words, the only "***prophet"*** who was sent ***after*** Jesus was Muhammad.

Sahih Muslim, Book 030, Number 5835:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: I am most akin to Jesus Christ among the whole of mankind, and all the Prophets are of different mothers but belong to one religion and ***no Prophet was raised between me and Jesus.***

In the above Hadith, Muhammad declared: "***no Prophet was raised between me and Jesus."*** Thus, the ***Prophet Salih*** could not have been sent ***after*** the arrival of Jesus but ***before.*** Otherwise, it would place him between Jesus and Muhammad. Therefore, Allah must have stopped sending miracles long ***before*** Jesus set foot on earth. Yet, the Quran admits that Jesus performed many miracles. It even specifies the nature of his miracles. But what is significant is the Quran's proclamation that Jesus performed these miracles "***with Allah's permission."*** Read the following Quranic verse carefully:

Surah 3:49: *And I (Jesus) heal the blind and the leprous, and bring the dead to life* ***with Allah's permission.*** *(Shakir)*

How can this be possible? Since Allah himself testified that he has "***stopped sending miracles"*** long ***before*** the time of Jesus, how can he then claim to be the source behind the powerful miracles performed by Jesus? This proves that the claims of Allah in the Quran that he was the originator of the miracles of Jesus are blatant lies.

Since the Quran itself states that Allah has stopped sending miracles long ***before*** the arrival of Jesus, Muslims are faced with a dilemma. For Muslims to accept the Quran's testimony of the miracles of Jesus, they would have to now acknowledge the fact that Allah is a liar. How are Muslims going to reconcile Allah's statement to the effect that he has stopped sending miracles after the people of Thamud killed his miraculous she-camel with his claim in the Quran that he performed many miracles through Jesus Christ? Which of these two statements is true? Allah clearly lied in the Quran when he said:

Surah 2:87: "We gave Jesus, son of Mary, profound miracles *and supported him with the Holy Spirit." (Khalifa)*

Furthermore, since ***Surah 17:59*** also proves that Allah has "***stopped sending miracles"*** long ***before*** the time of Muhammad, how can Muslims then claim that Muhammad performed many outstanding miracles? Hence, if the Quran is true, then Muhammad could not have performed any miracles as Muslims claim. Therefore, each time Muslims claim that Muhammad performed miracles, they are in fact admitting that Allah lied in the Quran when he testified that he has "***stopped sending miracles."***

Whenever Allah wants to make an impact on his audience, he talked about the miracles that he supposedly performed through the earlier prophets of God. However, when the people of Muhammad's time demanded miracles to prove his divinity, he dodged them by saying: "***I have stopped sending miracles, as people in the past did not believe in them."*** Allah deceptively claims whatever is necessary to deceive us. This manipulative behavior of Allah not only proves he is a liar but it also proves that he is a fraud. Allah cannot be trusted.

When Muhammad was questioned by his contemporaries why he could not perform miracles, Allah could not answer them with a miracle. Note carefully how the "***miracle-less"*** Allah evaded their challenge by drawing attention to the miracles in the Holy Bible. He pointed to the miracles in the Bible as evidence of the miracles that they were demanding. Four different translations of this vital Quranic verse are provided below:

Surah 20:133: *And they say, "Why does he not bring us a* ***miracle*** *from his Lord?" Were they not given enough* ***miracles*** *in the* ***former Scriptures?*** *(Talal A. Itani)*

Surah 20:133:*They have said, "Why has he, (Muhammad), not brought some* ***miracle*** *from his Lord?"* ***Have they not received the previously revealed heavenly Books as the evidence of the Truth?*** *(Sarwar)*

Surah 20:133:*They said, "If he could only* ***show us a miracle*** *from his Lord!"* ***Did they not receive sufficient miracles with the previous messages?*** *(Khalifa)*

Surah 20:133: *They say: "Why does he not bring us a* ***sign*** *(proof) from his Lord?"* ***Has there not come to them the proof of that which is written in the former Scriptures*** *(****the Torah and the Gospel****). (Hilali-Khan)*

As clarified in Hilali-Khan's translation, the "***former Scriptures"*** are none other than the ***Torah*** and the ***Gospel.*** This proves that evidences of authentic ***miracles*** can only be found in the Bible. Therefore, the originator of those miracles cannot be Allah but the One who inspired the writings of the Holy Bible. For Muslims to know the truth about miracles, they must obey the commandment in the Quran to examine the inspired evidences in the Holy Bible.

Not only Allah failed to perform miracles but he also lied to cover up his failure. Muslims must realize that it is not an outside source but evidences in the Quran itself prove Allah is a liar. The fact that the Quran itself testifies that Jesus performed numerous miracles ***after*** the time of the ***Prophet Salih*** confirms the undeniable truth that not only is Allah a liar but also an impostor. Is it not clear that Allah is pretending to be the source behind the powerful miracles of Jesus? Who then is the true Source behind the powerful miracles performed by Jesus? His divine name is identified as ***Jehovah*** in the Holy Bible:

Psalm 83:18: You, whose name is Jehovah*, you alone are the Most High over all the earth.*

It was Jehovah who "***anointed Jesus with the Holy Spirit"*** and empowered him to perform many powerful miracles. And the Bible testifies to this undeniable truth:

Acts 10:38: *You know how* ***God anointed Jesus from Nazareth with the Holy Spirit and with power. Jesus went through the land doing good and healing all those oppressed by the Devil. Jesus did these things because God was with him.***

Acknowledging this undeniable truth, Allah is forced to admit that true miracles can only be found in the Holy Bible. This is because the Originator of true miracles is Jehovah – the God of the Bible.

A GOD OF TRUTH

In contrast to Allah, the Bible testifies that it is impossible for the true God to lie:

Hebrews 6:18: *It is* ***impossible for God to lie.***

It is impossible for the true God to lie. By his very nature Jehovah cannot lie. Therefore, the Holy Bible which he revealed to us must be absolutely true. Christians must always treasure this divine quality of their God each time they study His Word, each time they pray to Him and each time they reach out for His love. Yes! God cannot lie. What a grand privilege to worship a God of such integrity. What a grand blessing it is to worship Jehovah our heavenly Father.

In contrast, Allah fabricated lies in the Quran. This invalidates the Quran as the Word of God. Who then is this lying deity behind the inspiration of the Quran? We will let the Bible answer. The Bible reveals the following truth concerning the characteristics of Satan:

John 8:44: *He was a murderer from the beginning, and he did not stand fast in the* ***truth****, because* ***truth*** *is not in him.* ***When he speaks the lie, he speaks according to his own character, for he is a liar and the father of the lie.***

The Bible identifies ***Satan the Devil*** as a "***liar and the father of the lie."*** Is it not a little suspicious that Allah exhibits the same deceptive character of Satan? This should alert sincere Muslims. And this gives us another convincing reason to reject Islam.

Muhammad’s Night Journey (Miraj) to Heaven Riding Female Headed Donkey

Muslims often cite two Quranic verses as evidence of miraculous events associated with Muhammad: his *Night Journey* and the *splitting of the moon*. These claims, however, warrant scrutiny to determine whether the Quran itself supports these interpretations or whether they are extrapolations from later Islamic sources.

The Night Journey

The supposed miracle of Muhammad's *Night Journey* is linked to **Surah 17:1**, which states:

"Glory be to Him who carried His servant by night from the Holy Mosque to the Further Mosque, the precincts of which We have blessed, that We might show him some of Our signs. He is the All-Hearing, the All-Seeing."

Muslims commonly interpret this verse as referring to Muhammad traveling from Mecca to Jerusalem on a supernatural flying creature, often identified in later sources as a *buraq*. However, examining the verse closely reveals several issues with this interpretation:

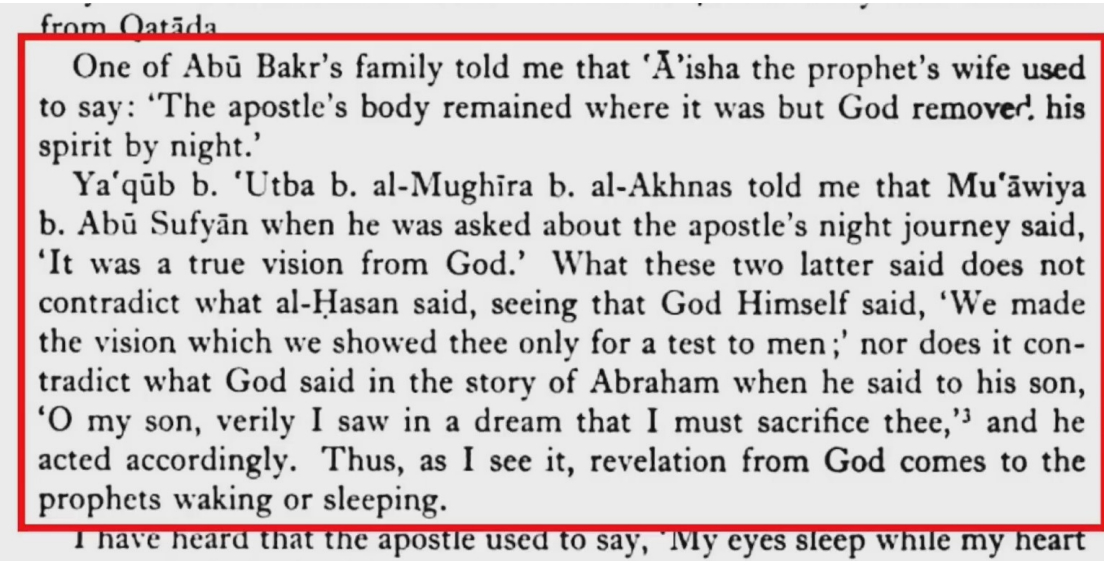
- **No Mention of Muhammad**: The verse refers to a "servant" but does not name Muhammad.
- **No Mention of Jerusalem**: The "Further Mosque" (*Al-Aqsa*) is not explicitly identified as Jerusalem.
- **No Flying Creature**: There is no reference to any "magic flying donkey monster," as described in later Islamic traditions.

When the context of Surah 17 is considered, the verse appears more connected to Moses than Muhammad. The following verses state:

"And We gave Moses the Book and made it a guidance for the Children of Israel, [saying], 'Do not take other than Me as [a] Disposer of [your] affairs.'" (17:2)

This continuity suggests the "servant" mentioned in 17:1 could be Moses, not Muhammad. Early Islamic sources also support the idea that Muhammad's *Night Journey* was a spiritual vision rather than a physical event.

Ibn Ishaq, one of the earliest biographers of Muhammad, records Aisha's statement:



from Qatāda

One of Abū Bakr's family told me that ʿĀ'isha the prophet's wife used to say: 'The apostle's body remained where it was but God removed his spirit by night.'

Yaʿqūb b. ʿUtba b. al-Mughīra b. al-Akhnas told me that Muʿāwiya b. Abū Sufyān when he was asked about the apostle's night journey said, 'It was a true vision from God.' What these two latter said does not contradict what al-Ḥasan said, seeing that God Himself said, 'We made the vision which we showed thee only for a test to men;' nor does it contradict what God said in the story of Abraham when he said to his son, 'O my son, verily I saw in a dream that I must sacrifice thee,'[3] and he acted accordingly. Thus, as I see it, revelation from God comes to the prophets waking or sleeping.

I have heard that the apostle used to say, 'My eyes sleep while my heart

"The Apostle's body remained where it was, but God removed his spirit by night." (Ibn Ishaq, p. 183)

Similarly, **Mu'awiyah bin Abu Sufyan** reportedly said the *Night Journey* was a "true vision from God."

Therefore, Quran 17:1 says absolutely nothing about Muhammad. In context it sounds like it's a part of a story about Moses.

But, if Quran 17:1 is about Muhammad, then Quran 17:60 refers back to Muhammad.

The Quran itself appears to support this interpretation in **Surah 17:60**:

*"And [remember] when We said to you, 'Indeed, your Lord has encompassed the people.' And We did not make the **vision** which We showed you except as a trial for the people."*

So if Quran 17:1 is about Muhammad's night journey, then clearly as of Quran 17:60 it's a vision.

The Splitting of the Moon

The second alleged miracle is the splitting of the moon, which Muslims attribute to Muhammad. This claim is tied to **Surah 54:1-3**, which states:

"The Hour has drawn near, and the moon has split [asunder]. But if they see a sign, they turn away and say, 'Passing magic.' And they denied and followed their inclinations. But every matter has been decreed."

The verse uses the past tense, which some interpret as describing a historical event, while others argue it is a prophetic reference to the Day of Judgment. Later Islamic sources claim that Muhammad split the moon as a miracle in response to a challenge from the Meccan polytheists.

However, several issues arise:

- **No Mention of Muhammad's Role**: The verse does not say Muhammad split the moon.
- **Ambiguity of the Event**: Many commentators, including **Yusuf Ali**, suggest the verse refers to a future event tied to the Day of Judgment.
- **Contradictions in Interpretations**: Some Muslims believe this describes an actual miracle performed by Muhammad, while others see it as a metaphorical or eschatological statement.

The note for the verse in the Quran's Haleem translation, **"The Hour draws near; the moon is split,"** states:

"One of the signs of the Day of Judgement. The Arabic uses the past tense, as if that Day were already here, to help the reader/listener imagine how it will be. Some traditional commentators hold the view that this describes an actual event at the time of the Prophet, but it clearly refers to the end of the world: cf. the same expression with reference to the sky, 55: 37; 84: 1."

Yusuf Ali Quran translation offers three potential explanations as commentary:

Three explanations are given in the *Mufradat*, and perhaps all three apply here:

"(1) that the moon once appeared cleft asunder in the valley of Makkah within sight of the Prophet, his Companions, and some Unbelievers;

(2) that the prophetic past tense indicates the future, the cleaving asunder of the moon being a Sign of the Judgement approaching; and

(3) that the phrase is metaphorical, meaning that the matter has become clear as the moon. That the first was noticed by contemporaries, including Unbelievers, is clear from verse 2. The second is an incident of the disruption of the solar system at the New Creation: Cf. 75:8–9. And the third might well be implied as in eastern allegory, based on the other two."

Therefore, Yusuf Ali thinks all three explanations may apply. These are very different interpretations.
He says the first explanations are clear from verse 2. In Yusuf Ali translations verse 2 states:

“But **if** they see a Sign, they turn away, and say, “This is (but) transient magic.””

Notice this doesn’t say Muslims and Meccan Polytheists way a sign. It says ‘if’. It sounds like it is condemning the Polytheists for rejecting the Quran. Like “even if the day of judgment was approaching and the moon fell apart, they will just make excuses and call it a magic. Because that’s what they do when Quran is recited to them.”

None of these interpretations directly ties the event to Muhammad performing a miracle. Furthermore, if Muhammad had indeed split the moon, one would expect the Quran to address this explicitly and repeatedly as evidence of his prophethood, given the persistent criticisms of Muhammad’s lack of miracles in the Quran.

The Influence of Later Islamic Sources

The miraculous interpretations of Surah 17:1 and Surah 54:1-3 arise from sources written long after Muhammad's death. These later traditions, driven by a need to elevate Muhammad’s status, introduced miraculous narratives absent from the Quran. This phenomenon reflects the challenges Muhammad faced during his life:

- His inability to perform miracles was a point of contention with his contemporaries.
- The lack of single miracle was later compensated by fabricated stories to align Muhammad more closely with Jesus.

Conclusion

The Quran does not attribute the *Night Journey* or the *splitting of the moon* to Muhammad. The interpretations linking these events to him rely on later Islamic traditions rather than the Quran itself.

Let’s explore why they fabricated night journey to 7th heaven on top of a female headed donkey.

For this article only the references mentioned from some book are from Bengali version book. You can check the English version book relevant section mentioned to find exact references.

The article is available with original book page photo in Bengali in this link. Use Google web-page translator and lens to utilize this valuable website.

English translated references are as follows: (for book pictures that is in Bengali checkout that book's English version relevant section; all hadith references are international version)

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All forms of voluntary prayers proven from the Prophet (ﷺ) include Salat al-Tahiyyatul Wudu, Salat al-Istikhara, Tawba, Salat al-Hajat, and Salat al-Tasbih.
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Introduction

When Muhammad undertook the journey of Isra/Miraj, many Islamic references mention that he was staying at the house of a woman named Umm Hani (Fakhitah bint Abi Talib) that night. Naturally, questions arise: Who was this woman? Why was the Prophet staying at her house that night? Who else was present with the Prophet and Umm Hani that night? And what was the nature of their relationship?

According to the strict and stringent rules of Islam, it is considered completely forbidden for a devout believer to interact, meet, or associate with anyone other than their husband or blood relatives. For those with whom marriage is permissible, there are numerous prohibitions even regarding interactions, meetings, and conversations. However, Islamic references indicate that the Prophet

would spend the night at the house of a woman with whom marriage was permissible.

Some Muslims argue that at that time, the rulings of modesty and veiling had not yet been revealed, which is why the Prophet acted in this manner. However, even after the revelation of the rulings on veil, the Prophet continued to meet, interact, and dine with Umm Hani. Additionally, many Islamic scholars assert that the Prophet never engaged in any forbidden acts, even before the revelation of specific rulings in Islam. For instance, most Islamic scholars believe that even before the Quran was revealed, the Prophet never committed adultery, drank alcohol, or worshipped idols (later 2 claims are not true according to authentic Islamic Hadiths).

Based on this understanding, it can be assumed that even before the rulings on modesty were revealed, the Prophet did not interact inappropriately with women he could lawfully marry. In response to the question of what kind of relationship he had with Umm Hani, many Islamic scholars state that the Prophet considered Umm Hani as a sister. They argue that it is the disbelievers with distorted minds who spread slander about this sacred brother-sister relationship.

Who Was Umm Hani (Fakhitah bint Abi Talib)?

The real name of Umm Hani was *Fakhitah* or *Fakitah*; some sources also mention her name as *Hind* (*Siyar A'lam al-Nubala* 3/537). She was the daughter of Abu Talib, the uncle of Prophet Muhammad, and her mother was Fatimah bint Asad (*Usd al-Ghabah* 5/501). Umm Hani was the sister of Ja'far, Aqil, and the fourth caliph of Islam, Ali ibn Abi Talib (*Al-Isabah* 4/503).

After the death of Prophet Muhammad's parents, he was first cared for by his grandfather, Abdul Muttalib, and later by his uncle, Abu Talib. As a result, he grew up alongside his cousins, including Umm Hani. It is noteworthy that during that time, marriage between cousins was not considered inappropriate or taboo, as it is often viewed today. In fact, the Quran permits marriages between first cousins, while Hadith promotes marriage between cousins. Although modern perspectives might discourage such practices due to potential genetic risks.

Introduction to Umm Hani (According to *Asma' al-Rijal*, Mufti Ghulam Rabbani Bhuiya, Publisher: Mr. Lokman Hossain, Pages 51, 52)

- **Name:** Fakhitah or Hind (*Siyar A'lam al-Nubala* 3/537)
- **Title:** Umm Hani (a name derived from her son Hani)
- **Father's Name:** Abu Talib (*Usd al-Ghabah* 5/501)
- **Mother's Name:** Fatimah bint Asad (*Al-Isabah* 4/503)

- **Relationship with the Prophet:** Cousin of Prophet Muhammad and sister of Ali and Ja'far (*Tadhkirah* 1/38).

Acceptance of Islam

Umm Hani accepted Islam during the conquest of Mecca in the 8th year of Hijrah (*Usd al-Ghabah* 5/501).

Prophet Muhammad's Stay in Her Home

During the conquest of Mecca, Prophet Muhammad stayed at her house, performed *ghusl* (ritual purification), and offered the *Duha* prayer (*Al-Isabah* 4/503) [voluntary (Sunnah) prayer performed in the forenoon, usually after sunrise and before the Dhuhr (noon) prayer]. Additionally, the historic event of *Isra and Mi'raj* occurred while the Prophet was staying at her home during the siege in the Valley of Abu Talib (*Tadhkirah* 1/38).

Marriage

Before Prophethood, Muhammad proposed marriage to Umm Hani (*Siyar A'lam al-Nubala* 3/537). However, her father, Abu Talib, arranged her marriage to Hubaybah ibn Abi Wahb al-Makhzumi instead (*Usd al-Ghabah* 5/501). After the conquest of Mecca, when her husband did not accept Islam and fled, the Prophet once again proposed to her. This time, Umm Hani declined, citing that she was already a mother to many children (*Al-Isabah* 4/503).

Contribution to Hadith

Umm Hani narrated 46 hadiths from the Prophet Muhammad. Among them, one hadith is jointly recorded in both *Sahih Bukhari* and *Sahih Muslim* (*Tadhkirah* 1/38).

Death

Umm Hani passed away after the 50th year of Hijrah (*Al-Isabah* 4/503).

What is Ghayr Mahram?

Ghayr Mahram refers to those men in front of whom it is not permissible for a woman to appear according to Islamic law and with whom marriage is lawful. If a woman absolutely must appear before a Ghayr Mahram, she must do so while observing full modesty (purdah/veil). For instance, the Muhammad was considered Ghayr Mahram to Umm Hani, meaning marriage with her was permissible. All men, except those categorized as Mahram, are considered Ghayr Mahram to believing women. This includes even close male relatives like paternal or maternal

cousins, brothers-in-law, uncles by marriage, divorced stepfather, half blood brother and fathers-in-law. Interaction, appearance, or casual mingling with them is strictly prohibited according to Islamic principles.

Childhood Affair

There isn't much information about the childhood or early life of Umm Hani in Islamic history. However, there are a few accounts about her marriage. Before receiving prophethood, Muhammad proposed marriage to Umm Hani through her father, Abu Talib. Simultaneously, another proposal came from Hubayra ibn Abi Wahb (or Hubayra ibn 'Amr ibn 'Ayidh al-Makhzumi). Abu Talib accepted Hubayra's proposal and married Umm Hani to him (*As'hab-e-Rasul*).

Muhammad was deeply saddened by this and expressed his dismay, saying: *"Uncle, you rejected my proposal and married her to Hubayra?"* (*Sirat Ibn Hisham*, Vol. 2, Page 420).

Abu Talib replied: *"Nephew, we have married her to someone of equal status. Noble ones marry within their peers."* (*A'lam an-Nisa*, Vol. 4, Page 14).

This response indicates that Abu Talib did not consider the Muhammad equal in status. Is it because he was an orphan and impoverished? (read The only documented miracle of Muhammad chapter for more). This early emotional connection of the Prophet with Umm Hani remained unfulfilled. Some speculate that the Prophet's later marriage to the wealthy and 14 years older Khadijah was influenced by this episode, but this is not certain.

The Lives of the Companions of the Prophet, Female Companions, Muhammad Abdul Mabud, Bangladesh Islamic Center, Volume 6, Page 98:

> **Umm Hani bint Abi Talib :**
>
> Historically, Umm Hani is best known by her nickname. Her real name was Fakhita or Hind, according to some opinions. She was the daughter of Abu Talib and Fatima bint Asad, making her a sister to Aqil, Ja'far, Talib, and Ali (Sirat Ibn Hisham, 2/420; Al-'Alam An-Nisa, 4/14; Al-Isti'ab, 2/772).
>
> Although little is known about her early life, her marriage has been documented. Before prophethood, Prophet Muhammad sent a marriage proposal to Abu Talib for Umm Hani, along with one from Hubayra ibn 'Amr ibn 'Ayidh al-Makhzumi. Abu Talib accepted Hubayra's proposal, marrying her to him. Upon hearing this, the Prophet remarked:
>
> *"Uncle, you rejected my proposal and married her to Hubayra?"*

Abu Talib replied:

"Nephew, we have married her to someone of equal status. Noble ones marry within their peers." (*A'lam an-Nisa*, Vol. 4, Page 14).

No further details beyond this are recorded. However, the marriage to Hubayra ibn 'Amr is widely affirmed in various sources (*Usud al-Ghabah*, Vol. 5, Page 624).

Conversion to Islam:

There are differing accounts regarding when Umm Hani embraced Islam. According to Imam al-Dhahabi:

"Her conversion to Islam was delayed, and she accepted it on the day of the Conquest of Mecca" (*Siyar A'lam an-Nubala*, Vol. 2, Page 31).

However, narrations about the Prophet's Miraj (night journey) mention her prominently. It is believed that the Miraj began from her house, suggesting she was a Muslim before the Hijrah (migration to Medina).

She recounted:

"The Prophet performed the Isha prayer in my house and slept there. We also slept. Just before Fajr, he woke us and prayed Fajr with us. Then he said: 'Umm Hani, you saw that I prayed Isha in this valley last night. Then I traveled to Bayt al-Maqdis (Jerusalem), performed prayer there, and returned to pray Fajr with you. ……..'" (*Sirat Ibn Hisham*, Vol. 2, Page 420).

But even if Umm Hani didn't accept Islam then and the Prophet Muhammad were not married, what kind of prayer they performed?
Without marriage could they truly remain distant from each other? Would one listen to the other's voice at night with intent? According to a hadith, the Prophet Muhammad would recite *Qiraah* (Qur'anic recitation) during the night, and Umm Hani would listen to it from her rooftop. This indicates that, while they were physically distant, their hearts were not far apart.
[Sunan Ibn Majah, Hadith: 1349; Sunanu Ibn Majah, Bangladesh Islamic Foundation, Volume I, Page 491, Hadith: 1349]:

Context from Sunan Ibn Majah:

- **Book:** 5 - Establishing Prayer and its Regulations
- **Chapter:** 5/179 - Recitation during the Night Prayer
- **Hadith Reference:** 1/1349

Narration by: Umm Hani bint Abi Talib : She said: "While lying on the roof of my house, I heard the night recitation of the Prophet ."

Sources of Authentication:

- Referenced in *Nasa'i* 1013, *Musnad Ahmad* 26366, 26836.
- Authentication by Albani: Graded *Hasan Sahih* (*Good and Authentic*).
- Referenced in *Mukhtasar Shama'il* 272.

Hadith Grade: *Hasan* (*Good*).

Narrator: Umm Hani bint Abi Talib .

The Death of Abu Talib and Khadijah

According to nearly all Islamic sources, the Prophet Muhammad's wealthy merchant wife, Khadijah—whose home he lived in as a husband and who brought him wealth through marriage—passed away in the year 619 CE. Around the same time, Abu Talib (Hani's father) also passed away. Therefore, it can be stated with certainty that during the event of Miraj (the Night Journey), Prophet Muhammad's wife Khadijah was no longer alive.
This is further corroborated in the book *Seerat-ul-Mustafa* by Allama Idris Kandhlavi, where it is mentioned that their deaths occurred prior to the Mi'raj event. **[Seerat-ul-Mustafa, Allama Idris Kandhalvi, Islamic Foundation Bangladesh, Pages 236, 249, 250]**

> **Seerat-ul-Mustafa, Islamic Foundation Bangladesh, Pages 236:**
>
> **"The demise of Abu Talib and Khadija tul-Kubra:**
>
> After Abu Talib returned from Shi'b Abu Talib (the Valley of Abu Talib), a few days later in the 10th year of the Prophet's prophethood during the month of Ramadan, Abu Talib passed away. Three or five days after that, Khadija also passed away."
>
> **Seerat-ul-Mustafa, Islamic Foundation Bangladesh, Pages 249:**
>
> **■Isra and Mi'raj**
>
> After returning from Ta'if, Allah's Messenger was spiritually taken from Masjid al-Haram to Masjid al-Aqsa and then from Masjid al-Aqsa to the heavens during a single night. This miraculous journey, known as Isra and Mi'raj, was a special honor granted to him by Allah. There is a difference of opinion among the scholars regarding the exact year this event took place. The primary opinions are as follows:

1. **Six months before Hijrah**
2. **Eight months before Hijrah**
3. **One year before Hijrah**
4. **One year and one month before Hijrah**

Seerat-ul-Mustafa, Islamic Foundation Bangladesh, Pages 250:

5. **One year and two months before Hijrah;**
6. **One year and three months before Hijrah;**
7. **One year and five months before Hijrah;**
8. **One year and six months before Hijrah;**
9. **One year and eight months before Hijrah;**
10. **Five years before Hijrah.**

Among these, there are differing opinions regarding the year of Mi'raj, as summarized by scholars. The common belief is that it occurred after the demise of Hazrat Khadijah and Abu Talib, and before the Prophet's migration. As narrated, the Mi'raj occurred after Khadijah and Abu Talib had passed away, placing this event after the Year of Sorrow (Aam-ul-Huzn).

Some traditions specify that the Mi'raj took place one year before Hijrah, while others suggest an earlier timeline. Many scholars reconcile these differences by suggesting that the initial spiritual ascension occurred first, followed by the final physical ascension closer to Hijrah.

A significant conclusion from these narrations indicates that Mi'raj likely happened during a period when the Prophet faced great difficulty, following the death of his supporters and his return from Ta'if. This sacred journey came as a form of divine consolation, preparing him for the great responsibilities of the upcoming migration and the establishment of the Islamic state in Medina.

It is also recorded that Mi'raj occurred on the **27th night of Rajab**, and this has become a prominent date in Islamic tradition. While some scholars emphasize that the precise timing remains disputed, the importance of the event and its spiritual significance is unanimously recognized.

The events of the night of Miraj

If we closely observe, it becomes evident that during the time of the Miraj, the Prophet Muhammad's wife, Khadijah , was no longer alive. The Prophet was undoubtedly saddened by her passing. Around the same period, Umm Hani's father, Abu Talib, also passed away. In such circumstances, I do not find it unusual for the Prophet to experience a rekindling of old affections. It is human nature to

seek the company of loved ones during times of sorrow and grief. This is simply a characteristic of human behavior. Let us now consider the perspectives of several renowned Islamic scholars.

Quranul Kareem, Bengali Translation & Short Tafseer, Dr. Abu Bakr Muhammad Zakaria, Volume 1, page 959:

> Here, the term "Masjid-ul-Haram" generally refers to the area surrounding the Ka'bah, known as the Baitullah Sharif, which is surrounded by the Sacred Mosque. However, in certain places in the Qur'an and Sunnah, it is used to mean the entire Haram Sharif (the Sacred Sanctuary), which includes the areas designated by the Quraysh, which surpasses several square kilometers. Its boundaries were demarcated by Ibrahim . For example, in Miraj event Masjid-ul-Haram is mentioned.
>
> In Islamic jurisprudence, the term "Masjid-ul-Haram" in this context does not only signify the Ka'bah itself. This is because, in cases where certain actions are associated with areas beyond the immediate vicinity of the Ka'bah, like the Prophet's ﷺ house or locations outside Baitullah's vicinity, it implies the broader Haram area. Miraj event commenced from Umm Hani's house, which is outside immediate vicinity of the Ka'bah. Similarly, in Surah At-Tawbah, verse 7, the term Masjid-ul-Haram is mentioned, and it refers to the entire Haram Sharif. This is because the specifically mentioned limited space referred to as 'Hanifiyah' lies outside the perimeter of Haram Sharif but is in close proximity. Because, the place of treaty of Hudaibiya is outside the bounderies of Masjid-ul-Haram but is in close proximity. [Reference: Al-Balagul Haram: Ahkam wa Adab]

Seeratun Nabi, Ibn Hisham, Islamic Foundation Bangladesh, Volume 2, Page 76

> About the Isra of Prophet Muhammad Narration of Umm Hani:
>
> Musanna Ibn Ishaq said: The narration about Isra (Miraj) from Umm Hani bint Abi Talib is as follows. She would say: "From my house, Muhammad's journey began. He was sleeping in my house that night. After performing the Isha prayer, he went to sleep. We also slept. Then as morning approached he called us up. Then we prayed with him Fajr prayer. Then he would say: 'O Umm Hani! What you saw is that I performed the Isha prayer with you and slept with you. However, afterward, I traveled to the Dome of the Rock (Bait-ul-Muqaddas) and prayed there. Then I returned and performed the Fajr prayer with you, as you saw.'"

Umm Hani narrates: "When he said this, he would rise to go somewhere. I caught the corner of the bed-sheet, as a result his cloth from belly shifted. It looked like transparent and polished like folded Kibty dress. I told him: O prophet of Allah! Don't disclose this event to people, otherwise they will blame you to be falsifier and hurt you. Then Muhammad would then say: "By Allah! I will certainly tell it to them."

Tafseer Ma'ariful Qur'an, Maulana Muhammad Shafi, Volume 4, Page 396:

The term "Masjid-ul-Haram" generally refers to the area surrounding the Ka'bah (Baitullah Sharif), which is enclosed by walls. However, in certain verses of the Qur'an and Hadith, it is used to refer to the entirety of the Haram Sharif, encompassing the broader area designated by the Quraysh, whose boundaries were demarcated by Prophet Ibrahim (Abraham). For instance, on certain occasions, the reference to Masjid-ul-Haram includes broader areas.

In Islamic jurisprudence, the term "Masjid-ul-Haram" here does not exclusively mean the immediate Ka'bah itself. This is because the event of Miraj happened from the house of Umm Hani, which is apart from Masjid-ul-Haram's vicinity. Similarly, in the important verse from Surah At-Tawbah, "They will not transgress against you near the Sacred Mosque", it refers to the entirety of the Haram Sharif. This is because the specifically mentioned site, known as Hudaibiya is outside the bounderies of Masjid-ul-Haram but is in close proximity. After the era of ignorance (Jahiliyyah), entry into the full Haram Sharif was restricted for non-Muslims.

Tafsir Jalalain, Volume 2, Page 650

"By 'Masjid al-Haram,' it generally refers to the area surrounding the Ka'bah that is enclosed by walls. However, in the Qur'an and certain hadiths, it is also used to refer to the entire Haram Sharif of Makkah, which spans several square miles and whose boundaries were designated by Ibrahim (Abraham). For example, in the event of Mi'raj (the Night Journey), the mention of Masjid al-Haram refers to this broader definition. According to the consensus of scholars, 'Masjid al-Haram' in this context does not mean the immediate surroundings of the Ka'bah. This is because the starting point of the Mi'raj was from the house of Umm Hani, which was located outside but its immediate vicinity. Similarly, in Surah At-Tawbah, the mention of 'Masjid al-Haram' also implies the entire Haram Sharif. This is because the reference point here is Hudaybiyyah, which is

located just outside the Haram Sharif boundary. Following year polytheists were prohibited from entering the entire Haram Sharif."

Sirat-e-Rasulullah, Translation by Shaheed Akhando, Prothoma Prokashoni (publishers), Page 218

Regarding Rasulullah's Miraj, Umm Hani bint Abi Talib AKA Hind gave some description. She told: "He has gone to Miraj from my house, from nowhere else. At that night he was sleeping in my house. At that night he went to sleep after Isha prayer. We also went to sleep. Just before dawn he waken us up. We took Fajar prayer. Then he said, "Umm Hani, yesterday here, in this valley I prayed with you Isha prayer. You have seen that. Then I went to Jerusalem and took prayer there. Again just in a moment before I prayed with you Fazar prayer, as you have seen." As he began to go out I caught his upper garment, as a result his belly was revealed, it was like I was pulling a folded Egyptian garment. I told him, "Rasulullah don't tell this event, they will say it's fabricated, they will shame you." He said, "By Allah I will certainly tell it."

Next, let us examine the famous tafsir (commentary) book by a prominent Bangladeshi scholar, Dr. Abu Bakr Muhammad Zakaria, a work authenticated by the Saudi government.

The Translation and Concise Commentary of the Qur'an, Dr. Abu Bakr Muhammad Zakaria, Volume 2, King Fahd Quran Printing Complex, Page 959:

"By 'Masjid al-Haram,' it generally refers to the area surrounding the Ka'bah that is enclosed by walls. However, in the Qur'an and certain hadiths, it is also used to refer to the entire Haram Sharif of Makkah, which spans several square miles and whose boundaries were designated by Ibrahim (Abraham). For example, in the event of Mi'raj (the Night Journey), the mention of Masjid al-Haram refers to this broader definition. According to the consensus of scholars, 'Masjid al-Haram' in this context does not mean the immediate surroundings of the Ka'bah. This is because the starting point of the Mi'raj was from the house of Umm Hani, which was located outside but its immediate vicinity. Similarly, in Surah At-Tawbah verse 7, the mention of 'Masjid al-Haram' also implies the entire Haram Sharif area. This is because the reference point here is Hudaybiyyah, which is located just outside the Haram Sharif boundary.

> Following year polytheists were prohibited from entering the entire Haram Sharif. [Al-Baladul Haram: Ahkam wa Adab]"

Let's look at another passage from the translation and brief commentary on the Qur'an published under the direction and patronage of King Salman ibn Abdul Aziz Al Saud of Saudi Arabia, where it appears that the Prophet narrated the incident to Umm Hani on his return from Meraj

***The Translation and Concise Commentary of the Qur'an, Dr. Abu Bakr Muhammad Zakaria, Volume 2, King Fahd Quran Printing Complex, Page* 1466**:

> "Besides when the messenger of Allah narrated the incident of Meraj to Umm Hani, she advised that he should not reveal it to anyone; if you reveal it, the disbelievers will lie about you even more. If the event was just a dream, what was the reason to lie? Then when the messenger of Allah revealed the incident the disbelievers put lie on him and mocked. Even many believers faith was wavering after hearing that."

Now let's read the speech of the Prophet from the interpretation book of Bokhari Sharif. This account shows that the Prophet returned to his companions shortly before dawn. That is, the Prophet was with his companions before with Umm Hani. After returning, Abu Bakr asked the companions, where were you at night? Abu Bakr looked everywhere for Muhammad, but could not find him. That is, the Prophet went somewhere in the middle and spent almost the whole night there in that particular place. So, in response to Abu Bakr's question, the Prophet said, "I visited Baitul Moqaddas (Jerusalem) at that time." On the other hand, according to Umm Hani's narration, he came to her house and slept in Umm Hani's room after praying at night. That is, leaving Abu Bakr in front of the Kaaba, the Prophet went to the house of Umm Hani, prayed or whatever he did, then went to sleep. He returned to Abu Bakr before dawn and said, "I have visited Baitul Moqaddas." Review these Two case.

Bukhari Sharif Bengali Translation and Commentary, Siratun Nabi Collection, Maulana Shamsul Haque Faridpuri, Volume V, Hamidiya Library, published 1977-78, page 507:

> ……..Then I returned to my companions in Mecca before dawn. Then Abu Bakr came to me and asked, "I have searched for you in all possible places." Then Muhammad told the story of visiting Baitul Moqaddas (Jerusalem). Abu Bakr was astonished and told, "Messenger of Allah Baitul Moqaddas (Jerusalem) is located on the path of one month (Abu Bakr previously visited Baitul Moqaddas (Jerusalem))! Muhammad told him

many description of Baitul Moqaddas (Jerusalem). Then Abu Bakr was astonished and said, “Truly you are messenger of Allah.”

Muhammad’s uncle’s daughter Umm Hani described that He has gone to Miraj from my house. At that night he was sleeping in my house. At that night he went to sleep after prayer. We also went to sleep. Just before dawn we woke up together. After Fajar prayer he said, “Yesterday in this Mecca I prayed with you Isha prayer. Then I went to Jerusalem and took prayer there. Again just in a moment before I prayed with you Fazar prayer.” [Tafsir Ibn Kathir 3-22]

The same is stated in Tafseer Mazhari.

Tafsir-e-Mahari, Volume 5, Page 288, 289–

"After this year, let them no longer come close to Masjid al-Haram." Hanafi scholars interpret this to mean that after this year, no disbeliever can approach Masjid al-Haram to do so Hajj and Unrah. Based on this interpretation, the prohibition of non-believers from entering Masjid al-Haram has not been explicitly mandated. Therefore, other mosques do not fall under this restriction. The phrase **"don’t come close to"** refers specifically to performing Hajj and Umrah at Masjid al-Haram.
Imam Shafei states that **"don’t come close to"** in this context is specific to the boundaries of Masjid al-Haram and refers to their prohibition from entering it.

Regarding this narration, a verse states:
"Glory to Him who took His servant by night from the Sacred Mosque (Masjid al-Haram) to the Farthest Mosque (Masjid al-Aqsa)—whose surroundings We have blessed—that We might show him some of Our signs. "
(*Surah Al-Isra, 17:1)*

On Miraj night Muhammad was taken from Umm Hani’s house, not from Kaaba. This verse further establishes that the boundaries of Masjid al-Haram extend beyond the Kaaba itself. However, the phrase **"don’t come close to"** in the Quran refers specifically to the prohibition of non-believers from entering the wider boundaries of Masjid al-Haram.

The same description is given in Tafseer Jalaline

[Tafsir al-Jalalayn, Volume 2, Page 650] –

By 'Masjid al-Haram,' it generally refers to the area surrounding the Ka'bah that is enclosed by walls. However, in the Qur'an and certain hadiths, it is also used to refer to the entire Haram Sharif of Makkah, which spans several square miles and whose boundaries were designated by Ibrahim

(Abraham). For example, in the event of Mi'raj (the Night Journey), the mention of Masjid al-Haram refers to this broader definition, because it was from Umm Hani's house, which is situated outside of the compound of Baitullah. Similarly, in Surah At-Tawbah verse 7, the mention of 'Masjid al-Haram' also implies the entire Haram Sharif entire area. This is because the reference point here is Hudaybiyyah, which is located just outside the Haram Sharif boundary but in close viscinity. Following year polytheists were prohibited from entering the entire Haram Sharif.

A similar description is also found in the Tafseer Ma'areful Quran written by the renowned Pakistani Islamic scholar Maulana Muhammad Shafi

[Tafsir Ma'ariful Qur'an, Maulana Muhammad Shafi, Volume 4, Page 396.]

By 'Masjid al-Haram,' it generally refers to the area surrounding the Ka'bah that is enclosed by walls. However, in the Qur'an and certain hadiths, it is also used to refer to the entire Haram Sharif of Makkah, which spans several square miles and whose boundaries were designated by Ibrahim (Abraham). For example, in the event of Mi'raj (the Night Journey), the mention of Masjid al-Haram refers to this broader definition, because it was from Umm Hani's house, which is situated outside of the compound of Baitullah. Similarly, in Surah At-Tawbah verse 7, the mention of 'Masjid al-Haram' also implies the entire Haram Sharif entire area. This is because the reference point here is Hudaybiyyah, which is located just outside the Haram Sharif boundary but in close viscinity. Following year polytheists were prohibited from entering the entire Haram Sharif.

Now let us look at a document from Mukhtasar Jadul Ma'ad written by Imam Ibn al-Qayyim, where it appears that he met Umm Hani after returning from Miraj and to Umm Hani he first disclosed the incident

[*Mukhtasar Zad al-Ma'ad*, Imam Ibn al-Qayyim pag1 217]–

The incident of Miraj has a special lesson for preachers of Islam. When Muhammad came back from Miraj and explained his desire to tell the prople the story, Umm Hani bint Abu Talib said to him: I am afraid that people will call you a liar. Muhammad then said; By Aallah! I will definitely tell them the story. Even if they call me a liar.

Many Islamic apologists claim that during the night of Mi'raj (Ascension) or Isra, Umm Hani's husband, Hubayra ibn ‘Amr ibn ‘Ayidh al-Makhzumi, was also present. They base this claim on a description where Umm Hani used the word "we," implying that her husband was at home that night. According to this narrative, Umm Hani, her husband, and the Prophet Muhammad supposedly prayed together that night.

However, another account reveals that Umm Hani's husband had fled the area out of fear of Muhammad, which will be discussed later. The question arises: would

someone who prayed with the Prophet and his wife at night flee the region in fear after the conquest of Mecca?

Additionally, a critical issue here is that most sources indicate Umm Hani accepted Islam only after the conquest of Mecca (*Seerat al-Mustafa*, Allama Idris Kandhlavi, Islamic Foundation, Vol. 3, p. 43). So how and why would they pray together while the Prophet was still in Mecca before the Hijra? Umm Hani was not Muslim at the time/night—what kind of prayer was they performing? (Think about the steps of Islamic prayer) The narrative doesn't add up. Let's examine the relevant sources:

***Seerat al-Mustafa*, Allama Idris Kandhlavi, Islamic Foundation, Vol. 3, p. 43:**

> For further details, one can refer to the Tafsir of Surah Mumtahina (Chapter 18, B, page- 71) and the accounts mentioning which women took **Bay'ah** or allegiance check *Tariq Ibn Asir,* Volume 2, Page 66.
>
> ## ■Details from *Tariq Ibn Asir*:
>
> Ibn al-Athir al-Jazari in his book “Tariq Ibn Asir” (Al-Kamil fi al-Tarikh) mentions that when the Prophet completed his **Bay'ah** or allegiance of male he called women for **Bay'ah** or allegiance. Among the women of Quraish the following are specially mentioned:
>
> 1. **Umm Hani**, daughter of Abu Talib.
> 2. Umm Habiba, wife of Amr ibn Umayyah Amari.
> 3. Arwa Bint Abil Ais.
> 4. Atika Bint Abil Ais.
> 5. Hind Bint Utbah.

***Tafsir Ibn Kathir*, Islamic Foundation Bangladesh, Vol. 6, p. 251**

> Narrated by Umm Hani bint Abi Talib :
>
> Muhammad ibn Ishaq reported, quoting Muhammad ibn Muhammad Sa’ib al-Kalbi ... Umm Hani bint Abi Talib narrated an event, saying, "On the night of Isra and Mi'raj (The Night Journey and Ascension), the Prophet Muhammad stayed in my house. He prayed the Isha prayer and then went to sleep in my house. We also went to sleep. Before dawn, we woke him up. Then he took prayer and we also did with him. After performing Salah with us, he said, 'O Umm Hani, I prayed the Isha prayer with you all and now I will prayed the morning Salah. Between this time, Allah took me on Baitul Moqaddas (Jerusalem) and brought him back to you, as you see. The rabi named Kalbi is ignored by muhaddis. But Abu Yala his Musnade

Muhammad ibn Ishmail Ansari ……. from Umm Hani narrated the Hadith and narrated very broadly. Hafiz Abul Kashem Tarbani Abdul Aala Ibn Abdul Musavir…… Umm Hani narrates, she says “On the night of Miraj Rasulullah was in my house. Afterwards haven’t found him I was panicked and spent sleepless night in the fear that Quraish tribe might get him in trouble.

Seeratun Nabi, Ibn Hisham, Islamic Foundation Bangladesh, Vol. 2, p. 76:

Muhammad ibn Ishaq says, Muhammad ibn Sa’ib al-Kalbi…

Narrated from Umm al-Hani bint Abu Talib . She relates about the Miraj (Night Journey) of Rasulullah (ﷺ) and says: On the night when the Miraj took place, he was resting at my house. After the Isha prayer, he lay down to sleep. We also fell asleep. Just before Fajr, he woke us up. He performed the prayer and we prayed with him. Then he said: 'O Umm al-Hani, you saw me pray the Isha prayer with you and then sleep here. But after that, I went to Bayt al-Maqdis (Jerusalem) and prayed there. Now, I prayed Fajr with you, which you witnessed.' Umm al-Hani says, after this, he stood up to leave. I grabbed the corner of his cloak, and as a result, his garment shifted. It looked like a smooth, clear, and folded Egyptian cloth. I said: 'O Prophet of Allah! Do not tell the people about this. Otherwise, they will accuse you of lying and cause you distress.' But he said: 'By Allah! I will definitely tell them about this.' Then I said to my Abyssinian maid: 'Why are you sitting there? Hurry up! Go with Rasulullah and listen to what he tells the people and see what they comment.

Now let us look at the description from the book *Sīrat-e-Rasulullah* published by Prothoma Prokashoni (publishers):

(*Sīrat-e-Rasulullah* [PBUH], translated by Shahid Akhand, Prothoma Prokashoni, p. 218)

Regarding the Prophet Muhammad's (PBUH) *Mi'raj* (Night Journey), I have received some accounts from Umm Hani bint Abi Talib, also known as Hind. She said:

"He embarked on the *Mi'raj* while staying at my house, not from any other place. That night, he was sleeping in my house. After performing the *Isha* prayer, he went to sleep, and we also went to sleep. A little before dawn, the Prophet Muhammad (PBUH) woke us up. We performed the *Fajr* prayer. Then he said, ‘Umm Hani, last night I prayed the *Isha* prayer with you here in this valley; you saw it yourself. Then I went to Jerusalem and prayed there, and now I have just returned to pray the *Fajr* prayer with you, as you have seen.’

When he got up to leave, I grabbed his garment and pulled it, which caused it to reveal part of his stomach, as if I had pulled on a folded Egyptian cloth. I said, 'O Messenger of Allah, do not tell anyone about this; they will say it is false and insult you.' He replied, 'By Allah, I will surely tell them.'"

Now let's read from Tafseer Mazhari.

Tafsir-e-Mazhari, Volume 7, Pages 16 and 17 –
It is stated:
***"Min al-Masjid al-Haram ila al-Masjid al-Aqsa" (from Masjid al-Haram to Masjid al-Aqsa),* meaning from the Kaaba in Makkah to the farthest mosque (in Jerusalem).**

From Hazrat Anas , through Malik bin Sashar , Imam Bukhari and Imam Muslim narrated via a continuous chain that, the Prophet said: *"I was feeling sleepy at Kaaba premises. At that time, Jibrael (Gabriel) appeared to me, bringing Buraq. Another narration stares: "I was lying on Kaaba's hatim."*

Some scholars have said: The Prophet Muhammad spent the night at his paternal cousin Umm Hani's house. From there, he was taken on the night journey. To be noted that entire area of Mecca is considered Masjid al-Haram.

Narrations from Hazrat Anas mention that the Hadith recorded by Bukhari and Muslim elaborates from Kaaba yard. Again Narrations from Hazrat Anas through Hazrat Abu Jar, Hadith recorded by Bukhari and Muslim elaborates the Prophet said, *"I was laying down at that moment. From there through Kaaba's roof I was taken out.*

Allama Abu Yali in his 'Musnad' and Allama Tibrini in his book 'Al-Kabir' wrote that during the Mi'raj, the Prophet Muhammad departed from the house of Hazrat Uda Hani. He returned within a very short time and mentioned the miraculous events to Hazrat Uda Hani at her house. He said that all the prophets were presented before him. Each one of them performed prayers. And I was Imam (leader) in that prayer. He informed everyone about the miraculous event in Kaaba premise in the morning. At this all became astonished. Truth deniers denied it, even some faint hearted believers disbelieved. By these they became apostates. Some went by running at the house of Abu Bakr. Calling him they said: "Have you heard that your friend has visited furthest mosque and returned the same night. After this will you believe him?" Abu Bakr said, "If my beloved friend has said this, then he has spoken the truth. I believe all his statements. I even believe in events far more miraculous than this. Hazrat Jibril (Gabriel)

would bring Quranic revelations from Allah and then return. Comuting bearing Allah's great word is more miraculous. Though I believe that.

Few people of Mecca visited furthest mosque (Jerusalem) once or more. When someone questioned the Prophet about his journey to furthest mosque (Jerusalem), the veil that covered his distance sight was lifted. He was allowed to witness the blessed scene with their own eyes and describe. The questioners were astonished hearing the minor details, saying you are correct. When they asked about the distance of their caravan that is approaching towards Mecca the Prophet described them camel number, goods above them- everything. Then he said in this and this day your caravan will reach Mecca. In front of the caravan will be a camel of mud color. At that specified day those people rising up early went on a hill for the caravan. All were astonished seeing the caravan was heading towards them. And in front of them are a camel of mud color. Even seeing this evidence the skeptics didn't believe saying it's clearly magic.

I say, the events of Mi'raj occurred twice: once from Masjid al-Haram's hatim and another from the house of Hazrat Uda Hani. Therefore, the details of these accounts align correctly in their respective contexts.

You see as Muhammad had no miracle *c*ompanions are trying to forge them in later days. And even the narrations are contradicting. Now let us read part of a page from Tafseer Ibn Abbas on sura Bani Israel.

Tafseer Ibn Abbas, Volume 2, page 232] –

He is free from having children and is great, who took His servant on a journey; in another narration, it states that He caused His servant Muhammad to travel by night, during the first part of the night, from Masjid al-Haram, that is, from the house of Abu Talib's daughter Umm Hani, located in the area of Haram Sharif, to Masjid al-Aqsa, which refers to Bayt al-Maqdis (Jerusalem). It is called Masjid al-Aqsa because it is situated at a distant location from the land of Mecca. (166). (Surrounding it, We have blessed with water bodies, trees, and various crops)

Now let's take a look at the Hajj, Umrah and Pilgrimage Guide published by the Saudi government, which is a book that the Saudi government provides for free distribution

Hajj, Umrah, and Ziyarah Guide, for free distribution by Islam House –

Exalted is the One who took His servant by night from Masjid al-Haram to Masjid al-Aqsa, whose surroundings We have blessed." According to historians, the Prophet Muhammad was taken for the journey of Isra and Miraj from the house of Umm Hani. At that time, the area surrounding the Kaaba was limited, and Masjid al-Haram only covered a small space. Umm

Hani's house was located at a distance from Masjid al-Haram. Despite this, the place is referred to as Masjid al-Haram.

Let's Read a Hadith:
It is mentioned in a hadith that no man should ever spend the night alone with an adult woman unless he is her husband or a mahram (unmarriageable kin) [20].
Source: Sahih Muslim (Islamic Foundation)

Volume: 40/Salam

Chapter: 8. Prohibition of staying with a non-mahram woman in private and entering her presence
Hadith Number: 5486. or Book 26, Number 5399

Narrated by Yahya ibn Yahya, Ali ibn Hujr, Ibn Sabbah, and Zuhayr ibn Harb , on the authority of Jabir . He said:

The Messenger of Allah (ﷺ) said, *"Be careful! No man should spend the night with an adult woman unless he is her husband or mahram."*
Hadith Grade: Sahih (Authentic)

Narrator: Jabir ibn Abdullah al-Ansari

Similar hadith can be found in lots of narrations:

https://sunnah.com/search?q=travel+mahram

Hearing Bilal's Footsteps in Paradise

Let's read an intriguing hadith. According to Islamic faith, humans were created by Allah for a test. After death, they will face punishment in the grave, followed by judgment in Allah's presence on the Day of Resurrection. Those who obey Allah will enter Paradise, while those who disobey will go to Hell. The judgment will take place after the destruction of the universe.

However, this hadith presents a unique scenario where the sound of a living person's footsteps is heard in Paradise. The Prophet Muhammad said he heard the sound of Bilal's shoes in Paradise before him.

[Mishkat al-Masabih (Mishkat), Hadith: 1322].

Source: Mishkat al-Masabih (Mishkat)
Section: 4. Prayer
Chapter: 39. First Section – Voluntary Prayers
All forms of voluntary prayers proven from the Prophet (ﷺ) include Salat

al-Tahiyyatul Wudu, Salat al-Istikhara, Tawba, Salat al-Hajat, and Salat al-Tasbih.

Explanation:
The term التَّطَوُّعِ comes from الطوع، والطاعة, meaning compliance, fulfillment, and acceptance. This word applies to all non-obligatory prayers, and anyone who performs additional righteous acts is called مُتَطَوِّعِ.

Hadith Number: 1322.
Narrated by Abu Hurairah :
The Prophet (ﷺ) asked Bilal during Fajr prayer, *"O Bilal! What deed have you done after accepting Islam that you hope brings you great reward? I heard the sound of your sandals in Paradise."* Bilal replied, *"I don't think I've done anything extraordinary. However, whenever I performed ablution, I offered as many voluntary prayers as possible."* (Sources: Sahih Bukhari 1149, Sahih Muslim 2458, Irwa 464, Sahih al-Targheeb 226, Musnad Ahmad 8403, Ibn Khuzaymah 1208)

Grade: Sahih (Authentic)

Questions Raised:

- The Prophet Muhammad had not yet entered Paradise. When exactly did he go there apart from the Isra and Miraj?
- Bilal was alive at the time, and the Day of Judgment had not occurred. How was his presence in Paradise explained?
- Could it be that the Prophet experienced heavenly bliss while on Earth, and during such a moment, he heard Bilal's footsteps nearby as guard?

Description of the Prophet's Body

After the Isra (Night Journey), when the Prophet prepared to leave, Umm Hani accidentally pulled a corner of his cloak, exposing part of his abdomen. She described the Prophet's abdomen as resembling folded Egyptian linen. The Prophet's companion, Umm Hani, marveled at the beauty of his exposed body and praised his appearance.

Such descriptions from non-mahram women raise questions about their Islamic permissibility, which scholars can better address. [**As'haabe Rasuler Jibonkotha** (*Lives of the Companions of the Prophet*), Women Companions, by Muhammad Abdul Mabud, Bangladesh Islamic Centre, Volume 6, Page 99; **Seerat-un-Nabi (S.A.W.)** (*Biography of the Prophet*), by Ibn Hisham, Islamic Foundation Bangladesh, Volume 2, Page 76.]

The Prophet's abdomen is not described similarly by any of his wives, but Umm Hani repeatedly praised it. She said:

> *"I have never seen anyone with a more beautiful smile than the Prophet's. Whenever I saw his abdomen, I would recall it vividly.* On the day of the conquest of Mecca, I observed that the Prophet had his hair braided into four plaits." [**Al-Waqidi**, Page 427]

Source: Sahih Shama'il al-Tirmidhi
Chapter: 3. The Prophet's Hair
Narration: 26.
Narrated by Umm Hani : *"I saw the Messenger of Allah with his hair braided into four plaits."*
(Sources: Musnad Ahmad, Hadith 27430; Mu'jam al-Kabir by Tabarani, Hadith 20483.)
Hadith Grade: Sahih (Authentic)
Narrator: Umm Hani bint Abi Talib

Fear of the Prophet Led to Husband's Escape

As'haabe Rasuler Jibonkotha (*Lives of the Companions of the Prophet*), Women Companions, by Muhammad Abdul Mabud, Bangladesh Islamic Centre, Volume 6, Pages 99 and 100:

> Umm Hani's husband fled to Najran due to fear of the Prophet Muhammad. Upon hearing of Umm Hani's conversion to Islam, he expressed his disapproval through a poem, portions of which are recorded in several historical (Sirah) sources. In his poem, he explained his flight from Mecca:
>
> *"By your life! I did not flee Muhammad and his companions out of cowardice or fear of death. I deeply considered my position and realized my weapons and arrows were insufficient for the battle. Resolute in my decision, I eventually returned as a tiger returns to its cubs."*

However, on the day of the conquest of Mecca, the Prophet Muhammad forgave several polytheists at the request of Umm Hani, even though Ali was prepared to kill them. It can be confidently said that the Muhammad would have also forgiven Umm Hani's husband and granted him safety. Yet, the question remains: why did Umm Hani's husband have to flee for his life? This remains a remarkable incident,

which is evident from the pages of the aforementioned book on the lives of the Companions of the Messenger.

Sunan Abi Dawud (Verified)

Chapter 9: Jihad
Section 167: Regarding security given by women

Reference : Sunan Abi Dawud 2763
In-book reference : Book 15, Hadith 287
English translation : Book 14, Hadith 2757

> Narrated by Umm Hani bint Abi Talib : On the day of the conquest of Mecca, she gave refuge to a man among the polytheists. When she informed the Prophet of this, he said, *"We also grant refuge to the one to whom you have granted refuge and ensure the security of the one to whom you have ensured security."*
> *Grade of Hadith*: Sahih (Authentic)
> *Narrator*: Umm Hani bint Abi Talib
>
> However, one question persists: who were the polytheists Umm Hani gave refuge to? They were the two brothers of Umm Hani's husband, Hubayrah ibn Amr ibn Ayiz al-Makhzumi (brothers-in-law). Their names were Abdullah ibn Abi Rabi'a al-Makhzumi and al-Harith ibn Hisham. The famous Islamic historian Muhammad ibn Amr al-Waqidi provides a detailed account of this incident. However, since scholars like Imam Shafi'i, Imam Abu Dawud, Imam Ahmad ibn Hanbal, and Ibn Hajar al-Asqalani have criticized al-Waqidi for various reasons despite acknowledging his vast knowledge, his narration is omitted here. Interested readers may refer to *The Life of Muhammad: Al-Waqidi's Kitab al-Maghazi*.

Prophet Muhammad Preventing Killing at Umm Hani's Request

The Prophet Muhammad intervened to prevent the killing of certain polytheists at Umm Hani's request, despite Ali's resolve to execute them [**Sahih al-Bukhari**, Islamic Foundation, Hadith: 350; **Sahih al-Bukhari**, Islamic Foundation, Hadith: 2947].

Sahih Bukhari (Islamic Foundation)
Chapter 8: Salah
Section 245: Performing Salah with a single garment

Reference : Sahih al-Bukhari 357
In-book reference : Book 8, Hadith 9
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 353

Narrated by Umm Hani bint Abi Talib :

I went to the Prophet during the year of the conquest, and I found him bathing while his daughter Fatimah was covering him. I greeted him with salaam, and he asked, *"Who is it?"* I replied, *"I am Umm Hani bint Abi Talib."* He said, *"Welcome, O Umm Hani!"* After finishing his bath, he wrapped himself in a single garment and prayed eight rak'ahs. After completing the prayer, I said, *"O Messenger of Allah! My brother (‘Ali ibn Abi Talib) intends to kill a man to whom I have granted asylum."* He replied, *"O Umm Hani! We also grant asylum to the one to whom you have granted asylum."* Umm Hani added, "This occurred during the forenoon."
Grade of Hadith: Sahih (Authentic)
Narrator: Umm Hani bint Abi Talib

Chapter 48: Jihad, Sub-chapter: Granting Security and Protection on Behalf of Women

Reference : Sahih al-Bukhari 3171
In-book reference : Book 58, Hadith 13
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 396

Narrated by **Abdullah ibn Yusuf** , on the authority of **Umm Hani bint Abu Talib** :

She said, "During the year of the conquest of Makkah, I visited the Messenger of Allah (ﷺ) and found him in the state of performing ghusl (ritual bath), while his daughter Fatimah was shielding him with a cloth. I greeted him with salam, and he asked, 'Who is it?' I replied, 'I am Umm Hani bint Abu Talib.' He said, 'Welcome, O Umm Hani!'

After completing his ghusl, he wrapped himself in a single garment and stood to perform eight rak'ahs of prayer. When he finished, I said, 'O Messenger of Allah! My brother Ali intends to kill a man from among the sons of Hubaira, whom I have granted protection.'

The Prophet (ﷺ) replied, 'O Umm Hani, the one to whom you have granted protection is also under my protection.' Umm Hani added, 'This occurred during the mid-morning hours.'"

Even When They Were Elderly

Not only did the Prophet Muhammad liked Umm Hani during their youth, but this affection endured even in old age. Despite having wealth, influence, and dozens of wives and concubines, the Prophet proposed marriage to Umm Hani again during his later years. However, she declined the proposal, citing her advanced age and responsibilities towards her children.

Sahih Muslim
Chapter 45: Virtues of the Companions
Section 49: Virtues of Quraysh Women

Reference : Sahih Muslim 2527d
In-book reference : Book 44, Hadith 288
USC-MSA web (English) reference : Book 31, Hadith 6140

Narrated by Abu Hurayrah : The Prophet proposed marriage to Umm Hani, the daughter of Abu Talib. She responded, *"O Messenger of Allah! I have reached old age and have children to care for."* The Prophet then said, *"Among the best women are those who ride camels."* This narration highlights the nurturing qualities of women who show care and affection for their children in their youth.
Grade of Hadith: Sahih (Authentic)
Narrator: Abu Hurayrah

In this hadith, note that the Prophet Muhammad described Umm Hani as an exemplary woman, likening her to the best of women who ride camels. However, this raises the question: why did the Prophet regard camel-riding women as ideal for marriage? What advantages could one gain from marrying such women? To explore this, let's reflect on the practical qualities associated with women who excel in riding animals like camels, horses, or buffaloes: Just Imagine!!!

This marriage proposal hadith is also found in Tirmidhi Sharif
[**Jami' at-Tirmidhi (Tirmidhi Sharif)**, Islamic Foundation Bangladesh, Volume 5, Page 488, Hadith: 3213] –
Reference : Jami` at-Tirmidhi 3214
In-book reference : Book 47, Hadith 266
English translation : Vol. 5, Book 44, Hadith 3214

Reported by Abd ibn Humam from Umm Hani bint Abi Talib :

She said, "The Messenger of Allah (PBUH) proposed marriage to me. When I expressed my refusal regarding this matter, he prayed for me. Then Allah the Almighty revealed the following verse:
(وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ)
'And you concealed in yourself what Allah was going to make evident, and you feared the people.'

I am not lawful (halal) for him because I did not migrate (perform Hijrah). I was among those who were granted freedom during the conquest of Mecca.

This hadith is classified as Hasan-Sahih. According to Suddi 's narration, apart from this source, we do not know anything further regarding this matter.

Even Umm Hani was one of the women for whom verse 50 of Surah Al-Ahzab (33:50) was revealed. Even if she was not a cousin of the emigrants, this love might have been consummated if she had been willing to surrender herself. We know that from Tafseer.

Surah Al-Ahzab (33:50):

"O Prophet, We have made lawful to you your wives to whom you have given their due compensation and those your right hand possesses from what Allah has returned to you [of captives], and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you, and a believing woman if she gives herself to the Prophet [and] if the Prophet wishes to marry her—[this is] only for you, excluding the [other] believers. We certainly know what We have made obligatory upon them concerning their wives and those their right hands possess, in order that there will be upon you no discomfort. And ever is Allah Forgiving and Merciful."

Tafsir Ibn Kathir, Islamic Foundation, Volume 9, Page 132:

Ibn Abu Hatim said: Muhammad ibn Ammar ... narrated from Umm Hani. She said: Once the Messenger of Allah sent me a marriage proposal; but when I made an excuse, he accepted my excuse. Then Allah Almighty revealed this verse:
Indeed, We have made lawful for you your wives whose wages have been proven, and your right hand has no power over you except what Allah has granted [Surah Al-Ahzab (33:50)].
Umm Hani said: I was not lawful for him, nor did I leave the country with him. Rather, I was among those whom the Messenger of Allah freed after the conquest of Mecca. Ibn Jarir has narrated this from Abu Kuraib from Ubaydullah ibn Musa . Ibn Abu Hatim has narrated this from Ismail ibn Abu Khalid from Abu Salih from Hazrat Umm Hani . Imam Tirmidhi has

also mentioned this in his book Jame'. Abu Razin and Qatadah said that by Hijrah is meant the migration to Medina. In another narration from Qatadah , Hijrah is meant the acceptance of Islam.
He said: And a believing woman, if she offers herself to the Prophet, and the Prophet wishes to marry her, then she is lawful for you [Surah Al-Ahzab (33:50)]. This is only for you and not for anyone else. That is, if a believing woman offers herself to the Prophet, then the Prophet can marry her without a dowry if he wishes.

Interactions with Muhammad

From authentic Hadith, it is known that the Prophet would often visit the house of Umm Hani. He would meet her, engage in conversation, and share meals.

Sunan al-Tirmidhi (Islamic Foundation)

Chapter 28: Regarding Food

Section: Vinegar

Hadith No. 1848/1841; Hasan, Sahih 2220, Tirmidhi Hadith Number: 1841

(Al Madani Publications)

Narrated by Abu Kurayb from Umm Hani bint Abi Talib, she said:

> "The Messenger of Allah came to me one day and asked, 'Do you have anything?' I replied, 'Nothing except a few pieces of dry bread and some vinegar.' The Prophet said, 'Bring them, for a house with vinegar cannot be said to lack condiments.'"

This hadith is graded **Hasan (good)**. It is unique in its chain, as we do not have additional narrations of this specific wording. Umm Hani passed away a long time after Ali .

Hadith Status: Hasan (Good)
Narrator: Umm Hani bint Abi Talib

Another hadith mentions that Prophet Muhammad and Umm Hani would drink from the same vessel.

Sunan Abu Dawood (Verified)
Chapter 8: Fasting (Sawm)
Section: 73. Permissibility in this regard

Reference : Sunan Abi Dawud 2456
In-book reference : Book 14, Hadith 144
English translation : Book 13, Hadith 2450
Narrated by Umm Hani :

> "On the day of the conquest of Mecca, Fatimah came and sat on the left of the Messenger of Allah , while Umm Hani sat on his right. A

servant brought a vessel with a drink. The Prophet drank from it and then handed it to Umm Hani, who drank as well. Umm Hani then said, 'O Messenger of Allah! I just broke my fast; I was observing a voluntary fast!' He asked, 'Do you wish to make it up later?' She replied, 'No.' The Prophet said, 'If it is a voluntary fast, there is no harm.'"

Status: Sahih (Authentic)
Narrator: Umm Hani bint Abi Talib

Another hadith mentions that from the same vessel, first Prophet Muhammad drank, followed by Umm Hani.

Jami' al-Tirmidhi, Islamic Foundation Bangladesh, Page 94 & 96, Hadith No: 729, 730:

Jami' al-Tirmidhi, Hadith No: 729

Narrated by Kutabai through Umm Hani. She said, "I was seating with Prophet. Then some syrup came to him. He drank from it and then gave me to drink. …...…..

Jami' al-Tirmidhi, Hadith No: 730

Mahmud Ibn Gaylan …...… from Umm Hani narrated that once Prophet came to her house and called her to bring water. He drank from it, and gave it to Umm Hani. She also draank. Then Umm Hani told that she was fasting. Prophet told, "The one who observes the voluntary fast is his own trustee: He can fast if he wishes and break it if he wishes."

(Rabi) Shu'bah said that I said to Ja'da, "Did you hear this Hadith from Unmu Hani?" He said, "No." Abu Salah and our family narrated it to me from Umm Hani. Hammad ibn Salamah narrated this Hadith from Simaq, the grandson of Umm Hani, on the authority of Harun, the grandson of Unmu Hani. The authority of U'ba is more sound. Mahmud ibn Ghaylan narrated it on the authority of Abu Dawud. He said in it, "The one who observes the fast is his own trustee." The other narrators, except Mahmud, doubted the authority of Abu Dawud, who narrated, "The one who observes the fast is his own trustee or is his own trustee." It has been narrated from Shu'bah and in several sources with similar ambiguity that "the fasting person is his own trustee". There is a negative statement about the chain of transmission of this hadith narrated by Umm Hani. Some of the companions of the Prophet and other scholars have acted according to this hadith that if a person observing a voluntary fast breaks it, he does not have

to make it up. However, if he wishes (as recommended), he can make it up. This is the opinion of Sufyan Thawri, Ahmad, Ishaq and Shafi'i.

Another hadith informs us that on the day of the conquest of Mecca, Muhammad and Umm Hani sat together and drank a beverage. By that time, the injunction of the veil (purdah) had already been revealed. The question arises about how permissible it is in Islam for Muhammad to sit and drink alongside a woman, whom he could lawfully marry, even after the revelation of the veil. Islamic scholars are best suited to interpret this matter.

[Sunan Abu Dawood, Islamic Foundation, Hadith: 2448]

Sunan Abu Dawood (Islamic Foundation)

Chapter: 8/ Fasting

Section: 263. Permission to skip intention for fasting.

Reference : Sunan Abi Dawud 2456
In-book reference : Book 14, Hadith 144
English translation : Book 13, Hadith 2450

Usman ibn Abu Shaybah ... narrated from Umm Hani : She said that on the day of the conquest of Mecca, Fatimah arrived after the victory. Then she sat on the left of the Prophet (PBUH), and Umm Hani sat on his right. At that time, a maidservant brought a drink in a container, which he (PBUH) drank and then offered the remaining portion to Umm Hani, who drank it. She then said, "O Messenger of Allah! I broke my fast, though I was fasting." He asked her, "Were you observing a qada (missed obligatory) fast?" She replied, "No." He said, "If it is a voluntary fast, there is no harm."

Hadith Status: Sahih (Authentic)

Narrator: Umm Hani bint Abu Talib

Another hadith suggests that on the day of the conquest of Mecca, it was as if the Prophet Muhammad had finally visited Umm Hani's house after a long wait. Upon arrival, the Prophet (PBUH) performed ghusl (ritual bath). The question arises: Where was Umm Hani's husband at that time? It is reported that he fled in fear of the Prophet Muhammad (PBUH). So, who else was present at the house that day?

Sunan Tirmidhi, Islamic Foundation, Hadith: 474:

Sunan Tirmidhi (Islamic Foundation)

Chapter: 3/ Witr

Section: Prayer at Midday

Reference : Jami` at-Tirmidhi 474
In-book reference : Book 3, Hadith 22

English translation : Vol. 1, Book 3, Hadith 474

> Abu Musa Muhammad ibn al-Muthanna ... narrated from Abdur Rahman ibn Abi Layla, who said: No one else except Umm Hani narrated to me that she saw the Prophet (PBUH) offer this prayer. Umm Hani reported that on the day of the conquest of Mecca, the Prophet (PBUH) entered her house and performed ghusl (ritual bath). He then prayed eight rak'ahs (units of prayer). I never saw him pray a shorter prayer than this, though he performed ruku (bowing) and sujood (prostration) properly.- Ibn Majah 1379, Tirmidhi Hadith No. 474 (Al Madani Publications)

Imam Abu Isa Tirmidhi commented: This hadith is considered hasan-sahih. Imam Ahmad deemed Umm Hani's narration most authentic on this matter. There is a disagreement among historians about another narrator, Nu'aym , and his father's name. Some say his name was Nu'aym ibn Khamar, others say ibn Ammar, ibn Habbar, or ibn Hammam. However, the correct name is Ibn Hammam. There was confusion, but later the narrator referred to him as Nu'aym without mentioning his father's name. Imam Tirmidhi remarked that Abdu ibn Humayd narrated this to him from Abu Nu'aym.

Hadith Status: Sahih (Authentic)
Narrator: Abdur Rahman ibn Abi Layla

Voluntary or Obligatory Fasting in Ramadan?

It is widely known that the conquest of Mecca took place during Ramadan. From *Seerat Ibn Hisham*, we learn that the Prophet himself began the journey to Mecca while fasting but broke his fast along the way.
Seerat Ibn Hisham, Translated by Akram Faruq, Bangladesh Islamic Center, Page 271:

> Then the Messenger of Allah set out on the campaign against Mecca. At that time, he appointed Abu Burhum Ghifari as his caliph in Medina. After ten days of Ramadan had passed, he set out. He and all the Muslims fasted. When they reached a place called Kudayd, between Usfan and Amaz, everyone broke their fast.

The events of entering Makkah and the subsequent occurrences all happened during the month of Ramadan. We know well that fasting during Ramadan was made obligatory for Muslims in the second year of Hijra.
[Fasting in Ramadan was mandated during the month of Sha'ban in the second year of Hijra. The Messenger of Allah observed nine Ramadans of fasting. Imam Nawawi stated in *Al-Majmu'* (6/250):

"The Messenger of Allah fasted Ramadan for nine years because fasting during Ramadan was made obligatory in the month of Sha'ban of the second year of Hijra, and the Prophet passed away in Rabi' al-Awwal of the 11th year of Hijra."]

Under such circumstances, how could the Prophet Muhammad be seen sharing a drink with Umm Hani and Fatima in such a manner? This is indeed a peculiar situation. If believers attempt to justify by saying that, since the Prophet was on a journey, fasting was not obligatory for him, this reasoning does not apply here. Umm Hani, for example, was not traveling, and fasting during Ramadan was obligatory for her. Why did the Prophet not command the newly converted Umm Hani to adhere to fasting rules during Ramadan, and instead seemingly facilitate the breaking of her fast? This remains unclear. Is there "something unusual in the details," or is "the entire account questionable"? [Referencing Sunan Abu Dawood, Islamic Foundation, Hadith 2448].

Reference: Sunan Abu Dawood (Islamic Foundation Edition)

Chapter: 8/ Fasting
Subchapter: 263. Permission not to form an intention for fasting.

Reference : Sunan Abi Dawud 2456
In-book reference : Book 14, Hadith 144
English translation : Book 13, Hadith 2450

Narrated by Umm Hani : She said that on the day of the conquest of Makkah, after the victory, Fatima came and sat on the left side of the Messenger of Allah , while Umm Hani sat on his right. A servant then brought a vessel containing some drink. The Messenger of Allah drank from it and then offered the remainder to Umm Hani. She drank and said, "O Messenger of Allah, I have broken my fast, though I was fasting." He asked, "Were you observing a qada (make-up) fast?" She replied, "No." The Prophet then said, "If it was a voluntary fast, it will not harm you."

Hadith Status: Sahih (Authentic)
Narrator: Umm Hani bint Abi Talib

Contradiction in Shower Number

The setting here is the day of the conquest of Makkah. The disbelievers of Makkah were in a state of panic due to the fear of Prophet Muhammad. On this day, Umm Hani provided protection to a disbeliever whom Ali intended to kill. In order to save this person, Umm Hani rushed to the Prophet. At this time, the Prophet had just finished bathing and had performed Duha (mid-morning) prayer.

[**Sahih al-Bukhari**, Islamic Foundation, Hadith: 350;

Sahih al-Bukhari, Islamic Foundation, Hadith: 2947/**Sahih al-Bukhari**, Islamic Foundation, Volume 5, Page 339;
Sahih al-Bukhari, Darussalam Publications, Volume 4, Page 251]-

Sahih Bukhari (Islamic Foundation)
Chapter 8: Salah
Section 245: Performing Salah with a single garment

Reference : Sahih al-Bukhari 357
In-book reference : Book 8, Hadith 9
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 353

Narrated by Umm Hani bint Abi Talib :

I went to the Prophet during the year of the conquest, and I found him bathing while his daughter Fatimah was covering him. I greeted him with salaam, and he asked, *"Who is it?"* I replied, *"I am Umm Hani bint Abi Talib."* He said, *"Welcome, O Umm Hani!"* After finishing his bath, he wrapped himself in a single garment and prayed eight rak'ahs. After completing the prayer, I said, *"O Messenger of Allah! My brother (‘Ali ibn Abi Talib) intends to kill a man to whom I have granted asylum."* He replied, *"O Umm Hani! We also grant asylum to the one to whom you have granted asylum."* Umm Hani added, "This occurred during the forenoon."

Grade of Hadith: Sahih (Authentic)
Narrator: Umm Hani bint Abi Talib

Chapter 48: Jihad, Sub-chapter: Granting Security and Protection on Behalf of Women

Reference : Sahih al-Bukhari 3171
In-book reference : Book 58, Hadith 13
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 396

Narrated by **Abdullah ibn Yusuf** , on the authority of **Umm Hani bint Abu Talib** :

She said, "During the year of the conquest of Makkah, I visited the Messenger of Allah (ﷺ) and found him in the state of performing ghusl (ritual bath), while his daughter Fatimah was shielding him with a cloth. I greeted him with salam, and he asked, 'Who is it?' I replied, 'I am Umm Hani bint Abu Talib.' He said, 'Welcome, O Umm Hani!'

After completing his ghusl, he wrapped himself in a single garment and stood to perform eight rak'ahs of prayer. When he finished, I said, 'O

Messenger of Allah! My brother Ali intends to kill a man from among the sons of Hubaira, whom I have granted protection.'

The Prophet (ﷺ) replied, 'O Umm Hani, the one to whom you have granted protection is also under my protection.' Umm Hani added, 'This occurred during the mid-morning hours.'"

Sahih al-Bukhari, Darussalam Publications, Volume 4, Page 251:

رَأَيْتُهُ وَجَدَ عَلى أَحَدٍ ما وَجَدَ عَلَيْهِمْ.

[راجع: ١٠٠١]

(9) CHAPTER. The offering of shelter and peace to someone by women.

(٩) بابُ أمانِ النِّساءِ وجِوَارِهِنَّ

3171. Narrated Umm Hānī, the daughter of Abū Ṭālib: I went to Allāh's Messenger ﷺ on the day of the conquest of Makkah and found him taking a bath, and his daughter Fāṭima was screening him. I greeted him and he asked, "Who is that?" I said, "I, Umm Hānī bint Abī Ṭālib." He said, "Welcome, O Umm Hānī." When he had finished his bath, he stood up and offered eight *Rak'a* prayer while dressed in one garment. I said, "O Allāh's Messenger! My brother 'Alī has declared that he will kill a man to whom I have granted asylum. The man is so-and-so bin Hubaira." Allāh's Messenger ﷺ said, "O Umm Hānī! We will grant asylum to the one whom you have granted asylum." [(Umm Hānī said, "That (visit) was at the time of *Ḍuḥa* (i.e., forenoon)]."

٣١٧١ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرنا مالِكٌ، عَنْ أبي النَّضْرِ مَوْلى عُمَرَ ابنِ عُبَيْدِ اللهِ: أنَّ أبا مُرَّةَ مَوْلى أُمِّ هانِئٍ ابْنَةِ أبي طالِبٍ أخْبَرَهُ: أنَّهُ سَمِعَ أُمَّ هانِئٍ ابْنَةَ أبي طالِبٍ تَقُولُ: ذَهَبْتُ إلى رَسُولِ اللهِ ﷺ عامَ الفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وفاطِمَةُ ابْنَتُهُ تَسْتُرُهُ فَسَلَّمْتُ عَلَيْهِ، فَقالَ: «مَنْ هذِهِ؟» فَقُلْتُ: أنا أُمُّ هانِئٍ بِنتُ أبي طالِبٍ، فقالَ: «مَرْحباً بأُمِّ هانِئٍ. فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قامَ فَصَلَّى ثَمانِ رَكَعاتٍ مُلْتَحِفاً في ثَوْبٍ واحِدٍ، فَقُلْتُ: يا رَسُولَ اللهِ، زَعَمَ ابنُ أُمِّي عَلِيٌّ أنَّهُ قاتِلٌ رَجُلاً قَدْ أجَرْتُهُ، فُلانُ بنُ هُبَيْرَةَ. فَقالَ رَسُولُ اللهِ ﷺ: «قَدْ أجَرْنا مَنْ أجَرْتِ يا أُمَّ هانِئٍ، قالَتْ أُمُّ هانِئٍ: وذلك ضُحى.

[راجع: ٢٨٠]

Afterwards, Muhammad came out from performing **ghusl** (ritual purification bath). In the same place, Fatimah, Muhammad, and Umm Hani sat together and drank a type of beverage. Umm Hani, however, was fasting and initially refused to drink the beverage. This meant that for her, eating, drinking, or engaging in sexual activity was prohibited that day. But Prophet Muhammad almost forcibly persuaded Umm Hani to break her fast. Since her fast was broken, there were no further restrictions on eating, drinking, or engaging in intimacy for Umm Hani that day.

Readers, note this sequence of events carefully. **[Sunan Abi Dawood, Islamic Foundation, Hadith: 2448]**

Sunan Abi Dawood (Islamic Foundation)

Chapter 8: Fasting

Section 263: Permission for not making intention for fasting

Reference : Sunan Abi Dawud 2456
In-book reference : Book 14, Hadith 144
English translation : Book 13, Hadith 2450

> Narrated by ‘Uthman ibn Abu Shaybah ... from Umm Hani : She said that on the day of the conquest of Mecca, after the victory, Fatimah came. Then she sat on the left side of the Messenger of Allah, and Umm Hani sat on his right. She (the narrator) said that at that time, a servant brought a container of some drink, which he drank and then offered the remaining to Umm Hani, who drank it and said, *“O Messenger of Allah! I broke my fast, but I was fasting.”* He asked her, *“Were you observing a make-up fast (qadha)?”* She replied, *“No.”* He then said, *“If it was a voluntary fast (nafl), it does not harm you.”*
> **Grade:** Sahih (authentic)
> **Narrator:** Umm Hani bint Abu Talib

Afterward, the Prophet went to Umm Hani’s house. Her husband was not present at home. At her house, the Prophet performed **ghusl (ritual purification bath)** again and then prayed.

The question arises: Why was it necessary to perform **ghusl** (ritual purification bath) twice on the same day and in such close succession? What did the Prophet do at the house of Umm Hani, a non-mahram (stranger) woman, in the absence of her husband that required another bath?

Let us carefully examine the details of the conquest of Mecca. Readers, note that the Prophet was once in the higher area of Mecca. During this time, some fugitives were hiding in Umm Hani’s house. At this location, Fatimah and the Prophet both

performed **ghusl** (ritual purification bath)[Sahih Muslim, Islamic Foundation, Hadith: 658; Sirat-un-Nabi , Vol. 4, Page 66].

In the next Hadith, notice that the setting is Umm Hani's house. The Prophet Muhammad arrived there with his hair styled in braids (zulfa), meaning he was groomed and adorned. [Mishkat al-Masabih, Section 22: Clothing, Chapter 3: Second Article - Combing Hair, Hadith 4446-[28]]At her house, the Prophet performed another **ghusl**. The question arises again: Why was it necessary to perform **ghusl** twice in such a short time? What happened at Umm Hani's house that required another bath?
[Sahih al-Tirmidhi, Vol. 1, Hadith: 474]

Mishkat al-Masabih

Section 22: Clothing
Chapter 3: Second Article - Combing Hair
4446-[28]

Narrated by Umm Hani :
She said that on the day of the conquest of Mecca, the Messenger of Allah (PBUH) came to us. At that time, he had four braids in his hair. (Reported in Ahmad 26890, Tirmidhi 1781, Abu Dawud 4191, Ibn Majah 3631, Musannaf Ibn Abu Shaybah 36917, Al-Mu'jam al-Kabir, compiled by Tabrani 20484)
Grade: Sahih (authentic)
Narrator: Umm Hani bint Abu Talib

Sahih Muslim (Islamic Foundation)

Book 3: Menstruation
Chapter 16: The one performing ghusl should cover with a cloth or similar

Reference : Sahih Muslim 336b
In-book reference : Book 3, Hadith 87
USC-MSA web (English) reference : Book 3, Hadith 664

Narrated by Muhammad ibn Rumh ibn Muhajir ... from Umm Hani bint Abu Talib :
In the year of the conquest of Mecca, she came to the Messenger of Allah (PBUH), who was staying in the highlands of Mecca. The Messenger of Allah (PBUH) performed **ghusl**, and Fatimah shielded him. He then took his garment, put it on, and prayed eight rak'ahs of *Duha (Chash)* prayer.
Grade: Sahih (authentic)
Narrator: Umm Hani bint Abu Talib

Sirat-un-Nabi , Vol. 4, Page 66:

Umm Hani's giving shelter to two brothers-in-laws

Ibn Ishaq said: Sa'id ibn Abi Hind narrated to me on the authority of Abu Murrah, the slave of Aqeel ibn Abi Talib, that Umm Hani, the daughter of Abu Talib, said: When the Messenger of Allah descended to the highlands of Mecca, two men from the tribe of Makhzum, who were related to my brother-in-law, came running to me. Umm Hani was the wife of Hubairah ibn Abi Wahhab of the Makhzum tribe. She said: At that time, my brother Ali ibn Abi Talib came to my house. When he saw them, he said: By Allah, I will kill them. So I locked them in my house and closed the door. Then I ran to the highlands of Mecca to the Messenger of Allah. He was taking a bath from a vessel that had traces of flour on it, and his daughter Fatima was covering him with a cloth.

Reference : Jami` at-Tirmidhi 474
In-book reference : Book 3, Hadith 22
English translation : Vol. 1, Book 3, Hadith 474

Book 3: The Book on Al-Witr

Chapter 15: What Has Been Related About The Duha Prayer

Abdur-Rahman bin Abi Laila narrated:

"No one informed that they saw Allah's Messenger praying Ad-Duha except Umm Hani. She narrated that Allah's Messenger entered her house on the Day of the Conquest of Makkah. He performed Ghusl and performed eight voluntary Rak'ah such that she had not ever seen him pray any Salat lighter than them, but that he completed the bowing and prostrations."

It should be noted that braiding men's hair is an old culture. Men used to go out with this kind of decoration on special days. Let's take a look at an AI-generated image of an Arab man with braided hair going to meet his girlfriend, imagined.

With all the lies that Mullahs usually do, they can show this Bengali translation and say that it speaks of the house of Muhammad! For this reason the English translation is also added.

[**Jami at-Tirmidh, Darussalam Publications, vol. 1, Page 476**] –

أُمَامَةَ وعُتْبَةَ بْنِ عَبْدٍ السُّلَمِيِّ وابْنِ أَبِي أَوْفَى وأَبِي سَعِيدٍ وزَيْدِ بْنِ أَرْقَمَ وابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

Abū ʻEīsā said: The *Ḥadīth* of Anas is a *Gharīb Ḥadīth*, we do not know of it except from this route.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة الضحى، ح:١٣٨٠ عن أبي كريب به * موسى بن فلان مجهول (تقريب) * وفي الباب عن أم هانىء [يأتي:٤٧٤] وأبي هريرة [يأتي:٤٧٦] ونعيم بن همار [أبو داود، ح:١٢٨٩] وأبي ذر [يأتي: ٤٧٥] وعائشة [مسلم، ح:٧١٩ والترمذي في الشمائل، ح:٢٨٧] وأبي أمامة [أحمد:٥/ ٢٦٥] وعتبة بن عبدالسلمي [الطبراني في الكبير:٨/ ١٧٤، ح:٧٦٤٩، ص:١٨٠، ح:٧٦٦٣ وانظر:١٧/ ١٢٩، ح:٣١٧] وابن أبي أوفى [عبد بن حميد، ح:٥٢٧] وأبي سعيد [يأتي:٤٧٧] وزيد بن أرقم [مسلم، ح:٧٤٨] وابن عباس [الطبراني في الأوسط:٥/ ٢٢٥، ٢٢٦، ح:٤٤٤٦].

Comments:

Ishrāq prayer, a little while after the sunrise and *Ḍuḥā* after the sun has risen high, is encouraged to be offered; it has been exhorted by mentioning its blessings and benefits. There is no specific number of *Rak'āh* for it, a person may pray from two till twelve *Rak'ah* according to one's desire, ability and time.

٤٧٤ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بن مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى قَالَ: ما أَخْبَرَنِي أَحَدٌ أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ يُصَلِّي الضُّحى إِلَّا أُمُّ هَانِىءٍ، فَإِنَّها حَدَّثَتْ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ بَيْتَها يَوْمَ فَتْحِ مَكَّةَ فَاغْتَسَلَ فَسَبَّحَ ثَمَانِ رَكَعَاتٍ ما رَأَيْتُهُ صَلَّى صَلَاةً قَطُّ أَخَفَّ مِنْها، غَيْرَ أَنَّهُ كانَ يُتِمُّ الرُّكُوعَ والسُّجُودَ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وكأَنَّ أَحْمَدَ رَأَى أَصَحَّ شَيْءٍ فِي هٰذَا الْبَابِ حَدِيثَ أُمِّ هانِىءٍ.

واخْتَلَفُوا في نُعَيْمٍ، فَقَالَ بَعْضُهُمْ: نُعَيْمُ

474. ʻAbdur-Raḥmān bin Abī Laila narrated: "No one informed that they saw Allāh's Messenger ﷺ praying *Aḍ-Ḍuḥā* except Umm Hāni'. She narrated that Allāh's Messenger ﷺ entered her house on the Day of the Conquest of Makkah. He performed *Ghusl* and performed eight voluntary *Rak'ah* such that she had not ever seen him pray any *Ṣalāt* lighter than them, but that he completed the bowing and prostrations." (***Ṣaḥīḥ***)

Abū ʻEīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

It is as if Aḥmad thought that the most correct thing about this topic was the *Ḥadīth* of Umm Hāni'.

They differ over Nu'aim, some of them call him Nu'aim bin

Let us also look at the hadith from **Sahih Bukhari**. Note that the only narrator of this hadith is **Ummul Hani**. This means no other companion was present at the scene.

> **Sahih Bukhari, Islamic Foundation, Volume VII, Page 148, Hadith 3962:**
> **51/ Maghazi (Military Campaigns)**
> **Chapter:** 2214 – The position of the Prophet (PBUH) on the day of the conquest of Makkah

Reference : Sahih al-Bukhari 4292
In-book reference : Book 64, Hadith 325
USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 587
Hadith Text:

> **Abu Waleed** narrated from **Ibn Abi Layla** who said that he saw the Prophet (PBUH) offering the **Chasht prayer** (mid-morning prayer), and this is something that no one except **Ummul Hani** has narrated to us. She said that on the day of the **conquest of Makkah**, the Prophet (PBUH) took a bath at her house, after which he offered **eight rak'ahs of prayer**. Ummul Hani said:
> *"I have never seen the Prophet (PBUH) offering any prayer more lightly than this one, though he performed the* **rukoo'** *(bowing) and* **sujood** *(prostration) fully."*

Authenticity of the Hadith: Sahih
Narrator: Ibn Abi Layla

Therefore nobody else was in that place.

Now let us read the account from Tafseer Ibn Kasir
[**Tafseer Ibn Kathir**, Volume 7, **Islamic Foundation**, **Page 492**] –

> Abdullah ibn Harith said, "So I brought him to Umm Hani (RA) and said, 'Please narrate to him the account you have told me.' Then she (Umm Hani) said, 'On the day of the conquest of Mecca, the Messenger of Allah (SAW) entered my house. He asked for some water to be poured into a basin and for a piece of cloth. He used the cloth to create a partition between himself and me, and he performed ghusl (ritual washing) there. Then, he went to a corner of the house and offered eight rak'ahs of the Duha prayer. In those rak'ahs, the standing, bowing, prostration, and sitting were all of equal duration.'"

Now let's take a look at a page from the book Salatul Auwabeen published by Islam House

Salat al-Awwabeen, **Islam House Publications, Abdullah Al Mamun Al Azhari**, Editor: **Dr. Abu Bakr Muhammad Zakaria**
Pages: 16:

> "She heard Umm Hani (RA) say: On the day of the conquest of Mecca, I went to the Messenger of Allah (SAW), and I found him performing ghusl (ritual washing). His daughter Fatimah (RA) was shielding him with a cloth. I greeted him with salam. He asked, 'Who is this?' I replied, 'Umm Hani bint Abu Talib.' He said, 'Welcome, O Umm Hani!'
> After finishing his ghusl, he stood and offered eight rak'ahs of prayer, while wearing the same cloth. When he completed his prayer, I said, 'O Messenger of Allah, my brother Ali ibn Abu Talib intends to kill so-and-so, the son of Hurairah, whom I have given protection.' The Messenger of Allah (SAW) said, 'O Umm Hani, the one to whom you have granted protection, I too grant him protection.' Umm Hani (RA) said, 'This was during the time of Duha (forenoon prayer).'"

Pages: 6:

> "No one has narrated to us that they saw the Messenger of Allah (SAW) performing the Duha (forenoon) prayer except for Umm Hani (RA), the cousin of the Prophet (SAW). She said that on the day of the conquest of Mecca, the Messenger of Allah (SAW) entered her house and performed ghusl (ritual washing). She also mentioned, 'I have never seen him perform such a short prayer as that. Although the recitation was brief, he performed the bowing (ruku') and prostration (sujood) in a complete and perfect manner.'"

That is, what happened on the day of the conquest of Makkah:

Time	Place	Event
Day of Conquest of Makkah *(Sahih al-Bukhari, Darussalam Publications, Volume 4, Page 251)*	**In the upper area of Makkah** *(Sahih Muslim 336b; Sirat-un-Nabi, Vol. 4, Page 66)*	**Bathing of the Prophet in the presence of Fatima, arrival of Umm Hani** *(Sahih al-Bukhari 357; Sahih al-Bukhari 3171)*. **The door to Umm Hani's house was closed, and some people were hiding inside.** (Sirat-un-Nabi , Vol. 4, Page 66)
Day of Conquest of Makkah *(Sunan Abi Dawud 2456;Sahih al-Bukhari, Darussalam Publications, Volume 4, Page 251)*	**In the upper area of Makkah** *(Sirat-un-Nabi , Vol. 4, Page 66)*	Fatima, Muhammad, and Umm Hani sitting side by side drinking. Umm Hani breaks fast at Muhammad's request *(Sunan Abi Dawud 2456)*.
Day of Conquest of Makkah *(Mishkat al-Masabih, Section 22: Clothing, Chapter 3: Second Article - Combing Hair, Hadith 4446-[28])*	**The journey from the high area of Makkah to the house of Umm Hani**	Prophet Muhammad dressed up. He made four braids in his hair *(Mishkat al-Masabih, Section 22: Clothing, Chapter 3: Second Article - Combing Hair, Hadith 4446-[28])*.
Day of the Conquest of Mecca *(Sahih al-Bukhari 4292)*	**At Umm Hani's house** *(Jami at-Tirmidh, Darussalam Publications, vol. 1, Page 476; Jami` at-Tirmidhi 474)*	Prophet's visit to Umm Hani's house; Umm Hani's husband is absent from home. The Prophet went there and bathed again *(Jami` at-Tirmidhi 474;Sahih al-Bukhari 4292)*.

Now, let us read a few more hadiths. These hadiths illustrate that performing *ghusl* (ritual bath) after multiple instances of intercourse or with multiple wives was a practice of the Prophet. The individual who would engage in intercourse with eleven women in one day or night and perform *ghusl* only once, without bathing between moving from one wife to another —where this list of eleven included both wives and slave women—raises an interesting point to ponder: why would such a person perform *ghusl* twice during the same prayer time without an urgent need? This is indeed a matter worthy of contemplation.

References

Sahih al-Bukhari

Sahih al-Bukhari 267
Sahih al-Bukhari 268

Sunan Ibn Majah

Hadith: 588
Hadith: 589

Sunan ad-Darimi

- Hadith: 776
- Hadith: 777

Sahih Bukhari (Islamic Foundation)

Chapter: 185. Performing Ghusl After Being Intimate with Multiple Wives

Reference : Sahih al-Bukhari 267
In-book reference : Book 5, Hadith 20
USC-MSA web (English) reference : Vol. 1, Book 5, Hadith 267

Narrated by Muhammad ibn Bashshar (rahimahullah): Muhammad ibn Muntashir (rahimahullah) narrated from his father that he said:

"I mentioned the statement of (‘Abdullah ibn ‘Umar) to ‘Aisha . She said, 'May Allah have mercy on Abu ‘Abdur-Rahman! I used to perfume the Messenger of Allah (ﷺ), and he would then engage with his wives. Later, in the morning, he would assume Ihram (state of consecration for Hajj or Umrah) while the fragrance of perfume was still emanating from his body.'"

Statement of ‘Abdullah ibn ‘Umar :

"I dislike assuming Ihram in a state where my body emits the fragrance of

perfume."

Authenticity: Sahih (270; Muslim 15/7, Hadith 1192)

Narrator: Muhammad ibn Muntashir (rahimahullah)

Reference : Sahih al-Bukhari 268
In-book reference : Book 5, Hadith 21
USC-MSA web (English) reference : Vol. 1, Book 5, Hadith 268

Narrated by Muhammad ibn Bashshar (rahimahullah):

Anas ibn Malik reported:

"The Prophet (ﷺ) used to visit his wives during the day or night, taking turns among them. They were eleven in number."

The narrator further said: "I asked Anas , 'Did he have such strength?' He replied, 'We used to say that he was given the strength of thirty men.'"

Sa'id (rahimahullah) narrated from Qatadah (rahimahullah) that Anas mentioned, during his narration, that the Prophet (ﷺ) had nine wives.

Authenticity: Sahih
Narrator: Anas ibn Malik

Sunan Ibn Majah

Chapter: 1/101. Performing Ghusl After Being Intimate with Multiple Wives

Sunan Ibn Majah Hadith 588:

Narrated by Anas :

"The Prophet (ﷺ) would engage with all his wives and then perform Ghusl once."

Authentication: Verified by Kutub al-Sittah (the Six Major Books of Hadith)

References of Hadith Compilation :

- **Bukhari:** 268, 284, 5068, 5215
- **Muslim:** 309
- **Tirmidhi:** 140
- **Nasa'i:** 263–264, 3198
- **Abu Dawood:** 218
- **Ahmad ibn Hanbal:** 11535, 12221, 12290, 12514, 12555, 12942, 13093, 13236
- **Darimi:** 753–754

- **Ibn Majah:** 589
- **Sahih Abu Dawood 211–213**

Sunan Ibn Majah Hadith 589:

> Narrated by Anas :
> "I prepared the water for the Prophet's (ﷺ) Ghusl. On the same night, he visited all his wives and then performed Ghusl once."

Authentication: Sahih (Sahih Lighairihi, as verified by Al-Albani)

References of Hadith Compilation:

- **Bukhari:** 268, 284, 5068, 5215
- **Muslim:** 309
- **Tirmidhi:** 140
- **Nasa'i:** 263–264, 3198
- **Abu Dawood:** 218
- **Ahmad ibn Hanbal:** 11535, 12221, 12290, 12514, 12555, 12942, 13093, 13236
- **Darimi:** 753–754
- **Ibn Majah:** 588

Tahqiq al-Albani: Sahih al-Ligairihi. Takhriz al-Albani: Sahih Abu Dawud 214. In the hadith, Yahya bin Ma'in said about Rabi Salih ibn al-Adkhar that he is not reliable. Imam al-Bukhari called him weak. Abu Hatim and Abu Zur'ah ar-Razi said that he is weak in narrating hadith. Al-Ajali said that hadith can be accepted from him, but he is not reliable. The hadith is sahih based on the witness.

Hadith Status: Sahih

Narrator: Anas ibn Malik

Sunan Ad-Darimi

Chapter: 71. Ghusl After Visiting Multiple Wives

> **Hadith 776**
> Narrated by Anas :
> "The Prophet (ﷺ) used to visit his wives, taking turns, during the same night."
>
> **Authentication:** Sahih

Takhreej (References):

- **Tahawi:** *Sharh Ma'ani al-Athar* 1/129

- Full Takhreej in *Musnad al-Mawsili*: Hadith numbers 2942, 3175, 3176, 3203, 3718, 3719, 3886
- *Sahih Ibn Hibban*: Hadith numbers 1206–1209

Additionally, refer to the following:

- **Sahih Bukhari:** 268
- **Sahih Muslim:** 309
- **Musnad Ahmad:** 3/185
- **Tirmidhi:** 140
- **Abu Dawood:** 218
- **Nasa'i:** 1/143, 144; 6/53, 54
- **Ibn Majah:** 588
- **Bayhaqi:** 1/204
- **Sahih Ibn Khuzaymah:** 231
- **Sahih Ibn Hibban:** 1195, 1196
- **Abdur Razzaq (al-Musannaf):** 1061
- **Baghawi (Sharh al-Sunnah):** Hadith numbers 269, 270
- **Abu Shaykh (Akhlaq al-Nabi ﷺ):** p. 231
- **Abu Awana:** 1/280
- **Abu Nu’aym (Hilyat al-Awliya):** 7/232
- **Tabarani (al-Saghir):** 1/246

This is based on multiple sources as verified and referenced in the footnotes of the Muhaddith-verified *Musnad al-Mawsili* (Hadith numbers 2941, 2942).

> **Hadith 777**
> Narrated by Anas :
> "The Prophet (ﷺ) used to visit his wives sequentially during the same night."
>
> **Authentication:** Sahih
>
> **Narrated by:** Anas ibn Malik

Contradiction in the Narration of Miraj

In fabricated stories, inconsistencies are often present—this is a well-known phenomenon even in any court of law. If two narrators provide conflicting accounts, it is usually easy to conclude that the witnesses might be fabricating the story. This is why, during police interrogations, witnesses are often questioned

separately, and their versions of events are meticulously cross-checked. If discrepancies are found, it indicates potential issues in their testimonies.

Often, when a fabricated story is recounted by the narrator a second or third time, they may forget the details they provided initially. As a result, later accounts tend to conflict with earlier ones. This is why during police investigations or psychological analyses, the same witness is asked to recount the incident multiple times. If they provide differing versions in the first, second, and third instances, it becomes evident that the account is likely fabricated. This is a straightforward and commonly used method in criminology for detecting lies.

Since we are discussing the story of Prophet Muhammad's Miraj (Night Journey), I will highlight inconsistencies in the Miraj narratives to show that these accounts contain numerous discrepancies. Many scholars attempt to reconcile these contradictions through various explanations or reinterpretations. Some claim that the Miraj occurred multiple times. Others argue it happened only once or twice. Some assert it was a physical journey, while others suggest it was a spiritual experience or a dream.

For example, some hadiths state that Prophet Muhammad prayed at the Al-Aqsa Mosque in Jerusalem during that night. However, historians argue that there was no mosque in that area during Muhammad's lifetime. Instead, the site contained the ruins of King Solomon's temple. This raises the question: where exactly did the Prophet pray that night? This issue will be explored in detail later. For now, we will examine other aspects of the story.

It's worth noting that if we include weak (da'if) hadiths in this discussion, the list of inconsistencies would grow even longer, as these contain significant contradictions. Therefore, I am excluding weak hadiths, as scholars have already classified them as unreliable compared to authentic (sahih) hadiths. My analysis will focus solely on sahih and hasan (good) hadiths, as well as one munkar hadith (a narration considered unreliable due to its conflict with sahih hadiths).

How Many Angels Came?

Prophet Muhammad provided different accounts to different people about the number of angels present. In some narrations, there is mention of one angel, in others two, and yet another narration speaks of three angels. Let's compare these accounts.

First Account: One Angel

In one version, it is stated that only one angel, Jibril (Gabriel), came to take the Prophet on the Night Journey. Muhammad reportedly recognized him as he was already familiar with Jibril. This account specifies that Jibril came alone that night.

Further analysis of other accounts will follow in subsequent discussions. [Sahih Bukhari, Islamic Foundation, Hadith: 342]

Reference : Sahih al-Bukhari 349
In-book reference : Book 8, Hadith 1
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 345
Sahih Bukhari (Islamic Foundation)

8 / Salat

Chapter: How As-Salat (the Prayer) was prescribed on the night of Al-Isra (miraculous night journey) of the Prophet (pbuh) to Jerusalem (and then to the heavens)

Narrated Abu Dhar:

Allah's Messenger said, "While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Gabriel answered: 'Gabriel.' He asked, 'Is there anyone with you?' Gabriel replied, 'Yes, Muhammad I is with me.' He asked, 'Has he been called?' Gabriel said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' He replied, 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps.' Then he ascended with me till he reached the second heaven and he (Gabriel) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate. Anas said: "Abu Dhar added that the Prophet (ﷺ) met Adam, Idris, Moses, Jesus and

Abraham, he (Abu Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet (ﷺ)) met Adam on the nearest heaven and Abraham on the sixth heaven. Anas said, "When Gabriel along with the Prophet (ﷺ) passed by Idris, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet (ﷺ) asked, 'Who is he?' Gabriel replied, 'He is Idris." The Prophet (ﷺ) added, "I passed by Moses and he said, 'Welcome! O pious Prophet and pious brother.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Moses.' Then I passed by Jesus and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Gabriel replied, 'He is Jesus. Then I passed by Abraham and he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Abraham. The Prophet (ﷺ) added, 'Then Gabriel ascended with me to a place where I heard the creaking of the pens." Ibn Hazm and Anas bin Malik said: The Prophet (ﷺ) said, "Then Allah enjoined fifty prayers on my followers when I returned with this order of Allah, I passed by Moses who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.' (So I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Gabriel took me till we " reached Sidrat-il-Muntaha (Lote tree of; the utmost boundary) which was shrouded in colors, indescribable. Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its earth was of musk."

Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Another description also mentions a visitor. But if Gabriel was already known to the Prophet, it is not understandable why he spoke of the stranger [**Sahih al-Bukhari (Islamic Foundation) Hadith Number:** 3608]

Sahih Bukhari (Islamic Foundation)

50/ Ambiya Kiram

Chapter: 2151.Mi'raj'sEvent

Reference : Sahih al-Bukhari 3887
In-book reference : Book 63, Hadith 112
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 227

Hudba Ibn Khalid (R.A.) … on the authority of Malik Ibn Sasa (R.A.), Narrated `Abbas bin Malik:

Malik bin Sasaa said that Allah's Messenger (ﷺ) described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet (ﷺ) further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet (ﷺ) said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me). 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened. When I went over the second heaven, there I saw Yahya (i.e. John) and `Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them

your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excel lent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked. 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said He is welcomed, what an excellent visit his is! So when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me). This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked. 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me),' This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be

opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked,' Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary) . Behold ! There ran four rivers, two were hidden and two were visible, I asked, 'What are these two kinds of rivers, O Gabriel?' He replied,' As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers."

Hadith Quality: Sahih

Narrator: Malik Ibn Sa'sa'a

Now let's see the description of two angels. One may question this account, whether it is the case of Mirage. But if you read carefully, you will understand that this is the case of Miraj [Sahih Bukhari, Islamic Foundation, Hadith: 1303]–

Sahih Bukhari (Islamic Foundation)
20/ Funeral
Chapter: 876. no section

Reference : Sahih al-Bukhari 1386
In-book reference : Book 23, Hadith 138
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 468
Musa Ibn Ismail … on the authority of Samura Ibn Jundab

Narrated Samura bin Jundab:

> Whenever the Prophet (ﷺ) finished the (morning) prayer, he would face us and ask, "Who amongst you had a dream last night?" So if anyone had seen a dream he would narrate it. The Prophet (ﷺ) would say: "Ma sha'a-llah" (An Arabic maxim meaning literally, 'What Allah wished,' and it indicates a good omen.) One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet said, "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem). There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jawbone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again. I said, 'What is this?' They told me to proceed on and we went on till we came to a man Lying flat on his back, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the Lying man, with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state and the man came back and struck him again (and so on). I said, 'Who is this?' They told me to proceed on; so we proceeded on and passed by a hole like an oven; with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they about to get out of it, and whenever the fire got quieter, the people went

down into it, and there were naked men and women in it. I said, 'Who is this?' They told me to proceed on. So we proceeded on till we reached a river of blood and a man was in it, and another man was standing at its bank with stones in front of him, facing the man standing in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position; and so whenever he wanted to come out the other would throw a stone in his mouth, and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on and we did so till we reached a well-flourished green garden having a huge tree and near its root was sitting an old man with some children. (I saw) Another man near the tree with fire in front of him and he was kindling it up. Then they (i.e. my two companions) made me climb up the tree and made me enter a house, better than which I have ever seen. In it were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree and made me enter another house that was better and superior (to the first) containing old and young people. I said to them (i.e. my two companions), 'You have made me ramble all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being crushed is the one whom Allah had given the knowledge of Qur'an (i.e. knowing it by heart) but he used to sleep at night (i.e. he did not recite it then) and did not use to act upon it (i.e. upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those you saw in the river of blood were those dealing in Riba (usury). And the old man who was sitting at the base of the tree was Abraham and the little children around him were the offspring of the people. And the one who was kindling the fire was Malik, the gatekeeper of the Hell-fire. And the first house in which you have gone was the house of the common believers, and the second house was of the martyrs. I am Gabriel and this is Michael. Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.' "

Hadith Quality: Sahih

Narrator: Samurah Ibn Jundub

Now let's read another account, where three angels are described, that a total of three angels arrived on the night of the Prophet's death [**Sahih Bukhari, Islamic Foundation, Hadith: 7009; Tafsir-e-Mazhari, Volume 7, Page 19**.]

Sahih Bukhari (Islamic Foundation)

86/ Rebuttal of Jahmiyyah and Tawheed context

Section: 3139. The words of Almighty Allah: And Allah met and talked with Moses (4: 164)

Reference : Sahih al-Bukhari 7517
In-book reference : Book 97, Hadith 142
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 608
On the authority of Abdul Aziz Ibn Abdullah … on the authority of Anas Ibn Salik

Narrated Anas bin Malik:

> The night Allah's Messenger (ﷺ) was taken for a journey from the sacred mosque (of Mecca) Al-Ka`ba: Three persons came to him (in a dream) while he was sleeping in the Sacred Mosque before the Divine Inspiration was revealed to Him. One of them said, "Which of them is he?" The middle (second) angel said, "He is the best of them." The last (third) angle said, "Take the best of them." Only that much happened on that night and he did not see them till they came on another night, i.e. after The Divine Inspiration was revealed to him. (Fath-ul-Bari Page 258, Vol. 17) and he saw them, his eyes were asleep but his heart was not----and so is the case with the prophets: their eyes sleep while their hearts do not sleep. So those angels did not talk to him till they carried him and placed him beside the well of Zamzam. From among them Gabriel took charge of him. Gabriel cut open (the part of his body) between his throat and the middle of his chest (heart) and took all the material out of his chest and `Abdomen and then washed it with Zamzam water with his own hands till he cleansed the inside of his body, and then a gold tray containing a gold bowl full of belief and wisdom was brought and then Gabriel stuffed his chest and throat blood vessels with it and then closed it (the chest). He then ascended with him to the heaven of the world and knocked on one of its doors. The dwellers of the Heaven asked, 'Who is it?' He said, "Gabriel." They said, "Who is accompanying you?" He said, "Muhammad." They said, "Has he been called?" He said, "Yes" They said, "He is welcomed." So the dwellers of the Heaven became pleased with his arrival, and they did not know what

Allah would do to the Prophet (ﷺ) on earth unless Allah informed them. The Prophet (ﷺ) met Adam over the nearest Heaven. Gabriel said to the Prophet, "He is your father; greet him." The Prophet (ﷺ) greeted him and Adam returned his greeting and said, "Welcome, O my Son! O what a good son you are!" Behold, he saw two flowing rivers, while he was in the nearest sky. He asked, "What are these two rivers, O Gabriel?" Gabriel said, "These are the sources of the Nile and the Euphrates." Then Gabriel took him around that Heaven and behold, he saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like musk Adhfar. He asked, "What is this, O Gabriel?" Gabriel said, "This is the Kauthar which your Lord has kept for you." Then Gabriel ascended (with him) to the second Heaven and the angels asked the same questions as those on the first Heaven, i.e., "Who is it?" Gabriel replied, "Gabriel". They asked, "Who is accompanying you?" He said, "Muhammad." They asked, "Has he been sent for?" He said, "Yes." Then they said, "He is welcomed." Then he (Gabriel) ascended with the Prophet (ﷺ) to the third Heaven, and the angels said the same as the angels of the first and the second Heavens had said. Then he ascended with him to the fourth Heaven and they said the same; and then he ascended with him to the fifth Heaven and they said the same; and then he ascended with him to the sixth Heaven and they said the same; then he ascended with him to the seventh Heaven and they said the same. On each Heaven there were prophets whose names he had mentioned and of whom I remember Idris on the second Heaven, Aaron on the fourth Heavens another prophet whose name I don't remember, on the fifth Heaven, Abraham on the sixth Heaven, and Moses on the seventh Heaven because of his privilege of talking to Allah directly. Moses said (to Allah), "O Lord! I thought that none would be raised up above me." But Gabriel ascended with him (the Prophet) for a distance above that, the distance of which only Allah knows, till he reached the Lote Tree (beyond which none may pass) and then the Irresistible, the Lord of Honor and Majesty approached and came closer till he (Gabriel) was about two bow lengths or (even) nearer. (It is said that it was Gabriel who approached and came closer to the Prophet. (Fate Al-Bari Page 263, 264, Vol. 17). Among the things which Allah revealed to him then, was: "Fifty prayers were enjoined on his followers in a day and a night." Then the Prophet (ﷺ) descended till he met Moses, and then Moses stopped him and asked, "O Muhammad ! What did your Lord en join upon you?" The Prophet (ﷺ) replied," He enjoined upon me to perform fifty prayers in a day and a night." Moses said, "Your followers cannot do that;

Go back so that your Lord may reduce it for you and for them." So the Prophet (ﷺ) turned to Gabriel as if he wanted to consult him about that issue. Gabriel told him of his opinion, saying, "Yes, if you wish." So Gabriel ascended with him to the Irresistible and said while he was in his place, "O Lord, please lighten our burden as my followers cannot do that." So Allah deducted for him ten prayers where upon he returned to Moses who stopped him again and kept on sending him back to his Lord till the enjoined prayers were reduced to only five prayers. Then Moses stopped him when the prayers had been reduced to five and said, "O Muhammad! By Allah, I tried to persuade my nation, Bani Israel to do less than this, but they could not do it and gave it up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden." The Prophet (ﷺ) turned towards Gabriel for advice and Gabriel did not disapprove of that. So he ascended with him for the fifth time. The Prophet (ﷺ) said, "O Lord, my followers are weak in their bodies, hearts, hearing and constitution, so lighten our burden." On that the Irresistible said, "O Muhammad!" the Prophet replied, "Labbaik and Sa`daik." Allah said, "The Word that comes from Me does not change, so it will be as I enjoined on you in the Mother of the Book." Allah added, "Every good deed will be rewarded as ten times so it is fifty (prayers) in the Mother of the Book (in reward) but you are to perform only five (in practice)." The Prophet (ﷺ) returned to Moses who asked, "What have you done?" He said, "He has lightened our burden: He has given us for every good deed a tenfold reward." Moses said, "By Allah! I tried to make Bani Israel observe less than that, but they gave it up. So go back to your Lord that He may lighten your burden further." Allah's Messenger (ﷺ) said, "O Moses! By Allah, I feel shy of returning too many times to my Lord." On that Gabriel said, "Descend in Allah's Name." The Prophet (ﷺ) then woke while he was in the Sacred Mosque (at Mecca).
Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Tafsir-e-Mazhari, Volume 7, Page 19:

Baghbi wrote that Mother Aisha said the body of the Prophet was not taken during the Night of Ascension (Mi'raj); rather, his blessed soul was taken. In other words, the Mi'raj did not occur physically but spiritually.

The account as narrated by Anas ibn Malik and reported by Bukhari describes the incident as follows: The Prophet was taken to Mi'raj from the

precincts of the Ka'bah. This occurred before he received prophethood. He was lying there, and in a state of semi-sleep, he saw three individuals approach him. The first person asked, "Who is this man?" The second replied, "He is the best among men." The third added, "Take the best among men." With this, they departed.

The following night, the Prophet was again lying in the precincts of the Ka'bah. Though his eyes were closed in sleep, his heart remained awake, as is the condition of the hearts of Prophets. Their eyes may sleep, but their hearts do not.

The same three individuals appeared again. Without speaking, they lifted the Prophet and brought him to the well of Zamzam. There, Angel Jibril (Gabriel) opened the Prophet's chest, washed the interior with the water of Zamzam, and then placed therein faith and knowledge suitable for him. Finally, the chest was sealed back as it was before.

Hazrat Anas narrated the entire event of the Mi'raj in this manner.

Let us read the matter mentioned in the hadith side by side for better understanding :

Reference : Sahih al-Bukhari 1386
In-book reference : Book 23, Hadith 138
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 468

…….I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem)…….

Reference : Sahih al-Bukhari 349
In-book reference : Book 8, Hadith 1
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 345

……..While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water…...

Where does the journey begin?

Prophet Muhammad somewhere says that he was taken by tearing the roof of his house, somewhere else from Kaaba Hatim. Let us look at the beginning where it is said that the roof of Muhammad's house was torn open and then he was taken to Miraj, [Sahih Bukhari, Islamic Foundation, Hadith: 342]
Sahih Bukhari (Islamic Foundation)
8 / Salat
section: 242.In Mi'rajHow is prayer obligatory?

Reference : Sahih al-Bukhari 349
In-book reference : Book 8, Hadith 1

USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 345

Ibn 'Abbas said: Narrated to me by Abu Sufyan Ibn Harb in the hadith of Heracles. In it, he also said that the Prophet, may God bless him and grant him peace, commanded us to pray, to be truthful and to be pure in character.

Allah's Messenger (ﷺ) said, "While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Gabriel answered: 'Gabriel.' He asked, 'Is there anyone with you?' Gabriel replied, 'Yes, Muhammad I is with me.' He asked, 'Has he been called?' Gabriel said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' He replied, 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps.' Then he ascended with me till he reached the second heaven and he (Gabriel) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate. Anas said: "Abu Dhar added that the Prophet (ﷺ) met Adam, Idris, Moses, Jesus and Abraham, he (Abu Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet (ﷺ)) met Adam on the nearest heaven and Abraham on the sixth heaven. Anas said, "When Gabriel along with the Prophet (ﷺ) passed by Idris, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet (ﷺ) asked, 'Who is he?' Gabriel replied, 'He is Idris." The Prophet (ﷺ) added, "I passed by Moses and he said, 'Welcome! O pious Prophet and pious brother.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Moses.' Then I passed by Jesus and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Gabriel replied, 'He is Jesus. Then I passed by Abraham and he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Abraham. The Prophet (ﷺ) added, 'Then Gabriel ascended with me to a place where I heard the creaking of the pens." Ibn

Hazm and Anas bin Malik said: The Prophet (ﷺ) said, "Then Allah enjoined fifty prayers on my followers when I returned with this order of Allah, I passed by Moses who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.' (So I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Gabriel took me till we " reached Sidrat-il-Muntaha (Lote tree of; the utmost boundary) which was shrouded in colors, indescribable. Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its earth was of musk." Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Another account has the Prophet taken to Miraj from Kaaba Hatim or Hijr, which contradicts the earlier statement. It should be noted that there is no roof on Kaaba Hatim. Below is a picture of Kaaba Hatim, for the purpose of understanding.

[Sahih Bukhari (Islamic Foundation)Sahih Bukhari, Islamic Foundation, Hadith: 3608]
50/ Ambiya Kiram

Chapter: 2151.Mi'raj'sEvent

Reference : Sahih al-Bukhari 3887
In-book reference : Book 63, Hadith 112
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 227
Narrated `Abbas bin Malik:

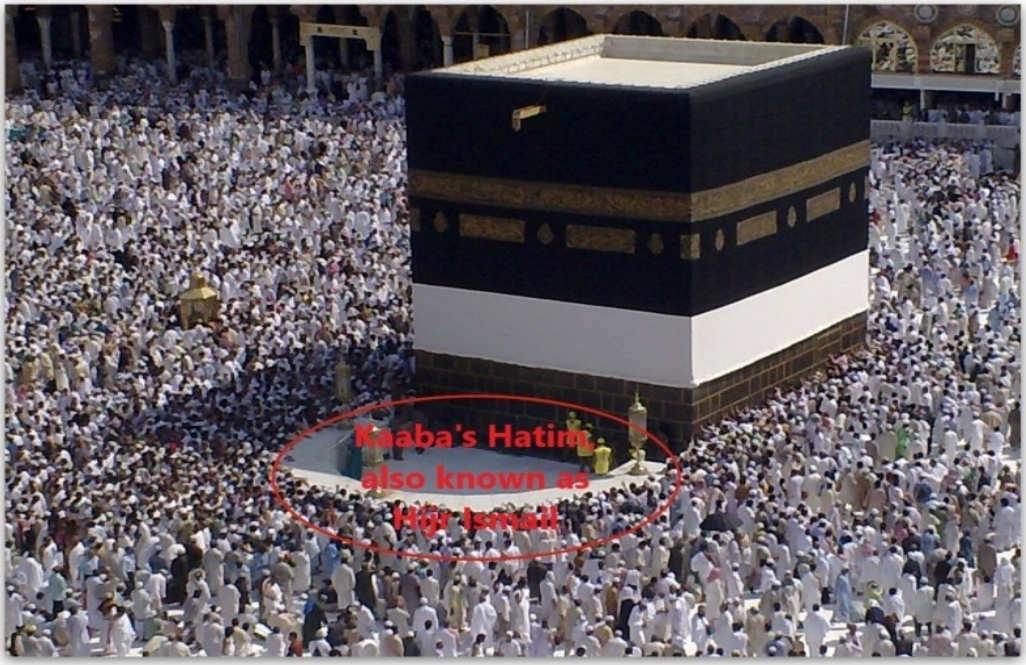
Malik bin Sasaa said that Allah's Messenger (ﷺ) described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr of Kaaba, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet (ﷺ) further said, "He then took out my heart. Then a

gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet (ﷺ) said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me). 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened. When I went over the second heaven, there I saw Yahya (i.e. John) and `Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excel lent visit his is!' The gate was opened, and when I

went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked. 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said He is welcomed, what an excellent visit his is! So when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me). This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked. 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me),' This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked,' Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary) . Behold ! There ran four rivers, two were hidden and two were visible, I asked, 'What are these two kinds of rivers, O Gabriel?' He replied,' As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and

another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers." Hadith Quality: Sahih

Narrator: Malik Ibn Sa'sa'a



Let us read the two hadith side by side:

Reference : Sahih al-Bukhari 3887
In-book reference : Book 63, Hadith 112
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 227

……...While I was lying in Al-Hatim or Al-Hijr of Kaaba, suddenly someone came to me and cut my body open from here to here……..

Reference : Sahih al-Bukhari 349
In-book reference : Book 8, Hadith 1
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 345

……..While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water…….

According to another narration, the incident took place from the house of Umm Hani. According to Umm Hani, not from anywhere else. That is, Umm Hani not only gave her own statement, but also rejected the different statements of others. It is reported from Ibn Ishaq's Sirat Rasulullah that Miraj took place from the house of Umm Hani [**Sirat-e-Rasulullah (S.A.), Translation by Shahid Akhand, Prothoma Prokashani, Page 218**; Siratun Nabi (S.A.), Ibn Hisham, Islamic Foundation Bangladesh, Volume 2, Page 76]

Sirat-e-Rasulullah (S.A.), Translation by Shahid Akhand, Prothoma Prokashani, Page 218:

I have come across some narrations about the Miraj of Rasul-e-Karim from Umm Hani bint Abu Talib, also known as Hind. She said, “He undertook

the Miraj while staying at my house; he did not go from any other place. That night, he was sleeping at my house. After performing the Isha prayer, he went to sleep, and we also went to bed. A little before dawn, Rasul-e-Karim woke us up. We prayed the Fajr prayer together. Then he said, 'Umm Hani, yesterday evening, I prayed Isha with you in this valley; you witnessed it. After that, I went to Jerusalem and prayed there. And now, just moments ago, I prayed Fajr here with you, as you saw.'

When he stood up to leave, I held onto his cloak, pulling it, which caused it to lift and expose his abdomen. It was as though I had pulled a folded Egyptian cloth. I said, 'O Rasulullah, do not tell this to anyone. They will accuse you of falsehood and insult you.' He replied, 'By Allah, I will surely tell them.'"

Siratun Nabi (S.A.), Ibn Hisham, Islamic Foundation Bangladesh, Volume 2, Page 76:

Muhammad ibn Ishaq narrates from Muhammad ibn Saib Kalbi… from Umm Hani bint Abu Talib , who spoke about the Miraj of Rasulullah (ﷺ). She said, "On the night Rasulullah (ﷺ) undertook the Miraj, he was resting at my house. After performing the Isha prayer, he went to sleep, and we also went to sleep. Shortly before Fajr, he woke us up. He prayed, and we prayed Fajr with him. Then he said: 'O Umm Hani, you saw that I prayed Isha with you and then lay down here with you. After that, I went to Bayt al-Maqdis (Jerusalem) and prayed there. Now I have prayed Fajr with you, as you have seen.'

Umm Hani continued, 'When he stood up to leave, I grabbed the edge of his cloak, which slipped off his abdomen. His stomach was as smooth and radiant as a folded Coptic cloth. I said, "O Messenger of Allah, do not tell this to the people. Otherwise, they will call you a liar and hurt you." But he replied, "By Allah, I will surely convey it to them."

I then instructed my Ethiopian servant girl, "Why are you sitting? Go quickly with Rasulullah (ﷺ). Listen to what he says to the people and observe their reactions."'"

Where did the meeting with Jibril take place?

Consider these two verses of the Qur'an. Here it is mentioned that Muhammad (PBUH) met Jibril near the Sidrat al-Muntaha for the second time, and the first meeting took place at another time.

Reference : Sahih Muslim 177a
In-book reference : Book 1, Hadith 344
USC-MSA web (English) reference : Book 1, Hadith 337
1 The Book of Faith

(77)Chapter: The Meaning of the Saying of Allah, The Mighty and Sublime: And indeed he saw him at a second descent (another time)"; And did the prophet (saws) see his lord on the night of the Isra?

It is narrated on the authority of Masruq that he said:

I was resting at (the house of) 'A'isha that she said: O Abu 'A'isha (kunya of Masruq), there are three things, and he who affirmed even one of them fabricated the greatest lie against Allah. I asked that they were. She said: He who presumed that Muhammad (ﷺ) saw his Lord (with his ocular vision) fabricated the greatest lie against Allah. I was reclining but then sat up and said: Mother of the Faithful, wait a bit and do not be in a haste. Has not Allah (Mighty and Majestic) said:" And truly he saw him on the clear horizon" (Al-Qur'an, Surat at-Takwir, 81:23) and" he saw Him in another descent" (Al-Qur'an, Surat Najm 53:13)? She said: I am the first of this Ummah who asked the Messenger of Allah (ﷺ) about it, and he said: Verily he is Gabriel. I have never seen him in his original form in which he was created except on those two occasions (to which these verses refer); I saw him descending from the heaven and filling (the space) from the sky to the earth with the greatness of his bodily structure. She said: Have you not heard Allah saying: "Eyes comprehend Him not, but He comprehends (all) vision. and He is Subtle, and All-Aware" (Al-Qur'an, Surat al-An`am 6:103)? (She, i.e. 'A'isha, further said): Have you not heard that, verily, Allah says: "And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise." (Al-Qur'an, Surat ash-Shura, 42:51) She said: He who presumes that the Messenger of Allah (ﷺ) concealed anything from the Book of Allah fabricates the greatest lie against Allah. Allah says: "O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will

protect you from the people. Indeed, Allah does not guide the disbelieving people." (Al-Qur'an, Surat al-Ma'idah, 5:67). She said: He who presumes that he would inform about what was going to happen tomorrow fabricates the greatest lie against Allah. And Allah says "Say, 'None in the heavens and earth knows the unseen except Allah , and they do not perceive when they will be resurrected.'" (Al-Qur'an, Surat an-Naml, 27:65).

However, from the hadith regarding the Mi'raj, it is understood that Jibril came to Makkah that night and took Muhammad with him. Then why does the Qur'an mention the meeting near Sidrat al-Muntaha?

Here's an example: Suppose I met Kalimuddin at the Kamalapur railway station. From there, we went to the airport. Afterward, we flew to Berlin, Germany. After completing our work, we returned to Dhaka airport and then went back to Kamalapur. So, where would I say I met Kalimuddin? Should I say we met in Berlin, or would it be accurate to say we met at Kamalapur?

Similarly, that night, the meeting with Jibril took place in Makkah, so it would be expected that such a description would be given. Certainly, they also met at Sidrat al-Muntaha, but that is a part of the overall event. When narrating such events, people usually consider the moment of the first meeting as the time of the encounter, not a later moment. Think about this carefully.

Surah An-Najm (53:13-14):

"And he certainly saw him a second time,
At the Lote Tree of the Utmost Boundary (*Sidrat al-Muntaha)***."**

First Encounter: Surat at-Takwir (81:23)

"And truly he saw him on the clear horizon."
This verse refers to the Prophet Muhammad's (ﷺ) first vision of Jibril (جبريل) in his original form.

Second Encounter: Surat an-Najm (53:13)

"And he saw him in another descent."
This refers to the second encounter with Jibril at Sidrat al-Muntaha (سدرة المنتهى) during the Prophet's Ascension (Mi'raj).

The Sidrat al-Muntaha is a lote tree located at the farthest boundary of creation, on the right of the Throne in the seventh heaven.

What was the mode of transportation during Mi'raj?

What mode of transportation did Muhammad (PBUH) use to ascend during Mi'raj—was it by riding an animal, holding Jibril's hand, or using some sort of elevator or stairs? There are inconsistencies in the descriptions. Let us examine the following narration. Here, it is mentioned that he rode a white animal called Buraq and then reached the first heaven. This implies that the Buraq itself was the mode of transport [Sahih Bukhari, Islamic Foundation, Hadith: 313]

Sahih Muslim (Islamic Foundation)

Volume 1: Kitabul Iman

Chapter 73: The Ascension (Mi'raj) of the Messenger of Allah (ﷺ) and the Prescription of Salah

Reference : Sahih Muslim 164a
In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 314

Muhammad ibn al-Muthanna narrated from Anas ibn Malik , who stated that a narrator said, "Anas might have narrated this from a member of his community, Malik ibn Sa'sa'ah ." He said that the Prophet (ﷺ) mentioned:

"One night, I was in a state between sleep and wakefulness near the Ka'bah when I heard someone among three individuals speaking. They came to me, took me, and brought a golden basin filled with Zamzam water. My chest was split open from here to there." (The narrator Qatadah asked someone near him, "What does 'here to there' mean?" He replied, "From the chest to below the stomach.")

The Prophet (ﷺ) continued: "My heart was taken out, washed with Zamzam water, and then returned to its place. My heart was then filled with faith and wisdom. After that, a white creature called 'Buraq' was brought to me. It was larger than a donkey but smaller than a mule. It could travel the distance as far as its sight in one step. I was mounted on it, and we began our journey, reaching the sky of the world. Jibreel asked for the gate to be opened. A voice asked, 'Who is it?' Jibreel replied, 'It is Jibreel.' The voice asked, 'Who is with you?' Jibreel said, 'Muhammad is with me.' The gatekeeper asked, 'Has he been sent for?' Jibreel said, 'Yes.' The gatekeeper opened the gate, saying, 'Welcome! How noble is his arrival!'"

The Prophet (ﷺ) said:

"We then came to Adam ... (The full hadith narrates the details of the journey.) It is mentioned in this narration that on the second heaven, the Prophet (ﷺ) met Isa (Jesus) and Yahya (John the Baptist); on the third, Yusuf (Joseph); on the fourth, Idris (Enoch); on the fifth, Harun (Aaron), peace be upon them all. On the sixth heaven, I met Musa (Moses, AS), and I greeted him. He said, 'Welcome, O noble Prophet and noble brother!' When I proceeded, Musa began weeping. A voice asked, 'Why are you weeping?' He replied, 'My Lord, this young man was sent after me, yet more of his followers will enter Paradise than mine.'"

The Prophet (ﷺ) continued:

"We then reached the seventh heaven and came to Ibrahim (Abraham, AS). In this narration, the Prophet (ﷺ) also mentioned that he saw four rivers there: two visible and two hidden, all flowing from the Sidrat al-Muntaha (Lote Tree). I asked Jibreel, 'What are these rivers?' He replied, 'The hidden ones are the rivers of Paradise, and the visible ones are the Nile and Euphrates, resembling the rivers of Paradise.'"

The Prophet (ﷺ) said:

"After that, I was taken to Bayt al-Ma'mur. I asked Jibreel, 'What is this?' He replied, 'This is Bayt al-Ma'mur. Every day, seventy thousand angels enter it to circumambulate, and they never return to it.' Then two vessels were brought to me—one filled with wine and the other with milk. I chose the vessel of milk. Jibreel said, 'You have chosen correctly. Through you, Allah will keep your Ummah on the natural disposition (fitrah).' Then fifty prayers were prescribed for me... (The narration continues till the end of the hadith)."

Hadith Status: Sahih (Authentic)

Narrator: Anas ibn Malik

Another hadith emphasizes that after mounting Buraq, the Prophet (ﷺ) remained on it during his journey to view Paradise and Hell. Thus, Buraq was his means of transport throughout the journey. [**67. Sunan at-Tirmidhi (Verified), Hadith: 3147; Sunan at-Tirmidhi, Islamic Center, Hadith: 3085**.]

Sunan At-Tirmidhi (Critically Analyzed)
44/ Tafsir of the Qur'an
Chapter 18: Surah Bani Isra'il
Reference : Jami` at-Tirmidhi 3147

In-book reference : Book 47, Hadith 199
English translation : Vol. 5, Book 44, Hadith 3147

Zirr ibn Hubaysh narrated:
I asked Hudhayfah ibn al-Yaman , "Did the Messenger of Allah (ﷺ) pray in Bayt al-Maqdis?"
He replied, "No."
I said, "Yes, he did pray there."
He responded, "O bald one! On what basis are you making this claim?"
I replied, "Based on the Qur'an. Let the Qur'an judge between us."
Hudhayfah said, "Whoever takes evidence from the Qur'an has succeeded."

Sufyan reported that Mis'ar sometimes said, "He has prevailed," and at other times said, "He has triumphed."

Zirr then recited the following verse:
"Glory be to the One who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa"- (Surah Bani Isra'il, 17:1).

Hudhayfah asked, "Are you trying to prove through this verse that the Messenger of Allah (ﷺ) prayed there?"
I replied, "No."
He said, "If the Messenger of Allah (ﷺ) had prayed there, it would have been obligatory for you to pray there as well, just as it has been made obligatory for you to pray in al-Masjid al-Haram."

Hudhayfah further stated: "A riding animal was brought to the Messenger of Allah (ﷺ). Its back was long, and its step would reach as far as the eye could see. The two of them (the Prophet and Jibril) did not dismount from Buraq until they had seen Paradise, Hell, and the matters promised for the Hereafter. Then they returned just as they had gone, mounted on the same ride."

Hudhayfah added: "People claim that he tied Buraq, but why would it flee? The One who knows everything hidden and visible (Allah) had already subdued Buraq for him."

Status of the Hadith: Hasan
Abu 'Isa (Imam Tirmidhi) said, "This hadith is Hasan Sahih."
Classification of Hadith: Hasan (Good)
Narrator: Zirr ibn Hubaysh

In another narration, it is mentioned that from Bayt al-Maqdis, the Prophet (ﷺ) ascended to the seven heavens using a staircase.

Siratun Nabi (S.A.), Ibn Hisham, Islamic Foundation, Volume 2, Page 77 -

> **The Description of Mi'raj Narrated by Abu Sa'id al-Khudri (RA):**
> Ibn Ishaq narrates: A trustworthy person, about whom I have no doubt, reported to me from Abu Sa'id al-Khudri (RA). He said: I heard the Messenger of Allah (SAW) say, "After the tasks at Bayt al-Maqdis were completed, a staircase was presented before me, the likes of which I had never seen. It was such a marvelous creation that people like you look at it with wide, bursting eyes at the time of death. My companion (Gabriel) made me ascend upon it, and it took me to the door of the heavens, called *Bab al-Hafaza* (The Gate of the Guardians). Isma'il, an angel, was stationed there with twelve thousand angels under his command, and under each of them were another twelve thousand angels."

According to another account, Gabriel took him by the hand. [**Sahih Bukhari, Islamic Foundation, Hadith: 342**]

Sahih Bukhari (Islamic Foundation)

Volume 8/ Chapter on Salah

Section: 242 - How Salah (prayer) became obligatory during the Mi'raj?

Reference : Sahih al-Bukhari 349
In-book reference : Book 8, Hadith 1
USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 345

> Ibn Abbas narrated: Abu Sufyan ibn Harb related to me the narration of Heraclius, in which he said that the Prophet commanded us to establish prayer, speak the truth, and maintain moral purity.
>
> Yahya ibn Bukayr narrated ... from Anas ibn Malik , who said that Abu Dharr narrated from the Messenger of Allah :
>
> The roof of my house was opened while I was in Mecca. Then Jibreel descended, opened my chest, and washed it with Zamzam water. He then brought a gold basin filled with wisdom and faith, poured it into my chest, and sealed it. Afterward, he held my hand and ascended with me to the heaven of this world.
>
> When we reached the lowest heaven, Jibreel asked its guardian to open the gate. The guardian asked, "Who is this?" Jibreel replied, "It is I, Jibreel." The guardian asked, "Is there anyone with you?" Jibreel said, "Yes,

Muhammad is with me." The guardian asked, "Has he been sent for?" Jibreel replied, "Yes."

The gate was opened, and we ascended to the first heaven. There I saw a man sitting with numerous human forms to his right and left. When he looked to his right, he smiled, and when he looked to his left, he wept. The man said, "Welcome, O pious Prophet! Welcome, O righteous son!" I asked Jibreel , "Who is he?" Jibreel replied, "He is Adam . The forms to his right are the souls of the people of Paradise, and those to his left are the souls of the people of Hell. That is why he smiles when he looks to his right and weeps when he looks to his left."

We then ascended to the second heaven. The same questions were asked by its guardian as those by the first heaven's guardian, and the gate was opened.

Anas narrated that Abu Dharr mentioned that the Prophet met Adam in the first heaven, and Ibrahim in the sixth heaven. Abu Dharr did not specify the location of the others but mentioned that the Prophet also met Idris , Musa , and 'Isa .

When Jibreel brought the Prophet to Idris , Idris said, "Welcome, O pious Prophet and righteous brother!" I asked, "Who is he?" Jibreel replied, "He is Idris."

When I passed by Musa , he said, "Welcome, O pious Prophet and righteous brother!" I asked, "Who is he?" Jibreel replied, "He is Musa."

When I passed by 'Isa , he said, "Welcome, O pious Prophet and righteous brother!" I asked, "Who is he?" Jibreel replied, "He is 'Isa."

When I passed by Ibrahim , he said, "Welcome, O pious Prophet and righteous son!" I asked, "Who is he?" Jibreel replied, "He is Ibrahim."

Ibn Shihab said that Ibn Hazm narrated to him from Ibn Abbas and Abu Habba Al-Ansari that the Prophet said: "Then I was taken further up, where I reached a plane where I could hear the sound of the pens writing."

Ibn Hazm and Anas ibn Malik narrated that the Prophet said: "Then Allah made fifty daily prayers obligatory upon my Ummah. On my way back, I passed by Musa , who asked, 'What has your Lord enjoined upon your Ummah?' I replied, 'Fifty prayers.' He said, 'Return to your Lord, for your Ummah will not be able to bear that.'

So I returned, and Allah reduced a portion of it. When I passed by Musa again, he asked, 'What did your Lord do?' I replied, 'He reduced a portion.' He said, 'Return to your Lord, for your Ummah will not be able to bear it.' I returned, and it was further reduced.

This continued until Allah said, 'These are five daily prayers that will be equivalent to fifty in reward. My word does not change.' When I passed by Musa again, he said, 'Return to your Lord.' I replied, 'I feel too shy to return to my Lord again.'"

Jibreel then took me to Sidrat al-Muntaha, which was covered with colors the nature of which I do not know. Then I was taken to Paradise, where I saw that its domes were made of pearls and its soil was musk."

Hadith Status: Sahih (Authentic)
Narrated by: Anas ibn Malik

Let's look at the hadith details together:

Reference : Sahih Muslim 164a
In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 314

.....`...After that, a white creature called 'Buraq' was brought to me. It was larger than a donkey but smaller than a mule. It could travel the distance as far as its sight in one step`.....

Reference : Jami` at-Tirmidhi 3147
In-book reference : Book 47, Hadith 199
English translation : Vol. 5, Book 44, Hadith 3147

.....`.Hudhayfah further stated: "A riding animal was brought to the Messenger of Allah (ﷺ). Its back was long, and its step would reach as far as the eye could see. The two of them (the Prophet and Jibril) did not dismount from Buraq until they had seen Paradise, Hell, and the matters promised for the Hereafter. Then they returned just as they had gone, mounted on the same ride."…..`

Siratun Nabi (S.A.), Ibn Hisham, Islamic Foundation, Volume 2, Page 77:
……. I heard the Messenger of Allah (SAW) say, "After the tasks at Bayt al-Maqdis were completed, a staircase was presented before me, the likes of which I had never seen. It was such a marvelous creation that people like you look at it with wide, bursting eyes at the time of death. My companion (Gabriel) made me ascend upon it, and it took me to the door of the heavens, called *Bab al-Hafaza* (The Gate of the Guardians). ……..

Stopped in Jerusalem on the way?

Some hadiths state that the Prophet Muhammad stopped in Jerusalem on his way to pray on the night of Miraj [**Sahih Muslim, Islamic Foundation, Hadith: 308**] –

Sahih Muslim (Islamic Foundation) 1 / Kitabul Iman

Chapter: 73. Mi'raj of Rasulullah (Sallallahu Alaihi Wasallam) and Obligatory Prayer

Reference : Sahih Muslim 162a

In-book reference : Book 1, Hadith 316

USC-MSA web (English) reference : Book 1, Hadith 309

> Shayban ibn Farrukh … on the authority of Anas ibn Malik . Rasulullah sallallahu alayhi wasallam said: Blessings have been brought to me. Burak is a white animal bigger than a donkey and smaller than a mule. As far as the eye can see, one step at a time he goes. Rasulullah Sallallahu Alaihi Wasallam said: I ascended it and I reached Baitul Maqdas. Then I tied my vehicle with the same rope that Kiram used to tie their vehicles in other Ambiyas. Then I entered the mosque and came out after performing the two-rakat Salat (prayer/prayer). Jibreel (alayhis salam) came to me with a vessel of wine and a vessel of milk. I took milk. Jibreel said to me, "You accepted Firat." Then Gabriel took me to heaven and told me to open the door reaching to heaven. Said, who are you? He said, I am Gabriel. Said, who is with you? He said, Muhammad. It is said, have you been sent to bring him? He said, yes, he was summoned. Soon the door was opened for us. There I met Adam who congratulated me and prayed for my well-being. Then Gabriel took me up and reached the second heaven and told me to open the door. It was said, who? He replied Jibreel. Said, who is with you? He said, Muhammad. It was said, what was he sent to bring? He said, yes, he was summoned. Then the door was opened for us. There I met Isa ibnu Maryam and Yahya ibnu Zakaria (alayhimus salam) two half-brothers. They called me Marhaba and prayed for my welfare. Then Gabriel took me up and reached the threshold of the third heaven and told me to open the door. It was said, who? He said: Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Yusuf there. He was given half of all beauty. He called me Marhaba and

prayed for my welfare.
Then Gabriel took me to the threshold of the fourth heaven and told me to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. There I met Idris . He called me Marhaba and prayed for my welfare. Allah Ta'ala said about him: وَرَفَعْنَاهُ مَكَانًا عَلِيًّا “And I raised him to a high rank—” (57: 19).
Then Gabriel took me to the threshold of the fifth heaven and told me to open the door. Said, who are you? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Soon the door was opened for us. I met Harun there. He called me Marhaba and prayed for my welfare.
Then Gabriel took me to the threshold of the sixth heaven and asked me to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Musa there. He called me Marhaba and prayed for my welfare.
Then Gabriel reached the threshold of the seventh heaven and asked to open the door. It was said, who? He said, Gabriel. It is said, who is with you? He said, Muhammad said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Ibrahim there. He is sitting with his back to Baitul Ma'mur. Seventy thousand angels enter Baitul Mamur every day for the purpose of Tawaf, who do not get the opportunity to return there again.
Then Gabriel took me to Sidratul Muntaha. The leaves of that tree are like the ears of elephants and the fruits are like big balls. Rasulullah Sallallahu Alaihi Wasallam said: When he covers the tree by the command of Allah, it changes. It is not possible for anyone in God's creation to describe that beauty. Then Allah Ta'ala revealed to me what He was about to reveal. He made a total of fifty prayers obligatory on me day and night. Then I returned to Musa . He said to me, What has your Lord enjoined on you? I said, fifty times Salat. He said, Go back to your Lord and ask him to make it easier. Because your Ummah will not be able to receive this instruction. I examined the Children of Israel and I gained experience of them. Rasulullah Sallallahu Alaihi Wasallam said: Then I turned back to my Lord and said, O my Lord! Simplify this order for my Ummah. Five times reduced. Then I returned to Musa and said, Five times have been reduced from me. He said, Your Ummah will not be able to do this either. You go back and apply to make it easier.

Rasulullah Sallallahu Alaihi Wasallam said: Thus I continued to visit Musa (Alaihis Salam) once and Allah once. At the end, Allah Ta'ala said: O Muhammad! Go, five times of day and night prayers are fixed. Each time of prayer has the same reward as ten times of prayer. Thus (five times) is equal to fifty times Salat. Whoever desired a good deed and could not carry it out, I will write a reward for him; And if you put it into practice, I will write ten rewards for it. On the other hand, whoever intended an evil deed, but did not turn it into action, no sin is recorded for him. And if he turns it into a deed, only one sin is written on him. Rasulullah Sallallahu Alayhi Wasallam said: Then I came down to Musa (Alaihis Salam) and informed him about this. He then said, Return to the Lord and pray for more ease. Rasulullah Sallallahu Alaihi Wasallam said: I have repeatedly come and gone to my Lord with this betrothal, now I am ashamed to go again.
Hadith Quality: Sahih
Narrator: Anas Ibn Malik

According to the narration of the following hadith, they did not stop at Jerusalem in between, but went directly to the first heaven [Sahih Muslim, Islamic Foundation, Hadith: 313] –

Sahih Muslim (Islamic Foundation)
1 / Kitabul Iman
Chapter: 73. Mi'raj of Rasulullah (Sallallahu Alaihi Wasallam) and Obligatory Prayer

Reference : Sahih Muslim 164a
In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 314

Muhammad Ibn Musanna … Narrated Anas Ibn Malik that Rabi said, Anas may have narrated from Malik Ibn Sa’sa’a , a member of his community, that the Prophet, said: Once I came to the Kaaba. I was in between sleep and wakefulness near Sharif. Then I heard one of the three people talking. However he came to me and took me. Then a golden vessel was brought to me, in which was the water of Yama. Then he spread my chest from here to there. Narrator Qatada (R.A.) said, I asked someone next to me, what do you mean by "from here to there"?
He replied, “From the chest to the lower abdomen”. Rasulullah Sallallahu Alaihi Wasallam said: Then my heart was taken out and washed with the water of Zamzam and put back in its proper place. My heart is filled with faith and wisdom. Then I was presented with a white beast named 'Burak'.

It is somewhat larger than a donkey and smaller than a mule. He goes as far as his eyes go with each step. I was mounted on it. We walked and reached the sky of the world. Gabriel (Alaihis Salam) asked to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad is with me. Darrakshi said, you were sent to him? He said yes. Then he opened the door and said, Marhaba! What an honorable visitor has arrived.

Rasulullah Sallallahu Alayhi Wasallam said: Then we came to Adam (Alaihis Salam) … Thus the narrator narrates the full hadith. However, it is said in this tradition that the Messenger of Allah, may God bless him and grant him peace, met Jesus and Yahya in the second heaven, Yusuf in the third heaven, Idris in the fourth heaven, Harun (alayhimus salam) in the fifth heaven. Rasulullah said: Then we went to the sixth heaven and approached Musa and greeted him. He said, Marhaba, O blessed Prophet, blessed brother! Then he started crying when we crossed the right. The voice came, why are you crying? He answered, Lord, thou hast sent this boy after me; But his ummah will enter Paradise in greater numbers than my ummah.

Rasulullah Sallallahu Alayhi Wasallam said: We went again and reached the seventh heaven and came to Ibrahim (Alaihis Salam). Sahabi also mentions in his hadith that Rasulullah Sallallahu Alayhi Wasallam also said: He saw four canals there. Two of them are public and two are not public. All of them flow from Siduratul Muntahara base. The Prophet, may God bless him and grant him peace, said: I said, O Gabriel! What are these canals? He said, "The invisible rivers are the rivers of Paradise and the visible ones are blue and Furat." That is, these two canals are similar to the two canals of Paradise.

Then I was raised to Baitul Mamur. I said: O Gabriel! What is this? He said, This is 'Baytul Mamur'. Seventy thousand angels enter it (for circumambulation) every day. Once they complete Tawaf, they never have the opportunity to perform Tawaf again. Then two vessels were presented before me, one of wine, the other of milk. I took the milk container. He told me, you are right. May Allah keep your ummah on the Fitrat in your means. Then fifty times Salat (prayer/prayer) was made obligatory upon me… Thus the narrator narrates to the end of the hadith.

Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Read another hadith, from which it can be understood that Muhammad did not dismount from the Burak before traveling to Jannat Jahanna after riding it. Note the following hadith, an argument between two Companions regarding whether the

Prophet prayed in Bait al-Maqdis [**Sunan at-Tirmidhi (Verified), Hadith: 3147/ Sunan at-Tirmidhi, Islamic Center, Hadith: 3085**.] –

Sunan At-Tirmidhi (Tahqiqirt) 44 / Tafseerul Qur'an

Section: 18. Surah Bani Israel

Reference : Jami` at-Tirmidhi 3147
In-book reference : Book 47, Hadith 199
English translation : Vol. 5, Book 44, Hadith 3147

On the authority of Zir Ibn Hubaish , he said, I asked Huzaifah Ibn al-Yaman , Did the Messenger of Allah, pray at Baitul Maqdis? He said, no. I said, yes, he prayed.He said, O Teko! You are saying such things, on what basis are you saying it? I said, based on the Quran. Quran will judge between me and you. Huzaifah said, "Whoever accepts evidence from the Qur'an is successful."

Sufyan said, He (Misr) sometimes said “Qad Ihtazza” and sometimes “Qad Falaja”. Then he (Zir) recited this verse: "Glory be to Him, who took His servant one night from Masjidul Haram to a distant mosque" - (Surah Bani Israel 1). Huzaifah said, Do you want to prove through this verse that the Messenger of Allah, may Allah bless him and grant him peace, prayed there? I said no. He said, "If the Messenger of Allah, had prayed there, it would have been obligatory upon you to pray there, just as it has been obligatory upon you to pray in Masjidul Haram." Huzaifah said:An animal was brought to the Messenger of Allah ﷺ. Its back was long and (while walking) its legs fell to the limit of vision. The two of them (the Prophet and Gabriel) did not dismount from the back of Burak until they saw the promised things of Paradise, Hell and the Hereafter. Then they both returned. They return in the same manner as they came (i.e. return as mounted). Huzaifah said, People say that he tied up Borak. Why would it run away from him? But the Lord (Allah Ta'ala) who knows all things secret and public made Borak under his control.

Sanad Hasan.

Abu Isa said, this hadith is Hasan Sahih.

Hadith standard: Hasan (Hasan)

Narrated by: Dhir ibn Hubaysh

Let's read hadith side by side:

Reference : Sahih Muslim 164a

In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 314

……...Rasulullah Sallallahu Alaihi Wasallam said: Then my heart was taken out and washed with the water of Zamzam and put back in its proper place. My heart is filled with faith and wisdom. Then I was presented with a white beast named 'Burak'. It is somewhat larger than a donkey and smaller than a mule. He goes as far as his eyes go with each step. I was mounted on it. We walked and reached the sky of the world. Gabriel asked to open the door. …….

Reference : Sahih Muslim 162a

In-book reference : Book 1, Hadith 316

USC-MSA web (English) reference : Book 1, Hadith 309

…Rasulullah Sallallahu Alaihi Wasallam said: I ascended it and I reached Baitul Maqdas. Then I tied my vehicle with the same rope that Kiram used to tie their vehicles in other Ambiyas. Then I entered the mosque and came out after performing the two-rakat Salat (prayer/prayer)……..

Reference : Jami` at-Tirmidhi 3147
In-book reference : Book 47, Hadith 199
English translation : Vol. 5, Book 44, Hadith 3147

Then he (Zir) recited this verse: "Glory be to Him, who took His servant one night from Masjidul Haram to a distant mosque" - (Surah Bani Israel 1). Huzaifah said, Do you want to prove through this verse that the Messenger of Allah, may Allah bless him and grant him peace, prayed there? I said no. He said, "If the Messenger of Allah, had prayed there, it would have been obligatory upon you to pray there, just as it has been obligatory upon you to pray in Masjidul Haram." Huzaifah said:An animal was brought to the Messenger of Allah ﷺ. Its back was long and (while walking) its legs fell to the limit of vision. The two of them (the Prophet and Gabriel) did not dismount from the back of Burak until they saw the promised things of Paradise, Hell and the Hereafter. Then they both returned.

Where was the milk and wine given?

A choice between milk and wine was given in Jerusalem –
Sahih Muslim (Islamic Foundation)

1 / Kitabul Iman

Chapter: 73. Mi'raj of Rasulullah (Sallallahu Alaihi Wasallam) and Obligatory Prayer

Reference : Sahih Muslim 162a
In-book reference : Book 1, Hadith 316
USC-MSA web (English) reference : Book 1, Hadith 309

Shayban ibn Farrukh … on the authority of Anas ibn Malik . Rasulullah sallallahu alayhi wasallam said: Blessings have been brought to me. Burak is a white animal bigger than a donkey and smaller than a mule. As far as the eye can see, one step at a time he goes. Rasulullah Sallallahu Alaihi Wasallam said: I ascended it and I reached Baitul Maqdas. Then I tied my vehicle with the same rope that Kiram used to tie their vehicles in other Ambiyas. Then I entered the mosque and came out after performing the two-rakat Salat (prayer/prayer). Jibreel (alayhis salam) came to me with a vessel of wine and a vessel of milk. I took milk. Jibreel said to me, "You accepted Firat." Then Gabriel took me to heaven and told me to open the door reaching to heaven. Said, who are you? He said, I am Gabriel. Said, who is with you? He said, Muhammad. It is said, have you been sent to bring him? He said, yes, he was summoned. Soon the door was opened for us. There I met Adam who congratulated me and prayed for my well-being.
Then Gabriel took me up and reached the second heaven and told me to open the door. It was said, who? He replied Jibreel. Said, who is with you? He said, Muhammad. It was said, what was he sent to bring? He said, yes, he was summoned. Then the door was opened for us. There I met Isa ibnu Maryam and Yahya ibnu Zakaria (alayhimus salam) two half-brothers. They called me Marhaba and prayed for my welfare.
Then Gabriel took me up and reached the threshold of the third heaven and told me to open the door. It was said, who? He said: Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Yusuf there. He was given half of all beauty. He called me Marhaba and prayed for my welfare.
Then Gabriel took me to the threshold of the fourth heaven and told me to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. There I met Idris . He called me Marhaba and prayed for my welfare. Allah Ta'ala said about him: وَرَفَعْنَاهُ مَكَانًا عَلِيًّا “And I raised him to a high rank—” (57: 19).
Then Gabriel took me to the threshold of the fifth heaven and told me to

open the door. Said, who are you? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Soon the door was opened for us. I met Harun there. He called me Marhaba and prayed for my welfare.
Then Gabriel took me to the threshold of the sixth heaven and told me to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Musa there. He called me Marhaba and prayed for my welfare.
Then Gabriel reached the threshold of the seventh heaven and asked to open the door. It was said, who? He said, Gabriel. It is said, who is with you? He said, Muhammad said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Ibrahim there. He is sitting with his back to Baitul Ma'mur. Seventy thousand angels enter Baitul Mamur every day for the purpose of Tawaf, who do not get the opportunity to return there again.
Then Gabriel took me to Sidratul Muntaha. The leaves of that tree are like the ears of elephants and the fruits are like big balls. Rasulullah Sallallahu Alaihi Wasallam said: When he covers the tree by the command of Allah, it changes. It is not possible for anyone in God's creation to describe that beauty. Then Allah Ta'ala revealed to me what He was about to reveal. He made a total of fifty prayers obligatory on me day and night. Then I returned to Musa . He said to me, What has your Lord enjoined on you? I said, fifty times Salat. He said, Go back to your Lord and ask him to make it easier. Because your Ummah will not be able to receive this instruction. I examined the Children of Israel and I gained experience of them. Rasulullah Sallallahu Alaihi Wasallam said: Then I turned back to my Lord and said, O my Lord! Simplify this order for my Ummah. Five times reduced. Then I returned to Musa and said, Five times have been reduced from me. He said, Your Ummah will not be able to do this either. You go back and apply to make it easier.
Rasulullah Sallallahu Alaihi Wasallam said: Thus I continued to visit Musa (Alaihis Salam) once and Allah once. At the end, Allah Ta'ala said: O Muhammad! Go, five times of day and night prayers are fixed. Each time of prayer has the same reward as ten times of prayer. Thus (five times) is equal to fifty times Salat. Whoever desired a good deed and could not carry it out, I will write a reward for him; And if you put it into practice, I will write ten rewards for it. On the other hand, whoever intended an evil deed, but did not turn it into action, no sin is recorded for him. And if he turns it

into a deed, only one sin is written on him. Rasulullah Sallallahu Alayhi Wasallam said: Then I came down to Musa (Alaihis Salam) and informed him about this. He then said, Return to the Lord and pray for more ease. Rasulullah Sallallahu Alaihi Wasallam said: I have repeatedly come and gone to my Lord with this betrothal, now I am ashamed to go again.
Hadith Quality: Sahih

Narrator: Anas Ibn Malik

In another narration, Baitul Mamur was asked to choose between milk and wine. Where angels worship. The location of Bait al-Mamu is the seventh heaven, often called Labyyah or Damiyah, directly opposite the Kaaba Sharif or Masjid al-Haram of the world [Sahih Muslim, Islamic Foundation, Hadith: 313] –
Sahih Muslim (Islamic Foundation)

1 / Kitabul Iman

Chapter: 73. Mi'raj of Rasulullah (Sallallahu Alaihi Wasallam) and Obligatory Prayer

Reference : Sahih Muslim 164a
In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 314

Muhammad Ibn Musanna … Narrated Anas Ibn Malik that Rabi said, Anas may have narrated from Malik Ibn Sa'sa'a , a member of his community, that the Prophet, said: Once I came to the Kaaba. I was in the middle of sleep and wakefulness with Sharif. Then I heard one of the three people talking. However he came to me and took me. Then a golden vessel was brought to me, in which was the water of Yama. Then he spread my chest from here to there. Narrator Qatada (R.A.) said, I asked someone next to me, what do you mean by "from here to there"?
He replied, "From the chest to the lower abdomen". Rasulullah Sallallahu Alaihi Wasallam said: Then my heart was taken out and washed with the water of Zamzam and put back in its proper place. My heart is filled with faith and wisdom. Then I was presented with a white beast named 'Burak'. It is somewhat larger than a donkey and smaller than a mule. He goes as far as his eyes go with each step. I was mounted on it. We walked and reached the sky of the world. Gabriel (Alaihis Salam) asked to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad is with me. Darrakshi said, you were sent to him? He said yes. Then he opened the door and said, Marhaba! What an honorable visitor has arrived. Rasulullah Sallallahu Alayhi Wasallam said: Then we came to Adam

(Alaihis Salam) … Thus the narrator narrates the full hadith. However, it is said in this tradition that the Messenger of Allah, may God bless him and grant him peace, met Jesus and Yahya in the second heaven, Yusuf in the third heaven, Idris in the fourth heaven, Harun (alayhimus salam) in the fifth heaven. Rasulullah said: Then we went to the sixth heaven and approached Musa and greeted him. He said, Marhaba, O blessed Prophet, blessed brother! Then he started crying when we crossed the right. The voice came, why are you crying? He answered, Lord, thou hast sent this boy after me; But his ummah will enter Paradise in greater numbers than my ummah.

Rasulullah Sallallahu Alayhi Wasallam said: We went again and reached the seventh heaven and came to Ibrahim (Alaihis Salam). The Sahabi also mentioned in his hadith that the Messenger of Allah, may God bless him and grant him peace, also said: He saw four canals there. Two of them are public and two are not public. All of them flow from Siduratul Muntahara base. The Prophet, may God bless him and grant him peace, said: I said, O Gabriel! What are these canals? He said, "The invisible rivers are the rivers of Paradise and the visible ones are Blue and Furat." That is, these two canals are similar to the two canals of Paradise.

Then I was raised to Baitul Mamur. I said: O Gabriel! What is this? He said, This is 'Baytul Mamur'. Seventy thousand angels enter it (for circumambulation) every day. Once they complete Tawaf, they never have the opportunity to perform Tawaf again. Then two vessels were presented before me, one of wine, the other of milk. I took the milk container. He told me, you are right. May Allah keep your ummah on the Fitrat in your means. Then fifty times Salat (prayer/prayer) was made obligatory upon me… Thus the narrator narrates to the end of the hadith.

Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Let's read the two hadith side by side.

Reference : Sahih Muslim 162a
In-book reference : Book 1, Hadith 316
USC-MSA web (English) reference : Book 1, Hadith 309

…….Rasulullah Sallallahu Alaihi Wasallam said: I ascended it and I reached Baitul Maqdas. Then I tied my vehicle with the same rope that Kiram used to tie their vehicles in other Ambiyas. Then I entered the mosque and came out after performing the two-rakat Salat (prayer/prayer). Jibreel (alayhis salam) came to me with a vessel of wine and a vessel of

milk. I took milk. Jibreel said to me, "You accepted Firat." Then Gabriel took me to heaven and told me to open the door reaching to heaven. …..

Reference : Sahih Muslim 164a
In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 314

……..Then I was raised to Baitul Mamur. I said: O Gabriel! What is this? He said, This is 'Baytul Mamur'. Seventy thousand angels enter it (for circumambulation) every day. Once they complete Tawaf, they never have the opportunity to perform Tawaf again. Then two vessels were presented before me, one of wine, the other of milk. I took the milk container…

Where to meet with Moses?

According to some authentic hadiths, Muhammad saw Musa on the night of Miraj while passing by Musa's grave. Musa was praying in the grave [74] [75] [76] – Sahih Muslim (Islamic Foundation)

45/ Virtue

Section: 38.virtues of Musa.

Reference : Sahih Muslim 2375a
In-book reference : Book 43, Hadith 215
USC-MSA web (English) reference : Book 30, Hadith 5858

Haddab ibn Khalid and Shayban ibn Farrukh … Anas ibn malik reported Allah's Messenger (ﷺ) as saying:

I came. And in the narration transmitted on the authority of Haddib (the words are): I happened to pass by Moses on the occasion of the Night journey near the red mound (and found him) saying his prayer in his grave.
Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Sahih Ibn Hibban (Hadithbd)
Chapter-3: The bookIsra [and Me'raj]

Section: Narration of the place where Rasulullah saw Musa praying in his grave:

Hadith-50:

On the authority of Anas Ibn Malik , he said: The Messenger of Allah, may Allah bless him and grant him peace, said:On the night of my Mi'raj, I was passing by Musa . He was standing in his grave near the red sand stupa and offering prayers.[1]
[1] Albani: Sahih.

Authenticity: Sahih according to Muslim's terms.
Takhreez: Muslim 2375; Nasa'i 3/215; Ahmad 3/148, 248; Ibn Abi Shaiba, Al Musannaf 14/307, 308.
Hadith Quality: Sahih
Narrator: Anas Ibn Malik

Sahih Ibn Hibban (Hadithbd)
Chapter: 3. Kitabul Isra [o Me'raj]

Hadith- 49.

Anas Ibn Malik narrated that the Messenger of Allah (PBUH) said:On the night of my Mi'raj, I was passing by Musa . He was offering Salat[1] at his grave.[2]
[1] Saying Salat here as a Mukallif of Shariah is offering Salat for reward - that is not the intention. On the contrary, here the barakhi life of the prophets is special from others, just as the martyrs have a special life in the barakhi life than the common dead. Besides, this prayer is not like the prayer of the world, but it is like the glorification of the angels or the glorification of the people of Paradise. (For details, see Majmu' Fatawa, Ibn Taymiyyah 4/330; Albani, Tawassul, p. 60.)
[2] Albani: Sahih.
Authenticity: Sahih according to the terms of Bukhari.
Takhreez: Muslim 2375; Nasa'i 3/216; Ahmad 3/120.
Hadith Quality: Sahih
Narrator: Anas Ibn Malik

According to another hadith, Prophet Muhammad saw Moses praying with other prophets in Baytul Maqdis. How did Moses go to Baitul Maqdis after praying at his grave? [Sahih Muslim, Islamic Foundation, Hadith: 327]

Sahih Muslim (Islamic Foundation)
1 / Kitabul Iman
Chapter: 74.

Reference : Sahih Muslim 172
In-book reference : Book 1, Hadith 335

USC-MSA web (English) reference : Book 1, Hadith 328
Regarding Masih Ibn Maryam and Masihud-Dajjal . Zuhayr ibn Harb narrates on the authority of Abu Hurairah that the Messenger of Allah (PBUH) said: I was in Hijr, i.e. Hatam. At this time the Quraysh began to question me about my Isra. They started asking me about things about Baitul Maqdis, which I did not remember well. As a result I became very worried. Rasulullah Sallallahu Alaihi Wasallam said: Then Allah Ta'ala is before me Baytul Maqdis was revealed and I was watching it. I started answering the questions they were asking me. Then I saw myself in a group of prophets.
I saw Musa standing in prayer (prayer/prayer) and he was of medium stature like the people of the tribe of Shanuyah. His hair was curly. I saw Jesus also standing in prayer. Urwa ibn Mas'ud Abu Saqafi is his closest counterpart. I saw Ibrahim also standing in prayer. He is similar to this friend of yours. Rasulullah Sallallahu Alaihi Wasallam said: Then it was time for prayer, I led them. At the end of the prayer, a person said to me, O Muhammad! Salutations to him, the 'Master', the guardian of hell. I looked at him. He greeted me earlier.
Hadith Quality: Sahih
Narrator: Abu Hurairah

According to another hadith, Prophet Muhammad saw Moses in the sixth heaven. How was Musa in the grave, in Baytul Maqdis and in the sixth heaven at the same time? How many Moses are there actually? [Sahih Bukhari, Islamic Foundation, Hadith: 2980]
Sahih Bukhari (Islamic Foundation) 49 / Beginning of Creation
Chapter: 1988. Description of Angels. Anas Ibn Malik said, Abdullah Ibn Salam said to the Prophet (PBUH), Jibreel is the enemy of the Jews among the angels. And Ibn Abbas said: لَنَحْنُ الصَّافُّونَ this saying of the angels.
Reference : Sahih al-Bukhari 3207

In-book reference : Book 59, Hadith 18

USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 429

> Hudbah Ibn Khalid and Khalifa (Ibn Khayyat) … on the authority of Malik Ibn Sa’sa’a , who said: The Prophet, may God bless him and grant him peace, said, “I was in between sleep and wakefulness near the Kaaba. . Then he mentioned the situation of another person between the two people i.e. himself and said, A golden plate was brought to me - which was full of wisdom and faith. The heat was ripped from my chest to my lower abdomen. Then my stomach was washed by the water of Yamayam. Then wisdom and faith were perfected and a white four-legged animal was brought to me, smaller than a mule and bigger than a donkey, i.e. Burak.

After that, I climbed it and reached the heaven closest to the earth, walking with Gabriel (Alaihis Salam). Asked, who is this? The answer was said, Gabriel. Asked, who else with you? The answer was given by Muhammad . The question is what was sent to bring him? He said yes. It is said, thank him, how good his good wishes are.
Then I went to Adam . I saluted him. He said, son and prophet! thanks to you Then we went to the second heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I came to Jesus and Yahya . They both said, brother and prophet! thanks to you
Then we reached the third heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Yusuf . Look, I salute you. He said, brother and prophet! thank you
Then we reached the fourth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Idris . I greeted him. He said, brother and prophet! thank you
Then we reached the fifth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then we went to Harun . I greeted him. He said, brother and prophet! thank you
Then I reached the sixth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Musa . I greeted him. He said, Thank you brother and Prophet.
Then as I passed by him, he wept. He was told, why are you crying? He said, O Lord! This person who is sent after me, his ummah will go to paradise more than my ummah. Then we reached seventh heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Ibrahim . I greeted him. He said, O son and prophet! thank you
Then Baitul Ma'mur was revealed before me. I asked Gabriel . He said,

This is Baitul Mamur. Seventy thousand angels perform salat (prayer/prayer) here every day. Once they leave here, they don't come back a second time. This is their last entry. Then I was shown Sidratul Muntaha. I saw that the result is like the motka of a thousand places. And its leaves are like the ears of an elephant. Four fountains flowed in his native country.' Two inside and two outside. I asked Gabriel about this. He said, Inside are two Paradises. And the outer two are the Euphrates (Iraq) and the Nile (Egypt).
Then I pray every fifty times Salat (prayer/prayer) is obligatory. I accepted it and returned to Musa . He said, how come? I said, Fifty times Salat (prayer/prayer) has been made obligatory on me. He said, I know more about people than you. I have tried hard enough to treat the Bani Isra'il and your Ummah will not be able to do so much (in salat (prayer/prayer)). So go back to your Lord and ask for it to be reduced.
I went back and appealed to him. He offered Salat (prayer/prayer) forty times. The same thing happened again. And the salat (prayer/prayer) was offered thirty times. If the same thing happened again, he offered Salat (prayer/prayer) twenty times. Same again. He made Salat (prayer/prayer) ten times. Then I came to Musa . He said as before, now Allah has made Salat (prayer/prayer) five times obligatory. I came to Moses. He said, how come? I said, Allah has made five times obligatory.
This time he said as before, I said, I have accepted it. Then the voice came, I have issued my duty. And made it lighter than My servants. And I will reward ten times for every good deed.
And about Bait al-Mamur, Hammam narrated from the Prophet on the authority of Abu Huraira .

Hadith Quality: Sahih

Narrator: Malik Ibn Sa'sa'a

According to another hadith, Prophet Muhammad saw Moses in the seventh heaven. Totally upset! [Sahih Bukhari, Islamic Foundation, Hadith: 7009]

Sahih Bukhari (Islamic Foundation)
86/ Rebuttal of Jahmiyyah and Tawheed context
Section: 3139. The words of Almighty Allah: And Allah met and talked with Moses (4: 164)

Reference : Sahih al-Bukhari 7517
In-book reference : Book 97, Hadith 142
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 608

On the authority of Abdul Aziz Ibn Abdullah … on the authority of Anas Ibn Salik . He said, Rasulullah Sallallahu Alaihi Wasallam was visited from the Kaaba Mosque one night. The narration is that a congregation of three angels came to the Prophet sallallaahu alaihi wasallam before he was sent a revelation on this matter. But then he was sleeping in Masjidul Haram. The first of them said, who is he? The insider said, he is the best of them. The last man said, then take the best of them. That's all that happened that night. That's why he didn't see them again. Finally they came to another night which he was watching by heart. His eyes are sleepy, his heart does not sleep. Similarly, the eyes of other prophets sleep, but the heart does not sleep.

That night, without speaking to him, they took him up and kept him near the well. Jibreel (Alaihis Salam) took over the responsibility of the Prophet from among his companions. Jibreel (alayhis salam) cut her from below her throat to her chest and washed everything from her chest and stomach with the water of Jamam with his hands. He washed them, then a tray was brought and on it was a golden vessel full of faith and wisdom. He filled the veins of his chest and throat with it.

Then he placed them in the chest and closed them. Then took him back and ascended to the sky. He moved a door from the doors of heaven. As a result, the people of Asman called him and asked, who is this? He replied: Gabriel. They asked again, who is with you? He said: With me is Muhammad, may God bless him and grant him peace. He asked, has a messenger been sent to him? He said: Yes. Then they said: Marhaban wa ahlan (Thank you, you have come to your people) The inhabitants of the heavens were very happy at the auspicious arrival. In fact, they cannot know what Allah Ta'ala intends to do on earth until He informs the people of heaven.

He found Adam in the sky of the world. Gabriel showed him and said, He is your father, greet him. The Prophet greeted him. Adam responded to his salam. And said: Marhaban wa Ahlan O my son. You are my good son. The Prophet saw two flowing rivers in the sky of the world. He asked, these two canals, O Gabriel! Gabriel said, these two are the source of Nile and Euphrates.

Then Gabriel wandered in this sky with the Prophet . He observed another canal. A palace built by Moti and Jabarzad stood on it. The Prophet struck the canal. It was a very high quality misc. He said: O Gabriel! What is it? Gabriel said: House of Kawsar. That which your Lord has reserved for you. Then he went to the second heaven with the Prophet . The angels in the

first heaven told him what he said here: they wanted to know, who is he? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has a messenger been sent to him? He said: Yes. They said, Marhaban wa Ahlan.

Then he went to the third heaven with the Prophet . What the angels in the first and second heaven said, the angels in the third heaven also said. Then he accompanied her to the fourth heaven. They also told him the same as before. Then he took her to the fifth heaven. They also said as before. Then he took him to the sixth heaven. There too the angels spoke as before. Finally, when he went to the seventh heaven with the Prophet sallallaahu alaihi wasallam, the angels there also spoke to him like the previous angels. There are prophets in every heaven. The Prophet mentioned their names. Among them, I saved that Idris (Alaihis Salam) went to the second heaven, Harun (Alaihis Salam) to the fourth heaven, another prophet went to the fifth heaven, I could not remember his name. In the sixth heaven is Ibrahim and Musa (alaihis salam) is in the seventh heaven because of the dignity of conversation with Allah.

At that time Musa said: O my Lord. I did not think that someone will be given high status over me. Then the Prophet was raised to such a height that none but Allah knows. Finally he arrived at Sidratul Muntaha. Here Almighty Allah approached him. As a result of the close proximity, there was a gap of two bows between them or less. Then Allah sent revelation to him. In other words, revelation was sent to his ummah to perform fifty salats (prayer/prayer) night and day.

Then the Prophet descended. And when he reached Musa, Musa stopped him and said, O Muhammad! What did your Lord command you? The Prophet said: To pray fifty times a day and night. Then Musa said, Your Ummah will not be able to fulfill it. So if you go back, your Lord will make this order easier for you and your Ummah. Then the Prophet looked at Gabriel as if he was seeking his advice on this matter. Gabriel pointed to him and said: Yes. It can be if you want. So he went to Allah first with the Prophet .

Then the Prophet, may God bless him and grant him peace, stood up and said: O my Lord! My Ummah will not be able to realize it. Then Allah reduced the Salat (prayer/prayer) to ten times. Then he returned to Musa and he brought him down. Thus Moses continued to send him to his Lord. Finally five times remained. In number five, Musa (Alaihis Salam) stopped him and said, O Muhammad! I have sought a little more from my Bani Israel. Moreover they have weakened and abandoned while your Ummah is

weaker in all aspects physical, mental, physical creativity and hearing. So you go again and get the instructions from your Lord more easily. Every time the Prophet looked to Gabriel for advice. Gabriel went with him for the fifth time as well. The Prophet said: O my Lord. My Ummah's body, mind, hearing and body are extremely weak. So make the instruction easier than us. Then Almighty Allah said: Muhammad! The Prophet, may God bless him and grant him peace, said: I am present to you, present again and again.

Allah said: My words do not change in any way. What I have enjoined upon you is preserved in the 'Ummul Kitab' i.e. Laohe Mahfuj. Every good deed has ten virtues. Salat (prayer/prayer) is recorded fifty times in the Book of Ummul. But it was made five times for you and your Ummah. Then when the Prophet returned to Moses, Moses asked him, "Have you brought provisions?"

The Prophet said: Allah has made it easy for us. He has assigned us ten rewards for every good deed. Then Musa said: By Allah! I expect little more from Bani Israel. But they did not pay that. To your Lord you return again, to reduce it a little more.

Now the Prophet, may God bless him and grant him peace, said: O Musa, by Allah! I have gone to my Lord again and again. I feel ashamed to go again, as if I am changing with him. Then Musa said: You can descend in the name of Allah. At that time, the Prophet, may God bless him and grant him peace, woke up and saw that he was in the forbidden mosque.

Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Let's see all the details together. All are Sahih Hadith and there is no doubt about the Rabbis. So the question is, how many Moses are there? Read the highlighted portion again.

Ibrahim met on which level of the sky?

According to one narration, Prophet Ibrahim was staying in the sixth heaven of the seven heavens [Sahih al-Bukhari, Islamic Foundation, Hadith: 7009] –

Sahih Bukhari (Islamic Foundation) 86/ Rebuttal of Jahmiyyah and Tawheed context Section: 3139. The words of Almighty Allah: And Allah met and talked with Moses (4: 164)

Reference : Sahih al-Bukhari 7517

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That night, without speaking to him, they took him up and kept him near the well. Jibreel (Alaihis Salam) took over the responsibility of the Prophet from among his companions. Jibreel (alayhis salam) cut her from below her throat to her chest and washed everything from her chest and stomach with the water of Jamam with his hands. He washed them, then a tray was brought and on it was a golden vessel full of faith and wisdom. He filled the veins of his chest and throat with it.

Then he placed them in the chest and closed them. Then took him back and ascended to the sky. He moved a door from the doors of heaven. As a result, the people of Asman called him and asked, who is this? He replied: Gabriel. They asked again, who is with you? He said: With me is Muhammad, may God bless him and grant him peace. He asked, has a messenger been sent to him? He said: Yes. Then they said: Marhaban wa ahlan (Thank you, you have come to your people) The inhabitants of the heavens were very happy at the auspicious arrival. In fact, they cannot know what Allah Ta'ala intends to do on earth until He informs the people

of heaven.
He found Adam in the sky of the world. Gabriel showed him and said, He is your father, greet him. The Prophet greeted him. Adam responded to his salam. And said: Marhaban wa Ahlan O my son. You are my good son. The Prophet saw two flowing rivers in the sky of the world. He asked, these two canals, O Gabriel! Gabriel said, these two are the source of Nile and Euphrates.
Then Gabriel wandered in this sky with the Prophet . He observed another canal. A palace built by Moti and Jabarzad stood on it. The Prophet struck the canal. It was a very high quality misc. He said: O Gabriel! What is it? Gabriel said: House of Kawsar. That which your Lord has reserved for you.
Then he went to the second heaven with the Prophet . The angels in the first heaven told him what he said here: they wanted to know, who is he? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has a messenger been sent to him? He said: Yes. They said, Marhaban wa Ahlan.
Then he went to the third heaven with the Prophet . What the angels in the first and second heaven said, the angels in the third heaven also said. Then he accompanied her to the fourth heaven. They also told him the same as before. Then he took her to the fifth heaven. They also said as before. Then he took him to the sixth heaven. There too the angels spoke as before. Finally, when he went to the seventh heaven with the Prophet sallallaahu alaihi wasallam, the angels there also spoke to him like the previous angels. There are prophets in every heaven. The Prophet mentioned their names. Among them, I saved that Idris (Alaihis Salam) went to the second heaven, Harun (Alaihis Salam) to the fourth heaven, another prophet went to the fifth heaven, I could not remember his name. In the sixth heaven is Ibrahim and Musa (alaihis salam) is in the seventh heaven because of the dignity of conversation with Allah.
At that time Musa said: O my Lord. I did not think that someone will be given high status over me. Then the Prophet was raised to such a height that none but Allah knows. Finally he arrived at Sidratul Muntaha. Here Almighty Allah approached him. As a result of the close proximity, there was a gap of two bows between them or less. Then Allah sent revelation to him. In other words, revelation was sent to his ummah to perform fifty salats (prayer/prayer) night and day.
Then the Prophet descended. And when he reached Musa, Musa stopped him and said, O Muhammad! What did your Lord command you? The Prophet said: To pray fifty times a day and night. Then Musa said, Your

Ummah will not be able to fulfill it. So if you go back, your Lord will make this order easier for you and your Ummah. Then the Prophet looked at Gabriel as if he was seeking his advice on this matter. Gabriel pointed to him and said: Yes. It can be if you want. So he went to Allah first with the Prophet .

Then the Prophet, may God bless him and grant him peace, stood up and said: O my Lord! My Ummah will not be able to realize it. Then Allah reduced the Salat (prayer/prayer) to ten times. Then he returned to Musa and he brought him down. Thus Moses continued to send him to his Lord. Finally five times remained. In number five, Musa (Alaihis Salam) stopped him and said, O Muhammad! I have sought a little more from my Bani Israel. Moreover they have weakened and abandoned while your Ummah is weaker in all aspects physical, mental, physical creativity and hearing. So you go again and get the instructions from your Lord more easily. Every time the Prophet looked to Gabriel for advice. Gabriel went with him for the fifth time as well. The Prophet said: O my Lord. My Ummah's body, mind, hearing and body are extremely weak. So make the instruction easier than us. Then Almighty Allah said: Muhammad! The Prophet, may God bless him and grant him peace, said: I am present to you, present again and again.

Allah said: My words do not change in any way. What I have enjoined upon you is preserved in the 'Ummul Kitab' i.e. Laohe Mahfuj. Every good deed has ten virtues. Salat (prayer/prayer) is recorded fifty times in the Book of Ummul. But it was made five times for you and your Ummah. Then when the Prophet returned to Moses, Moses asked him, "Have you brought provisions?"

The Prophet said: Allah has made it easy for us. He has assigned us ten rewards for every good deed. Then Musa said: By Allah! I expect little more from Bani Israel. But they did not pay that. To your Lord you return again, to reduce it a little more.

Now the Prophet, may God bless him and grant him peace, said: O Musa, by Allah! I have gone to my Lord again and again. I feel ashamed to go again, as if I am changing with him. Then Musa said: You can descend in the name of Allah. At that time, the Prophet, may God bless him and grant him peace, woke up and saw that he was in the forbidden mosque.

Hadith Quality: Sahih

Narrator: Anas Ibn Malik

According to another account, Muhammad met Prophet Ibrahim in the seventh heaven [Sahih Bukhari, Hadith Number: 3207] –

Sahih Bukhari (Islamic Foundation)
49 / Beginning of Creation
Chapter: 1988. Description of Angels. Anas Ibn Malik said, Abdullah Ibn Salam said to the Prophet (PBUH), Jibreel is the enemy of the Jews among the angels. And Ibn Abbas said: لَنَحْنُ الصَّافُّونَ this saying of the angels.

Reference : Sahih al-Bukhari 3207
In-book reference : Book 59, Hadith 18
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 429

Hudbah Ibn Khalid and Khalifa (Ibn Khayyat) … on the authority of Malik Ibn Sa'sa'a , who said:

The Prophet, may God bless him and grant him peace, said, "I was in between sleep and wakefulness near the Kaaba. . Then he mentioned the situation of another person between the two people i.e. himself and said, A golden plate was brought to me - which was full of wisdom and faith. The heat was ripped from my chest to my lower abdomen. Then my stomach was washed by the water of Yamayam.
Then wisdom and faith were perfected and a white four-legged animal was brought to me, smaller than a mule and bigger than a donkey, i.e. Burak. After that, I climbed it and reached the heaven closest to the earth, walking with Gabriel (Alaihis Salam). Asked, who is this? The answer was said, Gabriel. Asked, who else with you? The answer was given by Muhammad . The question is what was sent to bring him? He said yes. It is said, thank him, how good his good wishes are.
Then I went to Adam . I saluted him. He said, son and prophet! thanks to you Then we went to the second heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I came to Jesus and Yahya . They both said, brother and prophet! thanks to you
Then we reached the third heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Yusuf . Look, I salute you. He said, brother and prophet! thank you
Then we reached the fourth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Idris . I greeted him. He said, brother and prophet! thank you

Then we reached the fifth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then we went to Harun . I greeted him. He said, brother and prophet! thank you.
Then I reached the sixth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Musa . I greeted him. He said, Thank you brother and Prophet.
Then as I passed by him, he wept. He was told, why are you crying? He said, O Lord! This person who is sent after me, his ummah will go to paradise more than my ummah.Then we reached seventh heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Ibrahim . I greeted him.He said, O son and prophet! thank you.

Then Baitul Ma'mur was revealed before me. I asked Gabriel . He said, This is Baitul Mamur. Seventy thousand angels perform salat (prayer/prayer) here every day. Once they leave here, they don't come back a second time. This is their last entry. Then I was shown Sidratul Muntaha. I saw that the result is like the motka of a thousand places. And its leaves are like the ears of an elephant. Four fountains flowed in his native country.' Two inside and two outside. I asked Gabriel about this. He said, Inside are two Paradises. And the outer two are the Euphrates (Iraq) and the Nile (Egypt).
Then I pray every fifty times Salat (prayer/prayer) is obligatory. I accepted it and returned to Musa . He said, how come? I said, Fifty times Salat (prayer/prayer) has been made obligatory on me. He said, I know more about people than you. I have tried hard enough to treat Bani Isra'il and your ummah will not be able to do so much (in salat (prayer/prayer)). So go back to your Lord and ask for it to be reduced.
I went back and appealed to him. He offered Salat (prayer/prayer) forty times. The same thing happened again. And the salat (prayer/prayer) was offered thirty times. If it happened again, he offered Salat (prayer/prayer) twenty times. Same again. He made Salat (prayer/prayer) ten times. Then I came to Musa . He said as before, now Allah has made Salat (prayer/prayer) five times obligatory. I came to Moses. He said, how did you come? I said, Allah has made five times obligatory.

This time he said as before, I said, I have accepted it. Then the voice came, I have issued my duty. And made it lighter than My servants. And I will reward tenfold for every good deed.
And about Baitul Mamur, Hammam ... narrated on the authority of Abu Huraira from the Prophet .
Hadith Quality: Sahih

Narrator: Malik Ibn Sa'sa'a

Aaron was in which heaven?

According to one account, Aaron was met in the fourth heaven [Sahih Bukhari, Islamic Foundation, Hadith: 7009] –

Sahih Bukhari (Islamic Foundation)
86/ Rebuttal of Jahmiyyah and Tawheed context
Section: 3139. The words of Almighty Allah: And Allah met and talked with Moses (4: 164)

Reference : Sahih al-Bukhari 7517
In-book reference : Book 97, Hadith 142
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 608

On the authority of Abdul Aziz Ibn Abdullah … on the authority of Anas Ibn Salik . He said, Rasulullah Sallallahu Alaihi Wasallam was visited from the Kaaba Mosque one night. The narration is that a congregation of three angels came to the Prophet sallallaahu alaihi wasallam before he was sent a revelation on this matter. But then he was sleeping in Masjidul Haram. The first of them said, who is he? The insider said, he is the best of them. The last man said, then take the best of them. That's all that happened that night. That's why he didn't see them again. Finally they came to another night which he was watching by heart. His eyes are sleepy, his heart does not sleep. Similarly, the eyes of other prophets sleep, but the heart does not sleep.

That night, without speaking to him, they took him up and kept him near the well. Jibreel (Alaihis Salam) took over the responsibility of the Prophet from among his companions. Jibreel (alayhis salam) cut her from below her throat to her chest and washed everything from her chest and stomach with the water of Jamam with his hands. He washed them, then a tray was brought and on it was a golden vessel full of faith and wisdom. He filled the veins of his chest and throat with it.
Then he placed them in the chest and closed them. Then took him back and ascended to the sky. He moved a door from the doors of heaven. As a

result, the people of Asman called him and asked, who is this? He replied: Gabriel. They asked again, who is with you? He said: With me is Muhammad, may God bless him and grant him peace. He asked, has a messenger been sent to him? He said: Yes. Then they said: Marhaban wa ahlan (Thank you, you have come to your people) The inhabitants of the heavens were very happy at the auspicious arrival. In fact, they cannot know what Allah Ta'ala intends to do on earth until He informs the people of heaven.

He found Adam in the sky of the world. Gabriel showed him and said, He is your father, greet him. The Prophet greeted him. Adam responded to his salam. And said: Marhaban wa Ahlan O my son. You are my good son. The Prophet saw two flowing rivers in the sky of the world. He asked, these two canals, O Gabriel! Gabriel said, these two are the source of Nile and Euphrates.

Then Gabriel wandered in this sky with the Prophet . He observed another canal. A palace built by Moti and Jabarzad stood on it. The Prophet struck the canal. It was a very high quality misc. He said: O Gabriel! What is it? Gabriel said: House of Kawsar. That which your Lord has reserved for you.

Then he went to the second heaven with the Prophet . The angels in the first heaven told him what he said here: they wanted to know, who is he? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has a messenger been sent to him? He said: Yes. They said, Marhaban wa Ahlan.

Then he went to the third heaven with the Prophet . What the angels in the first and second heaven said, the angels in the third heaven also said. Then he accompanied her to the fourth heaven. They also told him the same as before. Then he took her to the fifth heaven. They also said as before. Then he took him to the sixth heaven. There too the angels spoke as before. Finally, when he went to the seventh heaven with the Prophet sallallaahu alaihi wasallam, the angels there also spoke to him like the previous angels. There are prophets in every heaven. The Prophet mentioned their names. Among them I have preserved that Idris (Alaihis Salam) in the second heaven, Aaron in the fourth heaven (alayhis salam), another prophet goes to the fifth heaven whose name I could not remember. Abraham (Alaihis Salam) is in the sixth heaven and Musa (Alaihis Salam) is in the seventh heaven because of the status of conversation with Allah.

At that time Musa said: O my Lord. I did not think that someone will be given high status over me. Then the Prophet was raised to such a height that none but Allah knows. Finally he arrived at Sidratul Muntaha. Here

Almighty Allah approached him. As a result of the close proximity, there was a gap of two bows between them or less. Then Allah sent revelation to him. In other words, revelation was sent to his ummah to perform fifty salats (prayer/prayer) night and day.

Then the Prophet descended. And when he reached Musa, Musa stopped him and said, O Muhammad! What did your Lord command you? The Prophet said: To pray fifty times a day and night. Then Musa said, Your Ummah will not be able to fulfill it. So if you go back, your Lord will make this order easier for you and your Ummah. Then the Prophet looked at Gabriel as if he was seeking his advice on this matter. Gabriel pointed to him and said: Yes. It can be if you want. So he went to Allah first with the Prophet .

Then the Prophet, may God bless him and grant him peace, stood up and said: O my Lord! My Ummah will not be able to realize it. Then Allah reduced the Salat (prayer/prayer) to ten times. Then he returned to Musa and he brought him down. Thus Moses continued to send him to his Lord. Finally five times remained. In number five, Musa (Alaihis Salam) stopped him and said, O Muhammad! I have sought a little more from my Bani Israel. Moreover they have weakened and abandoned while your Ummah is weaker in all aspects physical, mental, physical creativity and hearing. So you go again and get the instructions from your Lord more easily. Every time the Prophet looked to Gabriel for advice. Gabriel went with him for the fifth time as well. The Prophet said: O my Lord. My Ummah's body, mind, hearing and body are extremely weak. So make the instruction easier than us. Then Almighty Allah said: Muhammad! The Prophet, may God bless him and grant him peace, said: I am present to you, present again and again.

Allah said: My words do not change in any way. What I have enjoined upon you is preserved in the 'Ummul Kitab' i.e. Laohe Mahfuj. Every good deed has ten virtues. Salat (prayer/prayer) is recorded fifty times in the Book of Ummul. But it was made five times for you and your Ummah. Then when the Prophet returned to Moses, Moses asked him, "Have you brought provisions?"

The Prophet said: Allah has made it easy for us. He has assigned us ten rewards for every good deed. Then Musa said: By Allah! I expect little more from Bani Israel. But they did not pay that. To your Lord you return again, to reduce it a little more.

Now the Prophet, may God bless him and grant him peace, said: O Musa, by Allah! I have gone to my Lord again and again. I feel ashamed to go

again, as if I am changing with him. Then Musa said: You can descend in the name of Allah. At that time, the Prophet, may God bless him and grant him peace, woke up and saw that he was in the forbidden mosque.

Hadith Quality: Sahih

Narrator: Anas Ibn Malik

According to another account, Aaron was in the fifth heaven –

Sahih Bukhari (Islamic Foundation) 49 / Beginning of Creation
Chapter: 1988. Description of Angels. Anas Ibn Malik said, Abdullah Ibn Salam said to the Prophet (PBUH), Jibreel is the enemy of the Jews among the angels. And Ibn Abbas said: لَنَحْنُ الصَّافُّونَ this saying of the angels.

Reference : Sahih al-Bukhari 3207
In-book reference : Book 59, Hadith 18
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 429

Hudbah Ibn Khalid and Khalifa (Ibn Khayyat) … on the authority of Malik Ibn Sa'sa'a , who said: The Prophet, may God bless him and grant him peace, said, "I was in between sleep and wakefulness near the Kaaba. . Then he mentioned the situation of another person between the two people i.e. himself and said, A golden plate was brought to me - which was full of wisdom and faith. The heat was ripped from my chest to my lower abdomen. Then my stomach was washed by the water of Yamayam. Then wisdom and faith were perfected and a white four-legged animal was brought to me, smaller than a mule and bigger than a donkey, i.e. Burak. After that, I climbed it and reached the heaven closest to the earth, walking with Gabriel (Alaihis Salam). Asked, who is this? The answer was said, Gabriel. Asked, who else with you? The answer was given by Muhammad . The question is what was sent to bring him? He said yes. It is said, thank him, how good his good wishes are.
Then I went to Adam . I saluted him. He said, son and prophet! thanks to you Then we went to the second heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I came to Jesus and Yahya . They both said, brother and prophet! thanks to you
Then we reached the third heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is

what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Yusuf . Look, I salute you. He said, brother and prophet! thank you
Then we reached the fourth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Idris . I greeted him. He said, brother and prophet! thank you
Then we reached the fifth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then we went to Harun . I greeted him. He said, brother and prophet! thank you.
Then I reached the sixth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Musa . I greeted him. He said, Thank you brother and Prophet.
Then as I passed by him, he wept. He was told, why are you crying? He said, O Lord! This person who is sent after me, his ummah will go to paradise more than my ummah. Then we reached seventh heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Ibrahim . I greeted him. He said, O son and prophet! thank you
Then Baitul Ma'mur was revealed before me. I asked Gabriel . He said, This is Baitul Mamur. Seventy thousand angels perform salat (prayer/prayer) here every day. Once they leave here, they don't come back a second time. This is their last entry. Then I was shown Sidratul Muntaha. I saw that the result is like the motka of a thousand places. And its leaves are like the ears of an elephant. Four fountains flowed in his native country.' Two inside and two outside. I asked Gabriel about this. He said, Inside are two Paradises. And the outer two are the Euphrates (Iraq) and the Nile (Egypt).
Then I pray every fifty times Salat (prayer/prayer) is obligatory. I accepted it and returned to Musa . He said, how come? I said, Fifty times Salat (prayer/prayer) has been made obligatory on me. He said, I know more about people than you. I have tried hard enough to treat Bani Isra'il and your ummah will not be able to do so much (in salat (prayer/prayer)). So go

back to your Lord and ask for it to be reduced. I went back and appealed to him. He offered Salat (prayer/prayer) forty times. The same thing happened again. And the salat (prayer/prayer) was offered thirty times. If it happened again, he offered Salat (prayer/prayer) twenty times. Same again. He made Salat (prayer/prayer) ten times. Then I came to Musa . He said as before, now Allah has made Salat (prayer/prayer) five times obligatory. I came to Moses. He said, how did you come? I said, Allah has made five times obligatory. This time he said as before, I said, I have accepted it. Then the voice came, I have issued my duty. And made it lighter than My servants. And I will reward tenfold for every good deed.
And about Baitul Mamur, Hammam ... narrated on the authority of Abu Huraira from the Prophet .

Hadith Quality: Sahih

Narrator: Malik Ibn Sa'sa'a

Idris (Enoch) was in which sky?

According to one account, Hazrat Idris is in the second heaven [Sahih Bukhari, Islamic Foundation, Hadith: 7009] –

Sahih Bukhari (Islamic Foundation)
86/ Rebuttal of Jahmiyyah and Tawheed context
Section: 3139. The words of Almighty Allah: And Allah met and talked with Moses (4: 164)

Reference : Sahih al-Bukhari 7517
In-book reference : Book 97, Hadith 142
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 608

On the authority of Abdul Aziz Ibn Abdullah … on the authority of Anas Ibn Salik . He said, Rasulullah Sallallahu Alaihi Wasallam was visited from the Kaaba Mosque one night. The narration is that a congregation of three angels came to the Prophet sallallaahu alaihi wasallam before he was sent a revelation on this matter. But then he was sleeping in Masjidul Haram. The first of them said, who is he? The insider said, he is the best of them. The last man said, then take the best of them. That's all that happened that night. That's why he didn't see them again. Finally they came to another night which he was watching by heart. His eyes are sleepy, his heart does not sleep. Similarly, the eyes of other prophets sleep, but the heart does not sleep.
That night, without speaking to him, they took him up and kept him near

the well. Jibreel (Alaihis Salam) took over the responsibility of the Prophet from among his companions. Jibreel (alayhis salam) cut her from below her throat to her chest and washed everything from her chest and stomach with the water of Jamam with his hands. He washed them, then a tray was brought and on it was a golden vessel full of faith and wisdom. He filled the veins of his chest and throat with it.

Then he placed them in the chest and closed them. Then took him back and ascended to the sky. He moved a door from the doors of heaven. As a result, the people of Asman called him and asked, who is this? He replied: Gabriel. They asked again, who is with you? He said: With me is Muhammad, may God bless him and grant him peace. He asked, has a messenger been sent to him? He said: Yes. Then they said: Marhaban wa ahlan (Thank you, you have come to your people) The inhabitants of the heavens were very happy at the auspicious arrival. In fact, they cannot know what Allah Ta'ala intends to do on earth until He informs the people of heaven.

He found Adam in the sky of the world. Gabriel showed him and said, He is your father, greet him. The Prophet greeted him. Adam responded to his salam. And said: Marhaban wa Ahlan O my son. You are my good son. The Prophet saw two flowing rivers in the sky of the world. He asked, these two canals, O Gabriel! Gabriel said, these two are the source of Nile and Euphrates.

Then Gabriel wandered in this sky with the Prophet . He observed another canal. A palace built by Moti and Jabarzad stood on it. The Prophet struck the canal. It was a very high quality misc. He said: O Gabriel! What is it? Gabriel said: House of Kawsar. That which your Lord has reserved for you.

Then he went to the second heaven with the Prophet . The angels in the first heaven told him what he said here: they wanted to know, who is he? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has a messenger been sent to him? He said: Yes. They said, Marhaban wa Ahlan.

Then he went to the third heaven with the Prophet . What the angels in the first and second heaven said, the angels in the third heaven also said. Then he accompanied her to the fourth heaven. They also told him the same as before. Then he took her to the fifth heaven. They also said as before. Then he took him to the sixth heaven. There too the angels spoke as before. Finally, when he went to the seventh heaven with the Prophet sallallaahu alaihi wasallam, the angels there also spoke to him like the previous angels. There are prophets in every heaven. The Prophet mentioned their names.

Among them I have preserved that Idris (Alaihis Salam) in the second heaven,Harun (alaihis salam) in the fourth heaven, another prophet in the fifth heaven I could not remember the name. Abraham (Alaihis Salam) is in the sixth heaven and Musa (Alaihis Salam) is in the seventh heaven because of the status of conversation with Allah.
At that time Musa said: O my Lord. I did not think that someone will be given high status over me. Then the Prophet was raised to such a height that none but Allah knows. Finally he arrived at Sidratul Muntaha. Here Almighty Allah approached him. As a result of the close proximity, there was a gap of two bows between them or less. Then Allah sent revelation to him. In other words, revelation was sent to his ummah to perform fifty salats (prayer/prayer) night and day.
Then the Prophet descended. And when he reached Musa, Musa stopped him and said, O Muhammad! What did your Lord command you? The Prophet said: To pray fifty times a day and night. Then Musa said, Your Ummah will not be able to fulfill it. So if you go back, your Lord will make this order easier for you and your Ummah. Then the Prophet looked at Gabriel as if he was seeking his advice on this matter. Gabriel pointed to him and said: Yes. It can be if you want. So he went to Allah first with the Prophet .
Then the Prophet, may God bless him and grant him peace, stood up and said: O my Lord! My Ummah will not be able to realize it. Then Allah reduced the Salat (prayer/prayer) to ten times. Then he returned to Musa and he brought him down. Thus Moses continued to send him to his Lord. Finally five times remained. In number five, Musa (Alaihis Salam) stopped him and said, O Muhammad! I have sought a little more from my Bani Israel. Moreover they have weakened and abandoned while your Ummah is weaker in all aspects physical, mental, physical creativity and hearing. So you go again and get the instructions from your Lord more easily. Every time the Prophet looked to Gabriel for advice. Gabriel went with him for the fifth time as well. The Prophet said: O my Lord. My Ummah's body, mind, hearing and body are extremely weak. So make the instruction easier than us. Then Almighty Allah said: Muhammad! The Prophet, may God bless him and grant him peace, said: I am present to you, present again and again.
Allah said: My words do not change in any way. What I have enjoined upon you is preserved in the 'Ummul Kitab' i.e. Laohe Mahfuj. Every good deed has ten virtues. Salat (prayer/prayer) is recorded fifty times in the Book of Ummul. But it was made five times for you and your Ummah.

Then when the Prophet returned to Moses, Moses asked him, "Have you brought provisions?"
The Prophet said: Allah has made it easy for us. He has assigned us ten rewards for every good deed. Then Musa said: By Allah! I expect little more from Bani Israel. But they did not pay that. To your Lord you return again, to reduce it a little more.
Now the Prophet, may God bless him and grant him peace, said: O Musa, by Allah! I have gone to my Lord again and again. I feel ashamed to go again, as if I am changing with him. Then Musa said: You can descend in the name of Allah. At that time, the Prophet, may God bless him and grant him peace, woke up and saw that he was in the forbidden mosque.
Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Another account states that Idris is in the fourth heaven –

Sahih Bukhari (Islamic Foundation)

49 / Beginning of Creation
Chapter: 1988. Description of Angels. Anas Ibn Malik said, Abdullah Ibn Salam said to the Prophet (PBUH), Jibreel is the enemy of the Jews among the angels. And Ibn Abbas said: لَنَحْنُ الصَّافُّونَ this saying of the angels.

Reference : Sahih al-Bukhari 3207
In-book reference : Book 59, Hadith 18
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 429

Hudbah Ibn Khalid and Khalifa (Ibn Khayyat) … on the authority of Malik Ibn Sa'sa'a , who said: The Prophet, may God bless him and grant him peace, said, "I was in between sleep and wakefulness near the Kaaba. . Then he mentioned the situation of another person between the two people i.e. himself and said, A golden plate was brought to me - which was full of wisdom and faith. The heat was ripped from my chest to my lower abdomen. Then my stomach was washed by the water of Yamayam. Then wisdom and faith were perfected and a white four-legged animal was brought to me, smaller than a mule and bigger than a donkey, i.e. Burak. After that, I climbed it and reached the heaven closest to the earth, walking with Gabriel (Alaihis Salam). Asked, who is this? The answer was said, Gabriel. Asked, who else with you? The answer was given by Muhammad . The question is what was sent to bring him? He said yes. It was said, thanks to him, how good his good wishes are.
Then I went to Adam . I saluted him. He said, son and prophet! thanks to

you Then we went to the second heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I came to Jesus and Yahya . They both said, brother and prophet! thanks to you
Then we reached the third heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Yusuf . Look, I salute you. He said, brother and prophet! thank you
Then we reached the fourth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Idris . I greeted him. He said, brother and prophet! thank you
Then we reached the fifth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then we went to Harun . I greeted him. He said, brother and prophet! thank you
Then I reached the sixth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Musa . I greeted him. He said, Thank you brother and Prophet.
Then as I passed by him, he wept. He was told, why are you crying? He said, O Lord! This person who is sent after me, his ummah will go to paradise more than my ummah. Then we reached seventh heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Ibrahim . I greeted him. He said, O son and prophet! thank you
Then Baitul Ma'mur was revealed before me. I asked Gabriel . He said, This is Baitul Mamur. Seventy thousand angels perform salat (prayer/prayer) here every day. Once they leave here, they don't come back a second time. This is their last entry. Then I was shown Sidratul Muntaha. I saw that the result is like the motka of a thousand places. And its leaves are like the ears of an elephant. Four fountains flowed in his native country.' Two inside and two outside. I asked Gabriel about this. He said,

Inside are two Paradises. And the outer two are the Euphrates (Iraq) and the Nile (Egypt).
Then I pray every fifty times Salat (prayer/prayer) is obligatory. I accepted it and returned to Musa . He said, how come? I said, Fifty times Salat (prayer/prayer) has been made obligatory on me. He said, I know more about people than you. I have tried hard enough to treat the Bani Isra'il and your Ummah will not be able to do so much (in salat (prayer/prayer)). So go back to your Lord and ask for it to be reduced.
I went back and appealed to him. He offered Salat (prayer/prayer) forty times. The same thing happened again. And the salat (prayer/prayer) was offered thirty times. If it happened again, he offered Salat (prayer/prayer) twenty times. Same again. He made Salat (prayer/prayer) ten times. Then I came to Musa . He said as before, now Allah has made Salat (prayer/prayer) five times obligatory. I came to Moses. He said, how did you come? I said, Allah has made five times obligatory.
This time he said as before, I said, I have accepted it. Then the voice came, I have issued my duty. And made it lighter than My servants. And I will reward tenfold for every good deed.
And about Baitul Mamur, Hammam ... narrated on the authority of Abu Huraira from the Prophet .
Hadith Quality: Sahih
Narrator: Malik Ibn Sa'sa'a

According to another account, Idris is in the fifth heaven. Note that this hadith has already been considered as munkar due to its conflict with Sahih hadith [**Sunan an-Nasai**, Islamic Foundation, Hadith: 451] –

Sunan An-Nasa'i (Islamic Foundation)
5/ Section on Salat
: 1/ Duties of Salat and the differences regarding the chain of narrators of the hadith narrated by Anas Ibn Malik and their differences in wording

Reference : Sunan an-Nasa'i 450

In-book reference : Book 5, Hadith 3

English translation : Vol. 1, Book 5, Hadith 451

Amr Ibn Hisham (R.A.) … Narrated Anas Ibn Malik (R.A.) that the Messenger of Allah, may God bless him and grant him peace, said: There was brought before me an animal which was bigger than a donkey and smaller than a mule, and whose feet fell as far as the eye could see. I climbed on it. Gabriel was with me. We traveled (to Medina). Gabriel said,

"Go down and pray." I prayed. Gabriel said, Do you know where you prayed?

You prayed in Taiba. You will migrate to this city. Again Gabriel said, "Go down and pray." I then went down and prayed. Gabriel said, Do you know where you prayed? You offered Salat at a place called 'Ture Saina'. Where Allah spoke to Musa .

Then Jibreel went to a place again and said, Get down and pray. I did that. Gabriel said, Do you know where you prayed? You prayed at a place called 'Bayt Laham'. Where Hazrat Jesus was born. Then I entered the 'Bayt al-Maqdis' and all the Prophets were gathered to me and Jibraeel (Alaihis Salam) led me before me and I led them all. Then he took me to the first sky.

I met Adam there. Later he took me to the second heaven. There he met his two cousins Isa and Yahya . Then took me to the third heaven and met Yusuf (Alaihis Salam) there. He then ascended with me to the fourth heaven and met Harun (Alaihis Salam) there. Then he took me to the fifth heaven where he met Idris .Then he took me to the sixth heaven. There he met Musa .

Then he took me to the seventh heaven and met Ibrahim there. Then he took me to the seventh heaven. Then we reached Sidratul Muntaha. There a cloud of smoke enveloped me and I prostrated. Then I was told - On the day I created the heavens and the earth, on that day I made fifty prayers obligatory on you and your Ummah. So you and your Ummah establish this Salat.

Then I returned to Ibrahim . He didn't ask me anything. Later I came to Musa . He asked me, what has Allah made obligatory on you and your Ummah? I said fifty times Salat is obligatory. Then Musa said, "Surely you and your Ummah will not be able to offer fifty prayers properly." You go back to your Lord and ask for abatement. I returned to the Lord. He reduced me by ten times. Then I came again to Musa . He asked me to go back again. I went back. Then he reduced it ten times more. Then when I came to Musa he asked me to go back again, I went back again. He reduced it ten times.

Then the last prayer was made five times. Musa said, "Go back to your Lord and ask for a shorter prayer." Because Allah only made obligatory on Bani Israel to pray two times. They did not pay these two times. Then I went back to Allah and asked him to shorten the prayer. Then he said, "Verily, on the day I created the heavens and the earth, I made fifty prayers obligatory on you and your Ummah." And these five times will be

considered equal to fifty times. You and your ummah earn it. Then I understood that this five times prayer must be observed from the side of Allah. Then I returned to Musa . Again he asked me to go back. But I realized that five times is the final decision from Allah. So I never went back.
Hadith Value: Hasan (Darussalam)

Narrator: Anas Ibn Malik

Yahya was in which level of heaven?

According to one narration, Hazrat Yahya is in the second heaven [Sahih Bukhari, Islamic Foundation, Hadith: 2980] –

Sahih Bukhari (Islamic Foundation) 49 / Beginning of Creation
Chapter: 1988. Description of Angels. Anas Ibn Malik said, Abdullah Ibn Salam said to the Prophet (PBUH), Jibreel is the enemy of the Jews among the angels. And Ibn Abbas said: لَنَحْنُ الصَّافُّونَ this saying of the angels.

Reference : Sahih al-Bukhari 3207
In-book reference : Book 59, Hadith 18
USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 429

Hudbah Ibn Khalid and Khalifa (Ibn Khayyat) … on the authority of Malik Ibn Sa'sa'a , who said: The Prophet, may God bless him and grant him peace, said, "I was in between sleep and wakefulness near the Kaaba. . Then he mentioned the situation of another person between the two people i.e. himself and said, A golden plate was brought to me - which was full of wisdom and faith. The heat was ripped from my chest to my lower abdomen. Then my stomach was washed by the water of Yamayam. Then wisdom and faith were perfected and a white four-legged animal was brought to me, smaller than a mule and bigger than a donkey, i.e. Burak. After that, I climbed it and reached the heaven closest to the earth, walking with Gabriel (Alaihis Salam). Asked, who is this? The answer was said, Gabriel. Asked, who else with you? The answer was given by Muhammad . The question is what was sent to bring him? He said yes. It was said, thanks to him, how good his good wishes are.
Then I went to Adam . I saluted him. He said, son and prophet! thanks to you. Then we In the second heaven I went Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and

how good his good wishes are. Then I am came to Jesus and Yahya.They both said, brother and prophet! thanks to you
Then we reached the third heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Yusuf . Look, I salute you. He said, brother and prophet! thank you
Then we reached the fourth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Idris . I greeted him. He said, brother and prophet! thank you
Then we reached the fifth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then we went to Harun . I greeted him. He said, brother and prophet! thank you
Then I reached the sixth heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Musa . I greeted him. He said, Thank you brother and Prophet.
Then as I passed by him, he wept. He was told, why are you crying? He said, O Lord! This person who is sent after me, his ummah will go to paradise more than my ummah. Then we reached seventh heaven. Asked, who is this? He said, I am Gabriel. Asked, who is with you? He said, Muhammad. The question is what was sent to bring him? He said yes. It is said that thanks to him and how good his good wishes are. Then I went to Ibrahim . I greeted him. He said, O son and prophet! thank you
Then Baitul Ma'mur was revealed before me. I asked Gabriel . He said, This is Baitul Mamur. Seventy thousand angels perform salat (prayer/prayer) here every day. Once they leave here, they don't come back a second time. This is their last entry. Then I was shown Sidratul Muntaha. I saw that the result is like the motka of a thousand places. And its leaves are like the ears of an elephant. Four fountains flowed in his native country.' Two inside and two outside. I asked Gabriel about this. He said, Inside are two Paradises. And the outer two are the Euphrates (Iraq) and the Nile (Egypt).
Then I pray every fifty times Salat (prayer/prayer) is obligatory. I accepted

it and returned to Musa . He said, how come? I said, Fifty times Salat (prayer/prayer) has been made obligatory on me. He said, I know more about people than you. I have tried hard enough to treat Bani Isra'il and your ummah will not be able to do so much (in salat (prayer/prayer)). So go back to your Lord and ask for it to be reduced.
I went back and appealed to him. He offered Salat (prayer/prayer) forty times. The same thing happened again. And the salat (prayer/prayer) was offered thirty times. If it happened again, he offered Salat (prayer/prayer) twenty times. Same again. He made Salat (prayer/prayer) ten times. Then I came to Musa . He said as before, now Allah has made Salat (prayer/prayer) five times obligatory. I came to Moses. He said, how did you come? I said, Allah has made five times obligatory.
This time he said as before, I said, I have accepted it. Then the voice came, I have issued my duty. And made it lighter than My servants. And I will reward tenfold for every good deed.
And about Baitul Mamur, Hammam ... narrated on the authority of Abu Huraira from the Prophet .
Hadith Quality: Sahih
Narrator: Malik Ibn Sa'sa'a

According to another hadith, Yahya was in the third heaven.
Reference : Sahih Muslim 164a
In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 314

(74)Chapter: The night journey on which the messenger of Allah (saws) was taken up into the heavens and the prayers were enjoined(74)باب الإِسْرَاءِ بِرَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى السَّمَوَاتِ وَفَرْضِ الصَّلَوَاتِ
Anas b. Malik reported on the authority of Malik b. Sa sa', perhaps a person of his tribe, that the Prophet of Allah (ﷺ) said:
I was near the House (i. e. Ka'bah) in a state between sleep and wakefulness when I heard someone say: He is the third among the two persons. Then he came to me and took me with him. Then a golden basin containing the water of Zamzam was brought to me and my heart was opened up to such and such (part). Qatada said: I asked him who was with me (i e. the narrator) and what he meant by such and such (part). He replied: (It means that it was opened) up to the lower part of his abdomen (Then the hadith continues): My heart was extracted and it was washed with the water of Zamzam and then it was restored in its original position, after which it was filled with faith and wisdom. I was then brought a white beast which is called al-Buraq, bigger than a donkey and smaller than a mule. Its stride was as long as the eye could reach. I was mounted on it, and then we went forth till we reached the lowest heaven. Gabriel asked for the (gate) to be opened, and it was said: Who is he? He replied: Gabriel. It

was again said: Who is with thee? He replied: Muhammad (ﷺ). It was said: Has he been sent for? He (Gabriel) said: Yes. He (the Prophet) said: Then (the gate) was opened for us (and it was said): Welcome unto him! His is a blessed arrival. Then we came to Adam . And he (the narrator) narrated the whole account of the hadith. (The Holy Prophet) observed that he met Jesus in the second heaven, Yahya (peace be on both of them) in the third heaven, Yusuf in the third, Idris in the fourth, Harun in the fifth. Then we travelled on till we reached the sixth heaven and came to Moses and I greeted him and he said: Welcome unto righteous brother and righteous prophet. And when I passed (by him) he wept, and a voice was heard saying: What makes thee weep? He said: My Lord, he is a young man whom Thou hast sent after me (as a prophet) and his followers will enter Paradise in greater numbers than my followers. Then we travelled on till we reached the seventh heaven and I came to Ibrahim. He (the narrator) narrat- ed in this hadith that the Prophet of Allah (ﷺ) told that he saw four rivers which flowed from (the root of the lote-tree of the farthest limits): two manifest rivers and two hidden rivers. I said: ‘ Gabriel! what are these rivers? He replied: The two hidden rivers are the rivers of Paradise, and as regards the two manifest ones, they are the Nile and the Euphrates. Then the Bait-ul-Ma’mur was raised up to me. I said: O Gabriel! what is this? He replied: It is the Bait-ul-Ma’mur. Seventy thousand angels enter into it daily and, after they come out, they never return again. Two vessels were then brought to me. The first one contained wine and the second one contained milk, and both of them were placed before me. I chose milk. It was said: You did right. Allah will guide rightly through you your Ummah on the natural course. Then fifty prayers daily were made obligatory for me. And then he narrated the rest of the hadith to the end.

Baitul Mamur and Sidratul Muntaha!

According to some authentic hadiths, the Prophet Muhammad first saw Sidratul Muntaha on his way to the Night of Miraj, then saw Baitul Mamur or the House of worship of Angels.
Sahih Bukhari (Islamic Foundation)

50/ Ambiya Kiram

Chapter: 2151.Mi'raj'sEvent

Reference : Sahih al-Bukhari 3887
In-book reference : Book 63, Hadith 112
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 227

Hudba Ibn Khalid (R.A.) … on the authority of Malik Ibn Sasa (R.A.), narrating the events of the night on which he was made to travel to the Prophet of God, may Allah bless him and grant him peace, said, “Once I

was in the Hatim part of the Kaabah. Sometimes Rabi (Qatada) said, I slept during hijr. Suddenly a stranger came to me and cut the middle part of me from this place to that place. Rabi Qatada said, Anas (R.A.) sometimes said the word Qaddah (torn) and sometimes said the word Shakka (torn). Rabi said, I asked Jarud who was sitting next to me, what did he mean by this? He said, from the lower part of Holkum to the navel. Qatadah said, I heard Anas say this from the top of the chest to the bottom of the navel. Then (the Prophet) said: The stranger took out my heart. Then a golden vessel was brought to me which was full of faith. Then my heart was washed (with the water of Zamzam) and filled with faith and put back in its proper place.

Then a white beast was brought to me. Which size was smaller than mule and bigger than donkey? Jarud said to him, O Abu Hamza, is this Burak? Anas said, Yes. He keeps each step in sight. I was made to ride on it. Then Gabriel went with me, brought me to the first heaven and told me to open the door, I was asked, who is this? He said Gabriel. Asked again, who is with you? He said, Muhammad . Asked again, has he been summoned? He said, yes. Then it was said, "Khosh-Amaded, a good comer has come for him." Then the door of heaven was opened.

When I came down, I met Adam (Alaihis Salam) there. Gabriel said, This is your first father Adam . I greeted him. He returned the salutation and said, Peace be upon the righteous son and the righteous prophet. Then went up to the second sky and asked to open the door, asked who? He said Gabriel. Asked who is with you? He said, Muhammad . He was asked, has he been summoned? He replied, yes. Then it was said - God bless him. The good comer has arrived. Then it was opened. When I reached there. Then I met Yahya and Isa (Alaihimus Salam) there. They were both cousins. He (Gabriel) said, These are Yahya and Jesus . Greet them. Then I saluted. They replied, then said, Peace be upon the righteous brother and the righteous Prophet.

Then he took me to the third heaven, reaching there Gabriel said open it. Who is he called? He replied, Gabriel. Asked who is with you? He said, Muhammad . Was asked, has he been summoned? He said, yes. It was said, "Khosh-Ammed for him." The good comer has arrived. Then the door was opened. I reached there and saw Yusuf . Gabriel said, This is Yusuf . You should greet him. I saluted him, he replied and said, Peace be upon the righteous brother and the righteous Prophet.

Then Gabriel (Alaihis Salam) ascended with me and reached the fourth heaven. And asked (the angel) to open the door. Asked, who are you? He

said, Gabriel. Asked who is with you? He said, Muhammad . Was asked, has he been summoned? He replied, yes. Then it was said - God bless him. The good comer has arrived. Then it was opened. When I reached Idris , Gabriel said, "This is Idris . Salute him. I greeted him. He also replied. Then he said, "Praise be to the righteous brother and the righteous Prophet."

Then he (Jibril) ascended with me to the fifth heaven and told me to open the door. Asked, who are you? He said, Gabriel. Was asked, who is with you? He replied, Muhammad . was asked. Has he been summoned? He replied, yes. It was said, God bless him. The good comer has arrived. On reaching there, I met Haroon . Gabriel said, This is Harun . I saluted him; He also replied, and said, Peace be upon the righteous brother and the righteous Prophet.

Then he took me to the sixth sky and told him to open the door. Asked, who are you? He said, Gabriel. Was asked, who is with you? He said, Muhammad . The question is, has he been summoned? He said, yes. Firishta said, Praise be to him. The good visitor has arrived. On reaching there, I met Musa . Gabriel said, This is Musa . I saluted him; He replied, and said, Peace be upon the righteous brother and the righteous Prophet. He cried as I advanced. He was asked, what are you crying for? He said: I am crying because a young man has been sent as a prophet after me, whose ummah will enter Jannah in greater numbers than my ummah. Then Gabriel (alayhis salam) took me to the seventh heaven and told me to open the door, it was asked, who is this? He replied, I am Gabriel. Asked again, who is with you? He said, Muhammad. It was asked, has he been summoned? He said, yes. It was said, God bless him. The good comer has arrived. I reached there and saw Ibrahim . Gabriel said, This is your father. Salute him. I greeted him. He returned the salutation and said, Peace be upon the righteous son and the righteous Prophet.Then I was raised up to Sidratul Muntaha. I saw that its fruit is like the motka of a thousand regions and its leaves are like the ears of this elephant. I was told, this is Sidratul Muntaha (the end of the material world). There I saw four canals, two of which were hidden and two which were visible. Then I asked Gabriel , what are these canals? The two unseen are the two canals of Paradise. And the two obvious ones are the Nile River and the Euphrates River. Then 'Al-Baytul Ma'mur' was revealed before me,Then a vessel of wine, a vessel of milk and a vessel of honey were served before me. I took the milk container. Then Jibreel said, This is Fitrat (Deen-e-Islam). You and your ummats are based on it. Then I was made to

pray 50 times a day.
Then I came back. He asked me while passing in front of Musa . What has Allah commanded you? The Messenger of Allah, may God bless him and grant him peace, said, I have been ordered to pray fifty times a day. He said, Your ummah will not be able to perform fifty daily Salat (prayer/prayer). By Allah I tested the people before you and worked hard for the guidance of Bani Israel. So you turn to your Lord and plead to lighten your ummah (burden).
I went back. As a result, he reduced the (prayer/prayer) ten times from me. I returned to Musa and he said again as before, I went back again. As a result, Allah reduced the prayer to ten more times. On the way back to Musa , he said again, I went back again. I am Musa . I came back to him. I went back again. I came back (with it) as before. I went back , then I was ordered to pray five (times).
Then I returned to Musa . He said, "You are ordered to pray five (times) daily." Musa said, "Your ummah will not be able to pray five times a day. I tried hard for the people of Israel. Go back to your Lord and make it easier for your ummah." .
The Messenger of Allah, may God bless him and grant him peace, said, "I have pleaded with my Lord (many times), and I am ashamed of it." And I was satisfied with that and accepted it. Then he said, When I passed Musa (Alaihis Salam), a herald announced, I have issued My obligatory command and made it easy for My servants.
Hadith Quality: Sahih
Narrator: Malik Ibn Sa'sa'a

Again, according to a different Sahih Hadith, on the way to the Night of Miraj, Prophet Muhammad first saw Bait al-Ma'm, where Prophet Ibrahim was sitting with his back turned. Then he saw Sidratul Muntaha. The question is, Prophet Muhammad saw Baitul Mamur first or Sidratul Muntaha first? Because both types of narratives are available, from different people. The problem is that both narrations are authentic, meaning that in the eyes of Islam there is absolutely no room for doubt about the memory and credibility of the rabbis!

Sahih Muslim (Islamic Foundation)
1 / Kitabul Iman
Chapter: 73. of Rasulullah (Sallallahu Alaihi Wasallam).Mi'rajAnd prayer is obligatory

Reference : Sahih Muslim 162a
In-book reference : Book 1, Hadith 316

USC-MSA web (English) reference : Book 1, Hadith 309

Shayban ibn Farrukh … on the authority of Anas ibn Malik . Rasulullah sallallahu alayhi wasallam said: Blessings have been brought to me. Burak is a white animal bigger than a donkey and smaller than a mule. As far as the eye can see, one step at a time he goes. Rasulullah Sallallahu Alaihi Wasallam said: I climbed it and reached Bait al-Maqdas. Then I tied my vehicle with the same rope that Kiram used to tie their vehicles in other Ambiyas. Then I entered the mosque and came out after performing the two-rakat Salat (prayer/prayer).

Jibreel (alayhis salam) came to me with a vessel of wine and a vessel of milk. I took milk. Jibreel said to me, "You accepted Firat." Then Gabriel took me to heaven and told me to open the door reaching to heaven. Said, who are you? He said, I am Gabriel. Said, who is with you? He said, Muhammad. It is said, have you been sent to bring him? He said, yes, he was summoned. Soon the door was opened for us. There I met Adam who congratulated me and prayed for my well-being.

Then Gabriel took me up and reached the second heaven and told me to open the door. It was said, who? He replied Jibreel. Said, who is with you? He said, Muhammad. It was said, what was he sent to bring? He said, yes, he was summoned. Then the door was opened for us. There I met Isa ibnu Maryam and Yahya ibnu Zakaria (alayhimus salam) two half-brothers. They called me Marhaba and prayed for my welfare.

Then Gabriel took me up and reached the threshold of the third heaven and told me to open the door. It was said, who? He said: Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Yusuf there. He was given half of all beauty. He called me Marhaba and prayed for my welfare.

Then Gabriel took me to the threshold of the fourth heaven and told me to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. There I met Idris . He called me Marhaba and prayed for my welfare. Allah Ta'ala said about him: وَرَفَعْنَاهُ مَكَانًا عَلِيًّا “And I raised him to a high rank—” (57: 19).

Then Gabriel took me to the threshold of the fifth heaven and told me to open the door. Said, who are you? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Soon the door was opened for us. I met Harun there. He called me Marhaba and prayed for my welfare.

Then Gabriel took me to the threshold of the sixth heaven and asked me to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Musa there. He called me Marhaba and prayed for my welfare.
Then Gabriel (alayhis salam) reached the threshold of the seventh heaven and asked to open the door. It was said, who? He said, Gabriel. It is said, who is with you? He said, Muhammad said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us.I met Ibrahim there. He is sitting with his back to Baitul Ma'mur. Seventy thousand angels enter Baitul Mamur every day for the purpose of Tawaf, who do not get the opportunity to return there again. Then Gabriel took me to Sidratul Muntaha. The leaves of that tree are like the ears of elephants and the fruits are like big balls. Rasulullah Sallallahu Alaihi Wasallam said: When he covers the tree by the command of Allah, it changes. It is not possible for anyone in God's creation to describe that beauty.Then Allah Ta'ala revealed to me what He was about to reveal. He made a total of fifty prayers obligatory on me day and night. Then I returned to Musa . He said to me, What has your Lord enjoined on you? I said, fifty times Salat. He said, Go back to your Lord and ask him to make it easier. Because your Ummah will not be able to receive this instruction. I examined the Children of Israel and I gained experience of them. Rasulullah Sallallahu Alaihi Wasallam said: Then I turned back to my Lord and said, O my Lord! Simplify this order for my Ummah. Five times reduced. Then I returned to Musa and said, Five times have been reduced from me. He said, Your Ummah will not be able to do this either. You go back and apply to make it easier.
Rasulullah Sallallahu Alaihi Wasallam said: Thus I continued to visit Musa (Alaihis Salam) once and Allah once. At the end, Allah Ta'ala said: O Muhammad! Go, five times of day and night prayers are fixed. Each time of prayer has the same reward as ten times of prayer. Thus (five times) is equal to fifty times Salat. Whoever desired a good deed and could not fulfill it, I will write a reward for him; And if you put it into action, I will write ten rewards for it. On the other hand, whoever intended an evil deed, but did not turn it into action, no sin is recorded for him. And if he turns it into a deed, only one sin is written on him.
Rasulullah Sallallahu Alayhi Wasallam said: Then I came down to Musa (Alaihis Salam) and informed him about this. He then said, Go back to the Lord and pray for more ease. Rasulullah Sallallahu Alaihi Wasallam said: I

have repeatedly come and gone to my Lord with this betrothal, now I am ashamed to go again.
Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Let's read the two hadith side by side.

Reference : Sahih al-Bukhari 3887
In-book reference : Book 63, Hadith 112
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 227

Then I was raised up to Sidratul Muntaha. I saw that its fruit is like the motka of a thousand regions and its leaves are like the ears of this elephant. I was told, this is Sidratul Muntaha (the end of the material world). There I saw four canals, two of which were hidden and two which were visible. Then I asked Gabriel , what are these canals? The two unseen are the two canals of Paradise. And the two obvious ones are the Nile River and the Euphrates River. Then 'Al-Baytul Ma'mur' was revealed before me,

Reference : Sahih Muslim 162a
In-book reference : Book 1, Hadith 316
USC-MSA web (English) reference : Book 1, Hadith 309

I met Ibrahim there. He is sitting with his back to Baitul Ma'mur. Seventy thousand angels enter Baitul Mamur every day for the purpose of Tawaf, who do not get the opportunity to return there again.
Then Gabriel took me to Sidratul Muntaha. The leaves of that tree are like the ears of elephants and the fruits are like big balls. Rasulullah Sallallahu Alaihi Wasallam said: When he covers the tree by the command of Allah, it changes. It is not possible for anyone in God's creation to describe that beauty.

Forty or Fifty Thousand Years Ago

It is narrated in the hadith that Prophet Muhammad saw a debate between Adam and Moses on the night of Meraj. Adam won over Moses in that debate. The problem is, some of the hadiths about that debate show that the Torah was written forty years before the creation of Adam, where Adam's fate was determined. According to another authentic hadith, the fate of Adam was determined fifty thousand years before the creation of Adam. Both statements cannot be true at the same time. So there is a problem in this matter as well. Let's read two

hadiths. [**Sahih Muslim**, Islamic Foundation, Hadith: 6503; **Sahih Muslim**, Islamic Foundation, Hadith: 6507]
[**Sahih Muslim 2652a to 2652d** in different narrations of the same hadith; In one scheme, it is identified as **Book 33, Hadith 6409 to 6412]**
Sahih Muslim (Islamic Foundation)

Reference : Sahih Muslim 2652c
In-book reference : Book 46, Hadith 20
USC-MSA web (English) reference : Book 33, Hadith 6409
48/Chapter of Taqdeer: 2. Debate between Adam and Musa
Ishaq ibn Musa ibn Abdullah ibn Musa, ibn Abdullah ibn Yazid Ansari … on the authority of Abu Huraira . He said, The Messenger of Allah, said: Adam and Moses descended to their Lord in argument. Adam was victorious over Moses . Musa (Alaihis Salam) said, You are Adam (Alaihis Salam) whom Allah Ta'ala created with His own hands and He breathed His Spirit into you, He made you prostrate by His angels, and He made you dwell in His Paradise. Then you brought people down to earth by your mistakes.
Adam (Alaihis Salam) said, "You are Musa (Alaihis Salaam) whom Allah Ta'ala has chosen with the authority of Messengership and His Word, and has given you Tablets (Taurat Kitab), on which everything is written, and to others for private conversation." Proximity has given. Well, how many years before my creation did you find that Allah Ta'ala wrote down the Torah?Musa said, forty years ago.Adam (Alaihis Salam) said, "Did you find that, Adam disobeyed his Lord and went astray?" He said, yes.
Adam (Alaihis Salam) said, "Then why do you rebuke me for my deeds which Allah had decreed for me forty years before I was created?"Rasulullah Sallallahu Alaihi Wasallam said: Then Adam (Alaihis Salam) prevailed over Musa (Alaihis Salam).
Hadith Quality: Sahih

Narrator: Abu Hurairah

Sahih Muslim (Islamic Foundation)
48/
Section of Taqdeer: 2.The debate between Adam and Musa .

Reference : Sahih Muslim 2653b
In-book reference : Book 46, Hadith 27
USC-MSA web (English) reference : Book 33, Hadith 6416
Abu Tahir Ahmad Ibn Amr Ibn Abdullah Ibn Sarh … on the authority of Abdullah Ibn Amr Ibn al-As . He said: I heard the Messenger of Allah, may God bless him and grant him peace, say:He said: Allah Ta'ala recorded the fate of the entire creation fifty thousand years before the creation of the heavens and the earth. He

said, at that time Allah's throne was above the water.
Hadith quality: Sahih
Narrator: Abdullah ibn Amr ibn al-As

Let us read the two hadith highlighted portion again.

What is the necessity to tie Burak?

The description of Burak in the hadith shows that Burak actually understood the language. Burak calmed down when Gabriel spoke to him. That is, this particular horse or donkey can understand language, and is shy. So the question arises, why does such an animal need to be chained again? A common man ties his horse or donkey for a special reason. The reason is, horses or donkeys cannot understand human language, they are not intelligent animals. Because of this the horse or donkey can move anywhere. But the creature who understands the language of the Prophet, why should he be tied? Did he run away? There are so many gaps in the story, the prophet did not understand? [**Sunan at-Tirmidhi**, Islamic Foundation, Hadith: 3131]

Sunan At-Tirmidhi (Islamic Foundation)
50 / Section of Qur'an Tafseer
: Surah Bani Israel

Reference : Jami` at-Tirmidhi 3131

In-book reference : Book 47, Hadith 183

English translation : Vol. 5, Book 44, Hadith 3131

> Ishaq ibn Mansoor …… on the authority of Anas Radiyallahu Anhu.On the night of Mi'raj, Buraq was brought to the Prophet, may God bless him and grant him peace, with saddles and bridles, but he refused. Then Jibreel said: You are doing this with regard to Muhammad, may God bless him and grant him peace. No one more honorable to Allah than him has ever ascended you. Burak became sweaty with shame.
>
> This hadith is Hassan-Gharib. We do not know anything about it except the narration of Abdur Razzaq .
>
> Hadith Quality: Sahih (Sahih)
> Narrator: Anas Ibn Malik

Prophet Muhammad tied the Buraq of Miraj.

Sahih Muslim (Islamic Foundation)
1 / Kitabul Iman

Chapter: 73. Mi'raj of Rasulullah (Sallallahu Alaihi Wasallam) and Obligatory Prayer
Islamic Foundation Number: 308, International Number: 162

Reference : Sahih Muslim 162a

In-book reference : Book 1, Hadith 316

USC-MSA web (English) reference : Book 1, Hadith 309

Shayban ibn Farrukh … on the authority of Anas ibn Malik . Rasulullah sallallahu alayhi wasallam said: Blessings have been brought to me. Burak is a white animal bigger than a donkey and smaller than a mule. As far as the eye can see, one step at a time he goes. Rasulullah Sallallahu Alaihi Wasallam said: I climbed it and reached Bait al-Maqdas. Then I tied my vehicle with the same rope that Kiram used to tie their vehicles in other Ambiyas. Then I entered the mosque and came out after performing the two-rakat Salat (prayer/prayer).
Jibreel (alayhis salam) came to me with a vessel of wine and a vessel of milk. I took milk. Jibreel said to me, "You accepted Firat." Then Gabriel took me to heaven and told me to open the door reaching to heaven. Said, who are you? He said, I am Gabriel. Said, who is with you? He said, Muhammad. It is said, have you been sent to bring him? He said, yes, he was summoned. Soon the door was opened for us. There I met Adam who congratulated me and prayed for my well-being.
Then Gabriel took me up and reached the second heaven and told me to open the door. It was said, who? He replied Jibreel. Said, who is with you? He said, Muhammad. It was said, what was he sent to bring? He said, yes, he was summoned. Then the door was opened for us. There I met Isa ibnu Maryam and Yahya ibnu Zakaria (alayhimus salam) two half-brothers. They called me Marhaba and prayed for my welfare.
Then Gabriel took me up and reached the threshold of the third heaven and told me to open the door. It was said, who? He said: Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Yusuf there. He was given half of all beauty. He called me Marhaba and prayed for my welfare.
Then Gabriel took me to the threshold of the fourth heaven and told me to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. There I met Idris . He

called me Marhaba and prayed for my welfare. Allah Ta'ala said about him: وَرَفَعْنَاهُ مَكَانًا عَلِيًّا “And I raised him to a high rank—” (57: 19). Then Gabriel took me to the threshold of the fifth heaven and told me to open the door. Said, who are you? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Soon the door was opened for us. I met Harun there. He called me Marhaba and prayed for my welfare.
Then Gabriel took me to the threshold of the sixth heaven and told me to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Musa there. He called me Marhaba and prayed for my welfare.
Then Gabriel reached the threshold of the seventh heaven and asked to open the door. It was said, who? He said, Gabriel. It is said, who is with you? He said, Muhammad said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Ibrahim there. He is sitting with his back to Baitul Ma'mur. Seventy thousand angels enter Baitul Mamur every day for the purpose of Tawaf, who do not get the opportunity to return there again.
Then Gabriel took me to Sidratul Muntaha. The leaves of that tree are like the ears of elephants and the fruits are like big balls. Rasulullah Sallallahu Alaihi Wasallam said: When he covers the tree by the command of Allah, it changes. It is not possible for anyone in God's creation to describe that beauty. Then Allah Ta'ala revealed to me what He was about to reveal. He made a total of fifty prayers obligatory on me day and night. Then I returned to Musa . He said to me, What has your Lord enjoined on you? I said, fifty times Salat. He said, Go back to your Lord and ask him to make it easier. Because your Ummah will not be able to receive this instruction. I examined the Children of Israel and I gained experience of them. Rasulullah Sallallahu Alaihi Wasallam said: Then I turned back to my Lord and said, O my Lord! Simplify this order for my Ummah. Five times reduced. Then I returned to Musa and said, Five times have been reduced from me. He said, Your Ummah will not be able to do this either. You go back and apply to make it easier.
Rasulullah Sallallahu Alaihi Wasallam said: Thus I continued to visit Musa (Alaihis Salam) once and Allah once. At the end, Allah Ta'ala said: O Muhammad! Go, five times of day and night prayers are fixed. Each time of prayer has the same reward as ten times of prayer. Thus (five times) is equal to fifty times Salat. Whoever desired a good deed and could not carry

it out, I will write a reward for him; And if you put it into practice, I will write ten rewards for it. On the other hand, whoever intended an evil deed, but did not turn it into action, no sin is recorded for him. And if he turns it into a deed, only one sin is written on him. Rasulullah Sallallahu Alayhi Wasallam said: Then I came down to Musa (Alaihis Salam) and informed him about this. He then said, Return to the Lord and pray for more ease. Rasulullah Sallallahu Alaihi Wasallam said: I have repeatedly come and gone to my Lord with this betrothal, now I am ashamed to go again.
Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Even among the companions of Prophet Muhammad there was a debate about this. Note the following hadith, the debate between two companions. One is wondering why it is necessary to bind Burak? God has put the horse under the control of the Prophet! [**Sunan At-Tirmidhi (Authenticated), Hadith: 3147**; **Sunan At-Tirmidhi, Islamic Center, Hadith: 3085**] –

Sunan at-Tirmidhi (authorized)

44 / Tafseerul Qur'an

Section: 18. Surah Bani Israel

Reference : Jami` at-Tirmidhi 3147
In-book reference : Book 47, Hadith 199
English translation : Vol. 5, Book 44, Hadith 3147

On the authority of Zir Ibn Hubaish , he said, I asked Huzaifa Ibn al-Yaman , did the Messenger of Allah, offer prayers at Bait al-Maqdis? He said, no. I said, yes, he prayed. He said, O Teko! You are saying such things, on what basis are you saying it? I said, based on the Quran. Quran will judge between me and you. Huzaifah said, "Whoever accepts evidence from the Qur'an is successful."
Sufyan said, He (Misr) sometimes said “Qad Ihtazza” and sometimes “Qad Falaja”. Then he (Zir) recited this verse: "Glory be to Him, who took His servant one night from Masjidul Haram to a distant mosque" - (Surah Bani Israel 1). Huzaifah said, Do you want to prove through this verse that the Messenger of Allah, may Allah bless him and grant him peace, prayed there? I said no. He said, "If the Messenger of Allah, may God bless him and grant him peace, had prayed there, then it would have been obligatory upon you to pray there, just as it has been obligatory upon you to pray in

Masjidul Haram."
Huzaifah said, An animal was brought to the Messenger of Allah. Its back was long and (while walking) its legs fell to the limit of vision. The two of them (the Prophet and Gabriel) did not dismount from the back of Burak until they saw the promised things of Paradise, Hell and the Hereafter. Then they both returned. They return in the same manner as they came (i.e. return as mounted).Huzaifah said, People say that he tied up Borak. Why would it run away from him? But the Lord (Allah Ta'ala) who knows all things secret and public made Borak under his control.

Sanad Hasan.

Abu Isa said, this hadith is Hasan Sahih.

Hadith standard: Hasan (Hasan)

Narrated by: Zirr ibn Hubaysh

Ignorance of the guardian of the sky?

When Muhammad opens one of the gates of heaven (is it the gates of heaven?) and enters, the hadith tells us that the gatekeeper asks who the gatekeeper is. However, such a big event, the gatekeepers are supposed to know who will come. All the angels are supposed to be informed by Allah in advance about the arrival of the Prophet. Asman's communication system is very bad, it is understood that it belongs to the era of Mandhata. Or are these made to make the story interesting and interesting? [**Sahih Muslim**, Islamic Foundation, Hadith: 308] –

Sahih Muslim (Islamic Foundation) 1 / Kitabul Iman
Chapter: 73. Mi'raj of Rasulullah (Sallallahu Alaihi Wasallam) and Obligatory Prayer

Reference : Sahih Muslim 162a
In-book reference : Book 1, Hadith 316
USC-MSA web (English) reference : Book 1, Hadith 309

Shayban ibn Farrukh … on the authority of Anas ibn Malik . Rasulullah sallallahu alayhi wasallam said: Blessings have been brought to me. Burak is a white animal bigger than a donkey and smaller than a mule. As far as the eye can see, one step at a time he goes. Rasulullah Sallallahu Alaihi Wasallam said: I climbed it and reached Bait al-Maqdas. Then I tied my vehicle with the same rope that Kiram used to tie their vehicles in other Ambiyas. Then I entered the mosque and came out after performing the two-rakat Salat (prayer/prayer).

Jibreel (alayhis salam) came to me with a vessel of wine and a vessel of milk. I took milk. Jibreel said to me, "You accepted Firat." Then Gabriel took me to heaven and He reached up to the sky and asked to open the door. Said, who are you? He said, I am Gabriel. Said, who is with you? He said, Muhammad. It is said, have you been sent to bring him? He said, yes, he was summoned. Soon the door was opened for us. There I met Adam who congratulated me and prayed for my well-being. Then Gabriel took me to heaven and He reached the second heaven and asked to open the door. It was said, who? He replied Jibreel. Said, who is with you? He said, Muhammad. It was said, what was he sent to bring? He said, yes, he was summoned. Then the door was opened for us.There I met Isa ibnu Maryam and Yahya ibnu Zakaria (alayhimus salam) two half-brothers. They called me Marhaba and prayed for my welfare. Then Gabriel (Alaihis Salaam) took me up andHe reached the threshold of the third heaven and asked to open the door. It was said, who? He said: Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us. I met Yusuf there. He was given half of all beauty. He called me Marhaba and prayed for my welfare. Then Gabriel took me to the threshold of the fourth heaven and told me to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us.There I met Idris . He called me Marhaba and prayed for my welfare. Allah Ta'ala said about him: وَرَفَعْنَاهُ مَكَانًا عَلِيًّا “And I raised him to a high rank—” (57: 19). Then Gabriel He took me to the threshold of the fifth heaven and asked to open the door. Said, who are you? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Soon the door was opened for us.I met Harun there. He called me Marhaba and prayed for my welfare. Then Gabriel He took me to the door of the sixth heaven and asked to open the door. It was said, who? He said, Gabriel. Said, who is with you? He said, Muhammad. It was said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us.I met Musa there. He called me Marhaba and prayed for my welfare. Then Gabriel He reached the threshold of the seventh heaven and asked to open the door. It was said, who? He said, Gabriel. It is said, who is with you? He said, Muhammad said, were you sent to fetch him? He said, yes, he was summoned. Then the door was opened for us.I met Ibrahim there.

He is sitting with his back to Baitul Ma'mur. Seventy thousand angels enter Baitul Mamur every day for the purpose of Tawaf, who do not get the opportunity to return there again.
Then Gabriel took me to Sidratul Muntaha. The leaves of that tree are like the ears of elephants and the fruits are like big balls. Rasulullah Sallallahu Alaihi Wasallam said: When he covers the tree by the command of Allah, it changes. The description of that beauty is not possible for anyone in God's creation. Then Allah Ta'ala revealed to me what He was about to reveal. He made a total of fifty prayers obligatory on me day and night. Then I returned to Musa . He said to me, What has your Lord enjoined on you? I said, fifty times Salat. He said, Go back to your Lord and ask him to make it easier. Because your Ummah will not be able to receive this instruction. I examined the Children of Israel and I gained experience of them. Rasulullah Sallallahu Alaihi Wasallam said: Then I turned back to my Lord and said, O my Lord! Simplify this order for my Ummah. Five times reduced. Then I returned to Musa and said, Five times have been reduced from me. He said, Your Ummah will not be able to do this either. You go back and apply to make it easier.
Rasulullah Sallallahu Alaihi Wasallam said: Thus I continued to visit Musa (Alaihis Salam) once and Allah once. At the end, Allah Ta'ala said: O Muhammad! Go, five times of day and night prayers are fixed. Each time of prayer has the same reward as ten times of prayer. Thus (five times) is equal to fifty times Salat. Whoever desired a good deed and could not fulfill it, I will write a reward for him; And if you put it into action, I will write ten rewards for it. On the other hand, whoever intended an evil deed, but did not turn it into action, no sin is recorded for him. And if he turns it into a deed, only one sin is written on him.
Rasulullah Sallallahu Alayhi Wasallam said: Then I came down to Musa (Alaihis Salam) and informed him about this. He then said, Go back to the Lord and pray for more ease. Rasulullah Sallallahu Alaihi Wasallam said: I have repeatedly come and gone to my Lord with this betrothal, now I am ashamed to go again.
Hadith Quality: Sahih

Narrator: Anas Ibn Malik

Mathematical error about prayer numbers

Let's do a calculation. At the suggestion of Moses, Muhammad turned to Allah for the first time, and reduced the 50 prayers to half. Half of 50 is 25. Then he halved

it again. It is 12.5 hours. But how can people pray 12.5 times? Why did God do good like this? [**Sahih Bukhari**, Tawheed Publications, Hadith: 3342] –

Sahih Bukhari (Tawheed)

60/ Ambiya Kiram ('a)

Section: 60/5. Narration of Idris .

60/4. Chapter:

(Words of Almighty Allah:) And certainly Ilyas was also one of the Messengers. Remember, he said to his people, will you not be careful? …… I have kept it for posterity. (Assaffat: 123-129)
Ibnu 'Abbas said, (the words of Ilyas a) are mentioned with dignity. Salutations to Ilyas. This is how I reward the righteous. Undoubtedly he was one of my believing servants - (Assaffat 130-132)
and he was the paternal grandfather of Nuh . Sayings of Allah Almighty: And We raised him (Idris) to high status. (Maryam 57)

Reference : Sahih al-Bukhari 3342

In-book reference : Book 60, Hadith 17

USC-MSA web (English) reference : Vol. 1, Book 55, Hadith 557

> Narrated by Anas Ibn Malik . He said, Abu Dharr narrated the hadith that the Messenger of Allah, may God bless him and grant him peace, said, "The roof of my house was opened (on Laylatul Mi'raj). I was in Mecca then. Then Gabriel descended and tore open my chest. Then he washed it with the water of Yama. He then brought a golden saucer full of Hikmat and Iman (knowledge and faith) and poured it into my bosom. Then he adjusted my chest as before. Now he took my hand and lifted me towards the sky. Then when he reached the sky near the world, Gabriel said to the gatekeeper of the sky, open the door. He asked, who? He replied, I am Gabriel. The doorman said, is there anyone else with you? He said, Muhammad is with me. The gatekeeper asked, has he been called? He said, yes. Then the door opened. As we ascended into the sky, we suddenly saw a man with a group of people on his right and a group of people on his left. He laughs when he looks to his right and cries when he looks to his left. (He saw me) said, Marahaba! Good Prophet and good children. I asked, O Gabriel! Who is this? He replied, This is Adam and those on his right and left are his children. Among them, the people on the right are Paradise and the people on the left are Hell. So when he looks to the right

he laughs and when he looks to the left he cries. Then Jibraeel ascended higher with me. He even reached the gate of the second sky. Then he said to the gatekeeper of the sky, open the door! The gatekeeper told him the same way the gatekeeper of the first sky had told him. Then he opened the door.

Anas said, Then Abu Dharr mentioned that the Prophet met Idris, Musa, 'Isa and Ibrahim in the heavens. He did not tell me about their location in which sky. However, he mentioned that he saw the Prophet Adam in the sky closest to the world and Ibrahim in the sixth sky.

Anas said, When Gabriel passed by Idris , he (Idris) said, O good Prophet and good brother! love you (The Prophet, said) I asked, who is this? He (Gibreel) replied, This is Idris ! Then I passed near Musa . He said, Marhaba! O good Prophet and good brother. Then I asked, who is this? He (Gibril) said, This is Musa . Then I passed by the side of 'Isa . He said, Marhaba! O good Prophet and good brother. Then I asked, who is this? He (Jibraeel) said, This is 'Isa . Then I passed by Ibrahim . He said, Marhaba. O good Prophet and good children! I wanted to know, who is this? He (Jibraeel) said, This is Ibrahim .

Ibn Shihab said, Ibn Hazm informed me that Ibn 'Abbas and Abu Yahya Ansari used to say that the Prophet, may God bless him and grant him peace, said, Then Gabriel took me up. At last I reached a plain. From there I heard the rustling of pens.

Narrated by Ibn Hazm and Anas Ibn Malik . The Prophet, may God bless him and grant him peace, said, " Then Allah is upon me Fifty times Salat is obligatory". Then I came back with this instruction. When Musa was passing by, he asked, What has your Lord enjoined on your Ummah? I said, Fifty times Salat has been made obligatory on them. He said, Return to your Lord again. Because your people cannot afford to do it. Then I went back and begged my Lord to reduce it.He reduced it by half.I returned to Musa (pbuh). He said, "Go to your Lord and ask him to reduce it again."Now He (Allah) reduced it to half.Again I came to Musa and he said as before. I did it. Then Allah forgave a part of it. I again came to Musa and informed him. Then he said, Go to your Lord and ask for more reduction. Because your Ummah will not be able to fulfill it. I went back again and begged my Lord to reduce it. He said, these five prayers are left. And it will be equal to fifty prayers in terms of reward. My words do not change. Then I came back to Musa . He said again, go to your Lord and plead. I said, I am ashamed to face my Lord this time. Now Jibreel went on and finally took me with him to Sidratul Muntaha. I saw that it was full

of wonderful colors that I have no power to describe. Then I was admitted to Paradise. I saw its bricks made of pearls and its soil fragrant like musk or musk.

Hadith Quality: Sahih (Sahih)

Narrator: Anas Ibn Malik

How does the pen sound again?

It is known from many hadiths that Allah made a pen at the beginning of creation, which was responsible for writing all the good and bad of destiny. It is said in other hadiths that the ink of that pen has dried up. However, Prophet Muhammad heard that pen writing in the night of Miraj. Is this pen that pen, or a different pen? [**Sahih Bukhari**, Tawheed Publication, Hadith: 6596; **Sahih Bukhari**, Tawheed Publication, Hadith: 3342] –

Sahih Bukhari (Tawheed Publication)

82/

Section of Taqdi: 82/2.The pen of Allah- Ilm-Mutabiq (after writing) has dried up.

Allah's Word: "Allah knowingly led him astray" - (Surah Jasiyah 45/23) Abu Hurairah (R.A.) said, The Prophet, may God bless him and grant him peace, said to me: The pen has dried up after writing what you will face (what will happen to you). Ibn Abbas said, (لَهَا سَابِقُوْنَ) Goodness prevailed over them.

Reference : Sahih al-Bukhari 6596
In-book reference : Book 82, Hadith 3
USC-MSA web (English) reference : Vol. 8, Book 77, Hadith 595

On the authority of 'Imran Ibn Husayn . He said, a person said, O Messenger of Allah! Jannatis can be known from hell? He said: Yes. He said, then why would the 'administrators' act? He said: Every man does that for which he was created. or which has been made easy for him. [7551; Muslim 38/1, Hah 2649]

Hadith Quality: Sahih

Narrator: Imran Ibn Husayn

Sahih Bukhari (Tawheed)
60/ Ambiya Kiram ('a)

Section: 60/5. Narration of Idris . 60/4. Chapter: (Words of Almighty Allah:) And certainly Ilyas was also one of the Messengers. Remember, he said to his people, will you not be careful? …… I have kept it for posterity. (Assaffat: 123-129) Ibnu 'Abbas said, (the words of Ilyas a) are mentioned with dignity. Salutations to Ilyas. This is how I reward the righteous. Undoubtedly he was one of my believing servants - (Assaffat 130-132) and he was the paternal grandfather of Nuh . Sayings of Allah Almighty: And We raised him (Idris) to high status. (Maryam 57)

Reference : Sahih al-Bukhari 3342

In-book reference : Book 60, Hadith 17

USC-MSA web (English) reference : Vol. 1, Book 55, Hadith 557

Narrated by Anas Ibn Malik . He said, Abu Dharr narrated the hadith that the Messenger of Allah, may God bless him and grant him peace, said, "The roof of my house was opened (on Laylatul Mi'raj). I was in Mecca then. Then Gabriel descended and tore open my chest. Then he washed it with the water of Yama. He then brought a golden saucer full of Hikmat and Iman (knowledge and faith) and poured it into my bosom. Then he adjusted my chest as before. Now he took my hand and lifted me towards the sky. Then when he reached the sky near the world, Gabriel said to the gatekeeper of the sky, open the door. He asked, who? He replied, I am Gabriel. The doorman said, is there anyone else with you? He said, Muhammad is with me. The gatekeeper asked, has he been called? He said, yes. Then the door opened. As we ascended into the sky, we suddenly saw a man with a group of people on his right and a group of people on his left. He laughs when he looks to his right and cries when he looks to his left. (He saw me) said, Marahaba! Good Prophet and good children. I asked, O Gabriel! Who is this? He replied, This is Adam and those on his right and left are his children. Among them, the people on the right are Paradise and the people on the left are Hell. So when he looks to the right he laughs and when he looks to the left he cries. Then Jibraeel ascended higher with me. He even reached the gate of the second sky. Then he said to the gatekeeper of the sky, open the door! The gatekeeper told him the same way the gatekeeper of the first sky had told him. Then he opened the door.

Anas said, Then Abu Dharr mentioned that the Prophet met Idris, Musa,

'Isa and Ibrahim in the heavens. He did not tell me about their location in which sky. However, he mentioned that he saw the Prophet Adam in the sky closest to the world and Ibrahim in the sixth sky. Anas said, When Gabriel passed by Idris , he (Idris) said, O good Prophet and good brother! love you (The Prophet, said) I asked, who is this? He (Gibreel) replied, This is Idris ! Then I passed near Musa . He said, Marhaba! O good Prophet and good brother. Then I asked, who is this? He (Gibril) said, This is Musa . Then I passed by the side of 'Isa . He said, Marhaba! O good Prophet and good brother. Then I asked, who is this? He (Jibraeel) said, This is 'Isa . Then I passed by Ibrahim . He said, Marhaba. O good Prophet and good children! I wanted to know, who is this? He (Jibraeel) said, This is Ibrahim . Ibn Shihab said, Ibn Hazm informed me that Ibn 'Abbas and Abu Yahya Ansari used to say that the Prophet, may God bless him and grant him peace, said, Then Gabriel took me up.At last I reached a plain. From there I could hear the rustling of the pens. Narrated by Ibn Hazm and Anas Ibn Malik . The Prophet, may God bless him and grant him peace, said, "Allah made fifty prayers obligatory upon me." Then I came back with this instruction. When Musa was passing by, he asked, What has your Lord enjoined on your Ummah? I said, Fifty times Salat has been made obligatory on them. He said, Return to your Lord again. Because your people cannot afford to do it. Then I went back and begged my Lord to reduce it. He reduced it by half. I returned to Musa (pbuh). He said, "Go to your Lord and ask him to reduce it again." Now He (Allah) reduced it to half. Again I came to Musa and he said as before. I did it. Then Allah forgave a part of it. I again came to Musa and informed him. Then he said, Go to your Lord and ask for more reduction. Because your Ummah will not be able to fulfill it. I went back again and begged my Lord to reduce it. He said, these five times of prayer are left. And it will be equal to fifty times Salat in terms of reward. My words do not change. Then I came back to Musa . He said again, go to your Lord and plead. I said, I am ashamed to face my Lord this time. Now Jibreel went on and finally took me with him to Sidratul Muntaha. I saw that it was full of wonderful colors that I have no power to describe. Then I was admitted to Paradise. I saw its bricks made of pearls and its soil fragrant like musk or musk. (349) (Modern Publication: 3095, Islamic Foundation: 3103) Hadith Quality: Sahih (Sahih)

Narrator: Anas Ibn Malik

Moses wiser than Allah?

The biggest question is whether Hazrat Musa is more learned than Allah. Note, it is mentioned in the hadith that Allah ordered 50 times of prayer in the first phase. Musa heard this from Prophet Muhammad and began to praise Allah. He said, to bargain with what Allah has given, according to Allah's order. It's like buying raw fish in the raw market. On the advice of Prophet Musa, who is wiser than the All-Knowing Allah, Prophet Muhammad reduced the number of prayers by bargaining with Allah like raw fish in the raw market. From this one may think that Prophet Musa is more mature than Allah, since Prophet Musa objected to the prayer prescribed by Allah and suggested shortening it. I don't know what punishment Allah will punish Prophet Musa for such rudeness, but Allah also reduces the number of prayers under the pressure of the Prophet. It means Allah corrects his mistake. Otherwise, why reduce the number of prayers? If Allah ordered 50 times of prayer, then Allah corrected his mistake with the advice of Moses, then it must be understood that Allah also makes mistakes. So how is he God? [Hadith Number: 3342 (Sahih al-Bukhari, Tawheed Publications)] –

> Sahih Bukhari (Tawheed)
> 60/ Ambiya Kiram ('a)
> Section: 60/5. Narration of Idris .
> 60/4. Chapter:
> (Words of Almighty Allah:) And certainly Ilyas was also one of the Messengers. Remember, he said to his people, will you not be careful? …… I have kept it for posterity. (Assaffat: 123-129) Ibnu 'Abbas said, (the words of Ilyas a) are mentioned with dignity. Salutations to Ilyas. This is how I reward the righteous. Undoubtedly he was one of my believing servants - (Assaffat 130-132) and he was the paternal grandfather of Nuh . Sayings of Allah Almighty: And We raised him (Idris) to high status. (Maryam 57)

Reference : Sahih al-Bukhari 3342

In-book reference : Book 60, Hadith 17

USC-MSA web (English) reference : Vol. 1, Book 55, Hadith 557

> Narrated by Anas Ibn Malik . He said, Abu Dharr narrated the hadith that the Messenger of Allah, may God bless him and grant him peace, said, "The roof of my house was opened (on Laylatul Mi'raj). I was in Mecca then. Then Gabriel descended and tore open my chest. Then he washed it with the water of Yama. He then brought a golden saucer full of Hikmat

and Iman (knowledge and faith) and poured it into my bosom. Then he adjusted my chest as before. Now he took my hand and lifted me towards the sky. Then when he reached the sky near the world, Gabriel said to the gatekeeper of the sky, open the door. He asked, who? He replied, I am Gabriel. The doorman said, is there anyone else with you? He said, Muhammad is with me. The gatekeeper asked, has he been called? He said, yes. Then the door opened. As we ascended into the sky, we suddenly saw a man with a group of people on his right and a group of people on his left. He laughs when he looks to his right and cries when he looks to his left. (He saw me) said, Marahaba! Good Prophet and good children. I asked, O Gabriel! Who is this? He replied, This is Adam and those on his right and left are his children. Among them, the people on the right are Paradise and the people on the left are Hell. So when he looks to the right he laughs and when he looks to the left he cries. Then Jibraeel ascended higher with me. He even reached the gate of the second sky. Then he said to the gatekeeper of the sky, open the door! The gatekeeper told him the same way the gatekeeper of the first sky had told him. Then he opened the door.

Anas said, Then Abu Dharr mentioned that the Prophet met Idris, Musa, 'Isa and Ibrahim in the heavens. He did not tell me about their location in which sky. However, he mentioned that he saw the Prophet Adam in the sky closest to the world and Ibrahim in the sixth sky.

Anas said, When Gabriel passed by Idris , he (Idris) said, O good Prophet and good brother! love you (The Prophet, said) I asked, who is this? He (Gibreel) replied, This is Idris ! Then I passed near Musa . He said, Marhaba! O good Prophet and good brother. Then I asked, who is this? He (Gibril) said, This is Musa . Then I passed by the side of 'Isa . He said, Marhaba! O good Prophet and good brother. Then I asked, who is this? He (Jibraeel) said, This is 'Isa . Then I passed by Ibrahim . He said, Marhaba. O good Prophet and good children! I wanted to know, who is this? He (Jibraeel) said, This is Ibrahim .

Ibn Shihab said, Ibn Hazm informed me that Ibn 'Abbas and Abu Yahya Ansari used to say that the Prophet, may God bless him and grant him peace, said, Then Gabriel took me up. At last I reached a plain. From there I heard the rustling of pens.

Narrated by Ibn Hazm and Anas Ibn Malik . The Prophet, said, Then Allah is upon me Fifty times Salat is obligatory. Then I came back with this instruction. When Musa was passing by, he asked, What has your Lord enjoined on your Ummah? I said, Fifty times Salat has been made

obligatory on them. He said, Return to your Lord again. Because your people cannot afford to do it. Then I went back and begged my Lord to reduce it.He reduced it by half.I returned to Musa (pbuh). He said, "Go to your Lord and ask him to reduce it again."Now He (Allah) reduced it to half.Again I came to Musa and he said as before. I did it. Then Allah forgave a part of it. I again came to Musa and informed him. Then he said, Go to your Lord and ask for more reduction. Because your Ummah will not be able to fulfill it. I went back again and begged my Lord to reduce it. He said, these five prayers are left. And it will be equal to fifty prayers in terms of reward. My words do not change. Then I came back to Musa . He said again, go to your Lord and plead. I said, I am ashamed to face my Lord this time. Now Jibreel went on and finally took me with him to Sidratul Muntaha. I saw that it was full of wonderful colors that I have no power to describe. Then I was admitted to Paradise. I saw its bricks made of pearls and its soil fragrant like musk or musk. (349) (Modern Publication: 3095, Islamic Foundation: 3103) Hadith Quality: Sahih (Sahih) Narrator: Anas Ibn Malik

Do horses have wings?

It is known from the Sahih Hadith that Prophet Muhammad was shocked to see a doll of a horse with wings in Aisha's house and asked how the horse can have wings again! Hearing this question, Aisha replied, "Don't you know, Prophet Sulaiman had horse wings?" Hearing this, Prophet Muhammad started laughing. This hadith is very important. Because Aisha's marriage with the Prophet has been fulfilled long before her life. Prophet Muhammad should have known that Burak horse had wings and could fly! [**Mishkat al-Masabih (Mishkat), Hadith: 3265; Sunan Abu Dawood, Islamic Foundation, Hadith: 4850**]

Mishkat al-Masabih (Mishkat)
Part-13: Marriage
Section: 10 - On Treating Wives Well and Their Mutual Rights and Responsibilities

Reference : Mishkat al-Masabih 3265
In-book reference : Book 13, Hadith 182

Narrated by ʿAʾishah : She said, *"When the Messenger of Allah was returning from the Battle of Tabuk or Hunayn, he saw a curtain hanging in my house. As the curtain swayed in the wind, toys belonging to me became visible through it. He asked, 'O ʿAʾishah, what are these?' I replied, 'They*

are my dolls.' Then, he saw a horse among the toys with two wings made of cloth and asked, 'What is this that I see in the middle of them?' I replied, 'It is a horse.' He asked, 'And what are these on it?' I replied, 'These are its two wings.' He exclaimed in amazement, 'A horse with wings?' I replied, 'Have you not heard that Solomon's horses had many wings?' ʿAʾishah said, 'Upon hearing this, the Messenger of Allah laughed so much that I could see his molar teeth.'" (Abu Dawood)

Reference:

- Authentic (Sahih): Abu Dawood (4932), Sahih Ibn Hibban (5864). **Grading:** Sahih (Authentic). **Narrator:** ʿAʾishah bint Abu Bakr as-Siddiq .

Sunan Abu Dawud (Islamic Foundation) 36/Adab
section: 60. About playing with cloth wife dolls.

Reference : Sunan Abi Dawud 4932
In-book reference : Book 43, Hadith 160
English translation : Book 42, Hadith 4914

Muhammad Ibn Awf ….. Narrated Aisha . He said: The Messenger of Allah, may God bless him and grant him peace, returned from the battle of Tabuk or Khaibar, and at that time a curtain was hanging in my room. A corner of the curtain was blown open by the wind, revealing my dolls, which were on a shelf. Then he said: O Aisha! What are these? He said: These are my dolls. After thatThe Prophet saw in it a horse with two wings made of cloth. Then the Prophet, may God bless him and grant him peace, asked: What is this that I see? He said: It is a horse. The Prophet, may God bless him and grant him peace, said: What is it on this? He said: Two winged horses? Aisha said: Have you not heard that Sulaiman had a horse with wings? Aisha said: Upon hearing this, the Messenger of Allah laughed, so that I could clearly see his front teeth.

Hadith Quality: Sahih

Narrator: Aisha Bint Abu Bakr Siddique

However, the story of this winged horse is the basis of the Miraj story of Islam. Let us read from a book by one of the leading scholars in Saudi Arabia [**Muhammad ʻAlawi al-Maliki. The Prophet's Night Journey and Heavenly Ascent., translated by Gibril Fouad Haddad, chapter 2**].

THE PROPHET'S
Night Journey & Heavenly Ascent

Sayyid Muḥammad ibn
ʿAlawī al-Mālikī

Translation & Notes by
Gibrīl Fouād Ḥaddād

4TH EDITION

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Then he brought the Burāq, handsome-faced and bridled, a tall, white beast, bigger than the donkey but smaller than the mule. He could place his hooves at the farthest boundary of his gaze. He had long ears. Whenever he faced a mountain his hind legs would extend, and whenever he went downhill his front legs would extend. He had two wings on his thighs which lent strength to his legs.

He bucked when the Prophet ﷺ came to mount him. Gibrīl put his hand on his mane and said: "Are you not ashamed, O Burāq? By Allāh, none has mounted you in all creation dearer to Allāh than he." Hearing this he was so ashamed that he sweated until he became soaked, and he stood still so that the Prophet ﷺ mounted him.

The other Prophets used to mount the Burāq before. Saʿīd ibn al-Musayyib said: "It is the beast of Ibrāhīm ﷺ which he used to mount whenever he travelled to the Sacred House."

Al-Isrā' & Jerusalem

Gibrīl departed with him. He placed himself on his right while Mīkā'īl was on his left. (In Ibn Saʿd's version:) The one holding his stirrup was Gibrīl and the one holding the reins of the Burāq was Mīkāʿīl. They travelled until they reached a land filled with datepalms. Gibrīl said to the Prophet ﷺ: "Alight and pray here." He did so and remounted, then Gibrīl said: "Do you know where you prayed?" He said no. Gibrīl said: "You prayed in a *ṭayba* or land of pastures, and the Migration will take place there.

The Burāq continued his lightning flight, placing his hooves wherever his gaze could reach. Gibrīl then said again: "Alight and pray here." He did so and remounted, then Gibrīl said: "Do you know where you prayed?" He said no. Gibrīl said: "You prayed in Madyan[11] at the tree of Mūsā."[12]

The Burāq continued his lightning flight, then Gibrīl said again: "Alight and pray here." He did so and remounted, then Gibrīl said: "Do you know where you prayed?" He said no. Gibrīl said: "You prayed at the mountain of Sīnā' where Allāh addressed Mūsā."[13]

In dreams or spiritually or physically?

There is wide disagreement among the scholars as to whether the mirage occurred physically or spiritually or through a dream. Some eminent Companions including Aisha believed that Miraj occurred in a dream. Again, most scholars believe that the mirage happened physically. Let us first look at the physical evidence of mirage.

Mukhtasar Zad al-Ma'ad, page 210:

> "……..Imam Ibnul Qayyim said, according to pure narration, Miraj happened physically. ……"

On another page of this same book, many Companions, including Aisha and Muawiya, and Ibn Ishaq opined that Miraj occurred in dreams or spiritually.

Mukhtasar Zad al-Ma'ad, page 213:

> Ibn Ishaq narrates from Aisha and Muawiyah that the Mi'raj (ascension) occurred spiritually. However, the soul did not separate from the body. A similar narration is found from Hasan al-Basri. It is essential to understand the difference between the statements that the Mi'raj happened "in a dream" and that it occurred "through the soul." There is a significant distinction between the two. Aisha and Muawiyah did not state that the Mi'raj happened in a dream. Rather, they said that the Mi'raj occurred through the soul, but the soul did not leave the body.
>
> Therefore, there is a difference between the two. When a person dreams, what they see is either known or familiar. A dreaming person may see themselves flying towards the sky or being taken towards Mecca. Yet, their soul neither ascended to the sky nor traveled to Mecca. Instead, the angel of dreams presents an example or representation for them.

Now let's read a hadith. For the convenience of the reader, the said matter has been highlighted, for the convenience of reading. Note, at the beginning of the narration Muhammad is asleep, at the end of the narration Muhammad wakes up [Sahih al-Bukhari, Islamic Foundation, Hadith: 7009] –

Sahih Bukhari (Islamic Foundation)
86/ Rebuttal of Jahmiyyah and Tawheed context
Section: 3139. The words of Almighty Allah: And Allah met and talked with Moses (4: 164)

Reference : Sahih al-Bukhari 7517
In-book reference : Book 97, Hadith 142

USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 608

On the authority of Abdul Aziz Ibn Abdullah … on the authority of Anas Ibn Salik . He said, Rasulullah Sallallahu Alaihi Wasallam was visited from the Kaaba Mosque one night. The description is,A group of three angels came to the Prophet sallallaahu 'alayhi wa sallam before sending the revelation on this matter to him. But then he was sleeping in Masjidul Haram. The first of them said, who is he? The insider said, he is the best of them. The last man said, then take the best of them. That's all that happened that night. That's why he didn't see them again. Finally they came to another night which he was watching by heart. His eyes are sleepy, his heart does not sleep. Similarly, the eyes of other prophets sleep, but the heart does not sleep. That night, without speaking to him, they took him up and kept him near the Zamzam well.Jibreel (Alaihis Salam) took over the responsibility of the Prophet from among his companions. Jibreel (alayhis salam) cut her from below her throat to her chest and washed everything from her chest and stomach with the water of Jamam with his hands. He washed them, then a tray was brought and on it was a golden vessel full of faith and wisdom. He filled the veins of his chest and throat with it.
Then he placed them in the chest and closed them. Then took him back and ascended to the sky. He moved a door from the doors of heaven. As a result, the people of Asman called him and asked, who is this? He replied: Gabriel. They asked again, who is with you? He said: With me is Muhammad, may God bless him and grant him peace. He asked, has a messenger been sent to him? He said: Yes. Then they said: Marhaban wa ahlan (Thank you, you have come to your people) The inhabitants of the heavens were very happy at the auspicious arrival. In fact, they cannot know what Allah Ta'ala intends to do on earth until He informs the people of heaven.
He found Adam in the sky of the world. Gabriel showed him and said, He is your father, greet him. The Prophet greeted him. Adam responded to his salam. And said: Marhaban wa Ahlan O my son. You are my good son. The Prophet saw two flowing rivers in the sky of the world. He asked, these two canals, O Gabriel! Gabriel said, these two are the source of Nile and Euphrates.
Then Gabriel wandered in this sky with the Prophet . He observed another canal. A palace built by Moti and Jabarzad stood on it. The Prophet struck the canal. It was a very high quality misc. He said: O Gabriel! What is it? Gabriel said: House of Kawsar. That which your Lord has reserved for you.

Then he went to the second heaven with the Prophet . The angels in the first heaven told him what he said here: they wanted to know, who is he? He said: Gabriel. They said: Who is with you? He said: Muhammad . They said: Has a messenger been sent to him? He said: Yes. They said, Marhaban wa Ahlan.

Then he went to the third heaven with the Prophet . What the angels in the first and second heaven said, the angels in the third heaven also said. Then he accompanied her to the fourth heaven. They also told him the same as before. Then he took her to the fifth heaven. They also said as before. Then he took him to the sixth heaven. There too the angels spoke as before. Finally, when he went to the seventh heaven with the Prophet sallallaahu alaihi wasallam, the angels there also spoke to him like the previous angels. There are prophets in every heaven. The Prophet mentioned their names. Among them, I saved that Idris (Alaihis Salam) went to the second heaven, Harun (Alaihis Salam) to the fourth heaven, another prophet went to the fifth heaven, I could not remember his name. Abraham (Alaihis Salam) is in the sixth heaven and Musa (Alaihis Salam) is in the seventh heaven because of the status of conversation with Allah.

At that time Musa said: O my Lord. I did not think that someone will be given high status over me. Then the Prophet was raised to such a height that none but Allah knows. Finally he arrived at Sidratul Muntaha. Here Almighty Allah approached him. As a result of the close proximity, there was a gap of two bows between them or less. Then Allah sent revelation to him. In other words, revelation was sent to his ummah to perform fifty salats (prayer/prayer) night and day.

Then the Prophet descended. And when he reached Musa, Musa stopped him and said, O Muhammad! What did your Lord command you? The Prophet said: To pray fifty times a day and night. Then Musa said, Your Ummah will not be able to fulfill it. So if you go back, your Lord will make this order easier for you and your Ummah. Then the Prophet looked at Gabriel as if he was seeking his advice on this matter. Gabriel pointed to him and said: Yes. It can be if you want. So he went to Allah first with the Prophet .

Then the Prophet, may God bless him and grant him peace, stood up and said: O my Lord! My Ummah will not be able to realize it. Then Allah reduced the Salat (prayer/prayer) to ten times. Then he returned to Musa and he brought him down. Thus Moses continued to send him to his Lord. Finally five times remained. In number five, Musa (Alaihis Salam) stopped him and said, O Muhammad! I have sought a little more from my Bani

Israel. Moreover they have weakened and abandoned while your Ummah is weaker in all aspects physical, mental, physical creativity and hearing. So you go again and get the instructions from your Lord more easily. Every time the Prophet looked to Gabriel for advice. Gabriel went with him for the fifth time as well. The Prophet said: O my Lord. My Ummah's body, mind, hearing and body are extremely weak. So make the instruction easier than us. Then Almighty Allah said: Muhammad! The Prophet, may God bless him and grant him peace, said: I am present to you, present again and again.

Allah said: My words do not change in any way. What I have enjoined upon you is preserved in the 'Ummul Kitab' i.e. Laohe Mahfuj. Every good deed has ten virtues. Salat (prayer/prayer) is recorded fifty times in the Book of Ummul. But it was made five times for you and your Ummah. Then when the Prophet returned to Moses, Moses asked him, "Have you brought provisions?"

The Prophet said: Allah has made it easy for us. He has assigned us ten rewards for every good deed. Then Musa said: By Allah! I expect little more from Bani Israel. But they did not pay that. To your Lord you return again, to reduce it a little more.

Now the Prophet, may God bless him and grant him peace, said: O Musa, by Allah! I have gone to my Lord again and again. I feel ashamed to go again, as if I am changing with him. Then Musa said: You can descend in the name of Allah. At that time, the Prophet, woke up and saw that he was in the forbidden mosque.

Hadith Quality: Sahih

Narrator: Anas Ibn Malik

■Analytical Review of Miraj's Documentations

If someone scrutinizes the entire Miraj event thoroughly and honestly, they are bound to conclude that numerous discrepancies exist in the accounts. These accounts contain significant differences and contradictions that make them unlikely to describe a truthful event. True incidents rarely have so many conflicting narratives. Even a devout Muslim might naturally harbor doubts when reading these varying accounts. Islamic scholars have tried for 1400 years to reconcile the contradictions through various explanations, but discerning readers can easily spot the inconsistencies in their arguments. Consequently, scholars discourage deep study or scrutiny of these events, often deflecting tough questions by labeling them as matters of "unseen knowledge" or saying, "Only Allah knows;

our duty is to believe." Scholars discourage questioning because detailed analysis may lead to doubts about faith. Let us now compile and review all the evidence regarding Miraj.

Subject	Evidence 1	Evidence 2	Evidence 3
Number of Angels	Jibreel alone *(Sahih al-Bukhari 349) or a unknown person (Sahih al-Bukhari 3887)*	Two angels *(Sahih al-Bukhari 1386)*	Three angels *(Sahih al-Bukhari 7517 ;Tafsir-e-Mazhari, Volume 7, Page 19)*
Starting Point of Journey	Roof of Muhammad's house opened *(Sahih al-Bukhari 349)*	Second meeting with Jibreel at Kaaba's Hatim *(Sahih al-Bukhari 3887)*	From Umm Hani's house *(Sunan an-Nasa'i 3204 ;Seerat un Nabi, Ibn Hisham, Islamic Foundation Bangladesh, Vol. 2, p. 76)*
Meeting Place with Jibreel	Second meeting with Jibreel at Muhammad's house or Kaaba's Hatim *(Sahih al-Bukhari 349;Sahih al-Bukhari 3887)*	Second meeting with Jibreel at Umm Hani's house *(Sīrat-e-Rasulullah [PBUH], translated by Shahid Akhand, Prothoma Prokashoni, p. 218 ;Seeratun Nabi, Ibn Hisham, Islamic Foundation Bangladesh, Vol. 2, p. 76)*	Second meeting with Jibreel happened at seventh heaven, Sidratul Muntaha *(Surah An-Najm (53:13-14))*
Vehicle of Ascent	Rode Buraq *(Sahih Muslim 164a; Jami` at-Tirmidhi 3147)*	Climbed stairs *(Siratun Nabi (S.A.), Ibn Hisham, Islamic Foundation, Volume 2, Page 77)*	Jibreel held the Prophet's hand and led him *(Sahih al-Bukhari 349)*

Subject	Evidence 1	Evidence 2	Evidence 3
Stop at Jerusalem	Stopped at Baitul Maqdis *(Sahih Muslim 162a)*	Directly ascended to the heavens, didn't stop at Baitul Maqdis *(Sahih Muslim 164a)*	
Serving of Drinks	Served in Jerusalem *(Sahih Muslim 162a)*	Served at Baitul Ma'mur in the heavens *(Sahih Muslim 164a)*	
Location of Musa	Praying at Musa's grave *(Sahih Muslim 2375a ;Sahih Ibn Hibban (Hadithbd), Chapter-3: The bookIsra [and Me'raj], Section: Narration of the place where Rasulullah saw Musa praying in his grave, Hadith-50 ;Sahih Ibn Hibban (Hadithbd), Chapter: 3. Kitabul Isra [o Me'raj], Hadith- 49)*	Praying in Baitul Maqdis, Jerusalem *(Sahih Muslim 172)*	Sixth heaven *(Sahih al-Bukhari 3207) In another narration in seventh heaven (Sahih al-Bukhari 7517)*
Location of Ibrahim	Sixth heaven *(Sahih al-Bukhari 7517)*	Seventh heaven *(Sahih al-Bukhari 3207)*	
Location of Harun	Fourth heaven *(Sahih al-Bukhari 7517)*	Fifth heaven *(Sahih al-Bukhari 3207)*	
Location of Idris	Second heaven *(Sahih al-Bukhari 7517)*	Fourth heaven *(Sahih al-Bukhari 3207)*	Fifth heaven *((Munqar Hadith) Sunan an-Nasa'i 450)*
Location of Yahya	Second heaven *(Sahih al-Bukhari 3207)*	Third heaven *(Sahih Muslim 164a)*	
Sidratul Muntaha or Baitul Ma'mur First	Saw Sidratul Muntaha first, the edge of the material realm, then Baitul Ma'mur *(Sahih al-Bukhari 3887)*	Saw in seventh heaven in Ibrahim was seating while his back against the wall of Baitul Ma'mur. Then saw Sidratul Muntaha *(Sahih Muslim 162a)*	
Adam-Musa Debate: Forty or Fifty	Adam's fate decided 40 years before his creation *(Sahih*	Decided 50,000 years before his creation *(Sahih*	

Subject	Evidence 1	Evidence 2	Evidence 3
Thousand Years Before	*Muslim 2652c)*	*Muslim 2653b)*	
Need to Tie Buraq	The intelligent Buraq who understands speech *(Jami` at-Tirmidhi 3131) Needed to tie Burak (Sahih Muslim 162a)*	Companions were astonished and doubted the need to tie Buraq *(Jami` at-Tirmidhi 3147)*	
Ignorance of Heavenly Guards	Heavenly guards didn't know who was arriving, questioned like earthly guards *(Sahih Muslim 162a)*		
Prayer Calculation Problem	Musa suggested reducing 50 prayers to half, then again to half, i.e., 12.5 prayers *(Sahih al-Bukhari 3342)*		
Sound of the Pen	Dried pen *(Sahih al-Bukhari 6596)*	Noise of its writing *(Sahih al-Bukhari 3342)*	
Musa More Knowledgeable	Musa perceived something Allah didn't; considered *(Sahih al-Bukhari 3342)*		
Surprised by Winged Horse	Rode Buraq with wings during Miraj *(Muhammad 'Alawi al-Maliki. The Prophet's Night Journey and Heavenly Ascent., translated by Gibril Fouad Haddad, chapter 2)*	Surprised and laughed in disbelief at a winged horse toy *(Mishkat al-Masabih 3265; Sunan Abi Dawud 4932)*	
Physical or Spiritual Journey	Aisha, Mu'awiya, and Ibn Ishaq said Miraj was spiritual i.e. in a dream *(92;Sahih al-Bukhari 7517)*	Most scholars say Miraj was physical *(Mukhtasar Zad al-Ma'ad, page 210)*	

All above are authentic source. It took 1300 years to authenticate by billions of people. No inauthentic source quoted.

Suppose a kid was copying a paragraph titled *"Covering Up My Childhood Lust"* from another student during an exam, after writing a few sentences of his own story. Won't the teacher notice this while checking? In the above case, I fully characterized the plagiarism. Put a mark based on your study: ……./100

Sister or Adolescent Lover?

After reading the entire narrative, some points become clear: there was a very intimate relationship between Prophet Muhammad and Umm Hani from their childhood. Even the Prophet himself wanted to marry her. Since he wanted to marry her, it is not difficult to understand that he had deep love for Umm Hani. However, his uncle Abu Talib did not consider the orphan Muhammad, who was poor and without wealth, to be a suitable son-in-law for his daughter.

Later, Muhammad married Khadijah and improved his circumstances. By that time, however, Umm Hani had become someone else's wife. Whether it was because of his failure to win Umm Hani's love or the pain of her separation, Muhammad started retreating to the cave of Hira for meditation. It is uncertain whether his failure in love or seeing his beloved as someone else's wife caused him to lose faith in the prevailing religion.

Reading these incidents gives the impression that his romantic failure might have influenced his rebellion against society and religion. Perhaps he prayed to the idols of Lat, Manat, and Uzza for the success of his love. When those prayers went unanswered, he might have lost faith in those idols. In despair, he retreated to the cave of Hira. Whether he consumed any intoxicant there, like Sarat Chandra's Devdas, remains unknown.

It was there that he encountered a supernatural entity named Jibreel (Gabriel), who brought him revelation. Subsequently, significant changes occurred in Muhammad's life. The soft-spoken boy gradually became a warrior, a conqueror, and a looter. He conquered the city of Mecca. Umm Hani's husband fled Mecca out of fear of Muhammad. Why he fled and why he was so afraid remains a curious matter.

Later, Muhammad again wished to marry Umm Hani. But once more, Umm Hani rejected him. Why she rejected him, whether it was due to his fearsome warrior persona, remains unclear. Perhaps the soft boy Umm Hani fell in love with during childhood bore no resemblance to the aggressive and barbaric man Muhammad had become, surrounded by many wives and concubines, practically running a harem.

It might be for this reason that she said:

[from *The Lives of the Companions of the Prophet*, Female Companions, Muhammad Abdul Mabud, Bangladesh Islamic Center, Volume 6, Page 101]:

"By Allah! I loved you even in the days of ignorance (before Islam)."

Question: If Prophet Muhammad considered Umm Hani as his own sister, then why did he repeatedly propose marriage to her?

The Prophet did not die before fulfilling his desires

According to Aisha's narration, the Prophet did not pass away until he had fulfilled his desires with all the women he wanted. In other words, Allah did not cause his death until his desires were completely satisfied. Whoever he desired and whoever he wished to engage in sexual relations with, he did so before his death.

This hadith is significant, as it clearly indicates that Prophet Muhammad proposed marriage to Umm Hani multiple times, which suggests that he had a sexual desire for her. Furthermore, according to Aisha's hadith, whoever the Prophet desired, he fulfilled those desires before his death. What does this mean?

[Sunan An-Nasa'i, Islamic Foundation, Hadith: 3207]
Sunan an-Nasa'i (Islamic Foundation)
Chapter 26: Marriage
Section 2: What Allah has made obligatory upon His Messenger and what He has made forbidden for others to increase closeness to Allah.

Reference : Sunan an-Nasa'i 3204
In-book reference : Book 26, Hadith 9
English translation : Vol. 4, Book 26, Hadith 3206
Muhammad ibn Mansur ... Ata narrated that Aisha said, *"The Messenger of Allah did not pass away until it was made lawful for him to accept any of the women he wished from those made permissible for him."*

Tahqiq: Sahih.
Grading of the hadith: Sahih.
Narrator: Ata ibn Abi Rabah .

Conclusion

All the information presented above has been sourced from Islamic references. Atheists did not fabricate any of these details to malign Muhammad. Therefore, instead of resorting to the usual claims like "this is not authentic" or "there's a translation error," it is important for everyone to seek the truth.

From the discussion, it is quite evident that there was an extramarital relationship between Prophet Muhammad and Umm Hani. Whether this relationship was that of siblings or lovers is left for the readers to decide.

It is noteworthy that atheists do not object to the alleged relationship, love, or sexual connection between Muhammad and Umm Hani. We respect everyone's right to love and affection. Moreover, we empathize with the anger and sadness that Muhammad might have felt because he could not marry Umm Hani during his youth. Separating two loving individuals solely because one was an orphan and lacked wealth is far from humane.

This writing highlights the hypocrisy within Islam, where natural love and affection are completely prohibited. In Islam, there is no space for love outside of marriage and the use of female slaves & captive women from war.

The only documented and verifiable miracle Muslims don't claim!

But Muslims don't claim the biggest miracle Muhammad performed, which most of the Meccans witnessed. Why is that they don't mention that at all, we will know today.

The holy book of Islam, the Quran, abuses non-Muslims in many places. In one place in the Qur'an, the infidels are slandered as bastards. This is the term used in most accepted translations of the Qur'an 68:13.

What is said in Tafseer Ibn Kathir about this Quran 68:13:

Ikramah says that this refers to an illegitimate child. It is also narrated that just like a goat with a torn ear, whose ear hangs by its neck and can easily be recognized in a herd, in the same way, a believer can be easily distinguished from a disbeliever. There are many more similar statements. But the essence of all of them is that (Arabic term) refers to a person who is infamous and whose true lineage and the identity of their real father are not known. Such people are often strongly influenced by Satan, and he exerts a great deal of control over them. As mentioned in a Hadith: "An illegitimate child will not enter Paradise." In another Hadith, it is stated: "An illegitimate child is one of the three wicked individuals, provided they follow the deeds of their parents."

From Ibn Abbas , Mujahid sources, Ibn Abu Najih narrates that Ibn Abbas thought that زَنِيمٍ is a person claiming to be from a special clan but actually not from that clan.

Ibn Abu Hatim narrates from 'Amir Inn Qudama that 'Amir Inn Qudama said that when Ikramah was asked about its meaning, he said زَنِيمٍ means a bastard child. On the authority of Saeed Ibn Zubayr , who said that زَنِيمٍ means one who is famous for being a sinner and a terrorist.

There are several narrations about Ibn Abbas . He said that زَنِيمٍ is a person whose name became infamous. People don't know him unless they say "notorious" or زَنِيمٍ. Many people have different opinions on the interpretation of زَنِيمٍ. Basically, زَنِيمٍ is a person who is famous for evil deeds, known by people as infamous or a terrorist. Usually, they are fatherless, bastard children. Because Satan can generally exert more influence over such people than over others. For example, in part of a long hadith, the Prophet said: "Bad children will not enter Paradise."

Bastard children do not get property:

In Islamic law, illegitimate children are deprived of property rights. That is, if a child is born out of wedlock, he will no longer be his father's heir, even though he has no guilt here!

Reference:
Sunan Ibn Majah 2745

In-book reference: Book 23, Hadith 27

English translation: Vol. 4, Book 23, Hadith 2745

Also in **Jami` at-Tirmidhi 2113** or Vol. 4, Book 3, Hadith 2113 or Book 29, Hadith 24:

Amr bin Shu'aib narrated from his father, from his grandfather, that the Messenger of Allah (S.A.W) said:

"Any man who fornicates with a free woman, or a slave woman, then the child born from Zina does not inherit, nor is it inherited from."

Sunan ad-Daremi

21. Inheritance Chapter

Section: 45. Meerath (inheritance) of an illegitimate (zina-born) child. 3154. It is narrated from Zaid Ibn Wahab that regarding the child born out of zina (illegitimacy), Ali said to the guardians of the child's mother: "Accept your sons, you will be entitled to his inheritance and blood money (diya), but he will not be entitled to inherit from you."
Attestation: Its Sanad is Saheeh.

Takhreez: Ibn Abi Shaiba 11/347 No. 11403.

Hadith Quality: Sahih

Narrator: Zayd Ibn Wahb

Funeral of bastard children:

Now let us know about the funeral of bastard children [Salatur Rasool (SM), Asadullah al-Ghalib, page 216]:

Cautions on Funerals:

A major sinner is a Muslim such as an adulterer, drunkard, thief-terrorist, suicide, illegitimate child, worshiper of graves and idols, polytheist betrayer of deposits, heretic, etc. Until he openly declares disbelief, don't read his funeral prayer by leaders and devout Muslims, but common people will read.

Reference : Sunan Abi Dawud 3963
In-book reference : Book 31, Hadith 38
English translation : Book 30, Hadith 3952
Narrated AbuHurayrah:
The Prophet (ﷺ) said: The child of adultery is worst of the three.
Abu Hurairah said: That I give a flog in the path of Allah (as a charity) is dearer to me than emancipating a child of adultery.

The mystery of Muhammad's birth

The name that is described in various places as the biological father of Muhammad is Abdullah Bin Abdul Muttalib.

■Various marriages of Jahili period

It is known from Sahih Hadith that there were some very uncivilized marriage customs in Arab society at that time. Those marriages ranged from cohabitation with the same girl to some of the more gruesome pagan practices. It is also known that all of Muhammad's family were infidels and pagans. Let us first see some examples of the type of marriage that was prevalent in that society at that time

Reference : Sunan Abi Dawud 2272
In-book reference : Book 13, Hadith 98
English translation : Book 12, Hadith 2265

Chapter: Regarding The Types Of Marriages That Were Practiced Before Islam

A'ishah wife of the Prophet (ﷺ) said "Marriage in pre Islamic times was of four kinds." One of them was the marriage contracted by the people today. A man asked another man to marry his relative (sister or daughter) to him. He fixed the dower and married her to him. Another kind of marriage was that a man asked his wife when she became pure from menstruation to send fro so and so and have sexual intercourse with him. Her husband kept himself aloof and did not have intercourse with her till It became apparent that she was pregnant from the man who had intercourse with her. When it was manifest that she was pregnant, her husband approached her if he liked. This marriage was called istibda'(to utilize man for intercourse for a noble birth). A third kind of marriage was that a group of people less than ten in number entered upon a woman and had intercourse with her. When she conceived gave birth to a child and a number of days passed after her delivery, she sent for them. No one of them could refuse to attend and they gathered before her. She said to them "You have realized your affair. I have now given birth to a child. And this is your son. O so and so. She called the name of anyone of them she liked and the child was attributed to him. A fourth kind of marriage was that many people gathered together and entered upon a woman who did not prevent anyone who came to her. They were prostitutes. They hoisted flags at their doors which served as a sign for the one who intended to enter upon them. When she became pregnant and delivered the child , they got together before her and called for the experts of tracing relationship from physical features. They attributed the child to whom they considered and it was

given to him. The child was called his son and he could not deny. When Allah sent Muhammad (ﷺ) as a Prophet, he abolished all kinds of marriages prevalent among the people of the pre Islamic times except of the Muslims practiced today.
Hadith Quality: Sahih
Narrator: Urwah Bin Zubair

Muhammad's Pagan Lineage

Most Muslims today may not know, or do not want to admit, that Prophet Muhammad was born into a polytheist family, where Prophet Muhammad himself declared his parents and uncles to be hell-bound. Let's verify the truth of things from Sahih Hadith. According to the following hadiths, uncle Abu Talib and grandfather Abdul Muttalib, both were polytheists and Hell-mongers. According to the above-mentioned hadith, they must have had similar marriages during the Jahili era.

Reference : Sahih al-Bukhari 1360
In-book reference : Book 23, Hadith 113
USC-MSA web (English) reference : Vol. 2, Book 23, Hadith 442
Funeral
Chapter: 863. When the polytheist recites La-Ilaha-Illallahu at the time of death (Kalima-e-Tawheed).
Narrated Sa`id bin Al-Musaiyab from his father:
When the time of the death of Abu Talib approached, Allah's Messenger (ﷺ) went to him and found Abu Jahl bin Hisham and `Abdullah bin Abi Umaiya bin Al-Mughira by his side. Allah's Messenger (ﷺ) said to Abu Talib, "O uncle! Say: None has the right to be worshipped but Allah, a sentence with which I shall be a witness (i.e. argue) for you before Allah. Abu Jahl and `Abdullah bin Abi Umaiya said, "O Abu Talib! Are you going to denounce the religion of `Abdul Muttalib?" Allah's Messenger (ﷺ) kept on inviting Abu Talib to say it (i.e. 'None has the right to be worshipped but Allah') while they (Abu Jahl and `Abdullah) kept on repeating their statement till Abu Talib said as his last statement that he was on the religion of `Abdul Muttalib and refused to say, 'None has the right to be worshipped but Allah.' (Then Allah's Messenger (ﷺ) said, "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed (the verse) concerning him (i.e. It is not fitting for the Prophet (ﷺ) and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire (9.113).
(It is not compatible with the Prophet and the believers to ask forgiveness for the

polytheists, even if they are relatives, when it is clear that they are indeed the dwellers of the Blazing Fire.)
Hadith Quality: Sahih
Narrator: Saeed Ibn Musayyab .

Reference : Sahih Muslim 24a
In-book reference : Book 1, Hadith 39
USC-MSA web (English) reference : Book 1, Hadith 36

The Book of Faith

It is reported by Sa'id b. Musayyib who narrated it on the authority of his father (Musayyib b. Hazm) that when Abu Talib was about to die, the Messenger of Allah (ﷺ) came to him and found with him Abu Jahl ('Amr b. Hisham) and 'Abdullah b. Abi Umayya ibn al-Mughirah. The Messenger of Allah (ﷺ) said:
My uncle, you just make a profession that there is no god but Allah, and I will bear testimony before Allah (of your being a believer), Abu Jahl and 'Abdullah b. Abi Umayya addressing him said: Abu Talib, would you abandon the religion of 'Abdul-Muttalib? The Messenger of Allah (ﷺ) constantly requested him (to accept his offer), and (on the other hand) was repeated the same statement (of Abu Jahl and 'Abdullah b. Abi Umayya) till Abu Talib gave his final decision and be stuck to the religion of 'Abdul-Muttalib and refused to profess that there is no god but Allah. Upon this the Messenger of Allah remarked: By Allah, I will persistently beg pardon for you till I am forbidden to do so (by God), It was then that Allah, the Magnificent and the Glorious, revealed this verse: " It is not meet for the Prophet and for those who believe that they should beg pardon for the polytheists, even though they were their kith and kin, after it had been made known to them that they were the denizens of Hell" (ix. 113) And it was said to the Messenger of Allah (ﷺ): " Verily thou canst not guide to the right path whom thou lovest. And it is Allah Who guideth whom He will, and He knoweth best who are the guided" (xxviii, 56).
Hadith Quality: Sahih
Narrator: Saeed Ibn Musayyab

Reference : Sahih Muslim 209a
In-book reference : Book 1, Hadith 416
USC-MSA web (English) reference : Book 1, Hadith 408

It is reported on the authority of 'Abbas b. Abd al-Muttalib that he said:
Messenger of Allah, have you benefited Abu Talib in any way for he defended you and was fervent in your defence? The Messenger of Allah (may peace he upon him) said: Yes; he would be in the most shallow part of the Fire and were not for me, he would have been in the bottom-most depth of Hell.

Al-Lulu Wal Marzan

1/Iman

Section: 1/9. Saying 'La-ila-ha illallah' is the first of faith.

16. Musayyib Ibn Haydn said, When Abu Talib's death approached, the Messenger of Allah, may God bless him and grant him peace, came to him and found Abu Jahl bin Hisham and 'Abdullah Ibn Abu Umayyah Ibn Mughirah near him. The Messenger of Allah, may God bless him and grant him peace, said to Abu Talib, O uncle! Say Kalima La-Ilaha-Illallah, I will bear witness of this to Allah Ta'ala on the Day of Resurrection. Abu Jahl and Abdullah ibn Abu Umayyah said:O Abu Talib! You will deviate from the religion of 'Abdul Muttalib?The Messenger of Allah, may God bless him and grant him peace, kept presenting that Kalima to him again and again and they both kept repeating it again and again and again.Abu Talib had the last wordsHe (died) on the religion of Abdul Muttalib.And he refused to say La-ilaha-illallah.The Messenger of Allah, said, "I will certainly continue to seek forgiveness for you." Until I was banned from it. Then Almighty Allah revealed this verse.

Sahih al-Bukhari, Part 23: Janazah, Chapter 81, Ha 1360; Muslim, Part 1: Iman, Ha 24

Hadith Quality: Sahih

Narrator: Saeed Ibn Musayyab

It is also known from the Sahih Hadith that both Muhammad's father and mother are in hell.

Reference : Sahih Muslim 203

In-book reference : Book 1, Hadith 406

USC-MSA web (English) reference : Book 1, Hadith 398

Anas reported:

Verily, a person said: Messenger of Allah, where is my father? He said: (He) is in the Fire. When he turned away, he (the Holy Prophet) called him and said: Verily my father and your father are in the Fire.

Quality of Hadith: Sahih

Reference : Sunan Ibn Majah 1572

In-book reference : Book 6, Hadith 140

English translation : Vol. 1, Book 6, Hadith 1572

It was narrated that Abu Hurairah said:

“The Prophet (ﷺ) visited the grave of his mother and wept, causing the people around him to weep. Then he said: ‘I asked my Lord for permission to seek forgiveness for her, but He did not give me permission. Then I asked my Lord for permission to visit her grave and He gave me permission. So visit the graves, for they will remind you of death.’”

Reference : Sunan an-Nasa'i 2034
In-book reference : Book 21, Hadith 217
English translation : Vol. 3, Book 21, Hadith 2036
It was narrated that Abu Hurairah said:
"The Messenger of Allah visited the grave of his mother and wept, and caused those around him to weep. He said: 'I asked my Lord for permission to pray for forgiveness for her and He did not give me permission, and I asked Him for permission to visit her grave and He gave me permission, so visit the graves, for they will remind you of death.'"

It is quite clear from the above hadiths that Prophet Muhammad was born in a Kafir and Mushrik i.e. Pagan family. As such, Prophet Muhammad also grew up in a pagan environment, in a pagan culture.

Amina and Hala got married on the same day

First of all, it is necessary to know how the marriage of Abdullah and Amina, who gave birth to Muhammad, took place. Muhammad's mother Amina was from the tribe of Banu Zuhra. His father's name was Wahhab ibn Abdmanaf (slave of Manaf). And mother's name was, Barah bint Abdul Uzzah. Abd means slave. Abd Al Uzza means slave of Uzza. Find out who Uzzah was. A little study will tell you. At that time, Muhammad's grandfather Abdul Muttalib took his son Abdullah to Wahhab's house to marry his son Abdullah to Amina. At that time, seeing Amina's brother's daughter Hala, Abdul Muttalib also wanted to get married and he himself proposed to Hala . Later on the same day Abdul Muttalib married Hala, and his son Abdullah married Amina. Allegedly, it was there that Amina moved in with Abdullah and Amina became pregnant. Let us take a direct look at this point from Martin Lings famous book Muhammad: His Life Based on the Earliest Sources, [Muhammad: His Life Based on the Earliest Sources, by Martin Lings, page 17]:

> Wahb had been chief of Zuhrah but had died some years previously and Aminah was now a ward of his brother Wuhayb, who had succeeded him as chief of the clan. Wuhayb himself also had a daughter of marriageable age, Halah by name, and when ‘Abd al-Muttalib had arranged that his son

should marry Aminah, he asked that Halah should be given in marriage to himself. Wuhayb agreed, and all preparations were made for the double wedding to take place at the same time. On the appointed day, ‘Abd al-Muttalib took his son by the hand, and they set off together for the dwellings of the Bani Zuhrah.’ On the way they had to pass the dwellings of the Bani Asad; and it so happened that Qutaylah, the sister ofWaraqah, was standing at the entrance to her house, perhaps deliberately in order to see what could be seen, for everyone in Mecca knew of the great wedding which was about to take place. ‘Abd al-Muttalib was now over seventy years old, but he was still remarkably young for his age in every respect; and the slow approach of the two bridegrooms, their natural grace enhanced by the solemnity of the occasion, was indeed an impressive sight. But as they drew near, Qutaylah had eyes only for the younger man. ‘Abd Allah was, for beauty, the Joseph of his times.

Readers, take note: Hala and Amina got married on the same day. With father Abdul Muttalib and son Abdullah. Shortly after this Abdullah went on a foreign trip on the orders of his father Abdul Muttalib and died of an unknown disease there.

The claim of Abdullah and Amina’s marriage on the same day is authenticated by:

- *Al-Bidāya wa’l-Nihāya* by Abū al-Fidā Hafiz Ibn Kathir ad-Dimashqi
- *Sīrat Encyclopedia* (*Sīrat Boswakosh*) by Bangladesh Islamic Foundation
- *Sīrat al-Mustafā (SA)* by Allama Idris Kalbi

Abdullah died shortly after

Many references indicate that Abdullah was not in Mecca when the Prophet was born. At the same time, Abdullah was not in Mecca at the time of the Ababil incident. [Muhammad: His Life Based on the Earliest Sources, by Martin Lings, page 21]

'Abd Allāh, the son of 'Abd al-Muṭṭalib, was not in Mecca at the time of the miracle of the birds. He had gone for trade to Palestine and Syria with one of the caravans; and on his way home he had lodged with his grandmother's family in Yathrib, and there he had fallen ill. The caravan went on without him to Mecca and when it brought the news of his illness 'Abd al-Muṭṭalib sent Ḥārith to accompany his brother home as soon as he should be well enough to travel. But when Ḥārith arrived at the house of his Yathrib cousins they answered his greetings with commiserations, and he knew at once that his brother was dead.

There was great grief in Mecca when Ḥārith returned. Āminah's one consolation was the unborn child of her dead husband, and her solace increased as the time of her delivery drew near. She was conscious of a light within her, and one day it shone forth from her so intensely that she could see the castles of Bostra in Syria. And she heard a voice say to her: "Thou carriest in thy womb the lord of this people; and when he is born say: 'I place him beneath the protection of the One, from the evil of every envier'; then name him Muḥammad."[1]

Some weeks later the child was born. Āminah was in the home of her uncle, and she sent word to 'Abd al-Muṭṭalib, asking him to come to see his

[1] I.I. 102.

It is known from several other sources that Abdullah died shortly after Abdullah's marriage with Amina. Some say it was shortly after the wedding, some say a little longer. However, all scholars agree that it happened in a very short time. A few historians claim that Muhammad was born two months before his father's death, but there is insufficient evidence to support that claim. Basically all these historians say this by calculating Hamza's age.

As the above reference shows, according to a few historians, Abdullah died two months after the birth of the Prophet. If this happens, more complications arise. Because Abdullah went abroad shortly after marrying Amina, Amina was pregnant during this long time?

Muhammad's biography, written by Ibn Hisham (*Sirat Ibn Hisham*), states that immediately after the marriage, Abdullah impregnated Amina in her father Wahab's house. Islamic scholars agree on this fact.

The Book of the Major Classes by Ibn Sa'd mentions that Abdullah died a few months after the marriage at the age of 25.

Hamza is 4 years older than the Prophet

In Muhammad's biography *Uyūn al-Athar*, written by Ibn Sayyid al-Nās, it is stated:

> “Narrated by Zubayr, Hamza is four years older than Muhammad. But I don’t think this is correct, because, from a reliable hadith, we know that Thaibah nursed both Hamza and Muhammad.”

To conclude, Ibn Sayyid al-Nās argued that Hamza was two years older than Muhammad, rejecting Zubayr's claim of four years.

Ibn Hajar al-Asqalani, in his book *Finding the Truth in Judging the Companions*, wrote that Hamza was born 2–4 years before Muhammad.

***The Book of the Major Classes* by Ibn Sa'd also mentions that Hamza was 59 years old when he died in the Battle of Uhud and that he was four years older than Muhammad.**

Hala, meanwhile, became pregnant, by Abdul Muttalib, and gave birth to a son named Hamza . This Hamza later became a follower of Muhammad and Hamza was killed in the Battle of Uhud on 22 March 625 (7 Shawwal 3 Hijri) at the age of 59.
He was 59 years old at the time of his death. Which Ibn Sa'd says, based on al-Waqidi's claim. Also, he was 3-4 years older than Muhammad. However, the famous Muhaddith Ibn Hajar Asqalani, the author of Fath ul Bari, wrote at the end of Ibn Sayyid's hadith: "Hamza was born two to four years before Muhammad".
Let us see from the book of Tabaqat Ibn Sa'd, how much older Hamza really was than Muhammad. [Muhammad ibn Saad. Kitab al-Tabaqat al-Kabair vol. 3. Translated by Bewley, A, page 4]

Muhammad ibn 'Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said, "Hamza was distinguished in the Battle of Badr by an ostrich feather." Muhammad ibn 'Umar said, "Hamza carried the banner of the Messenger of Allah ﷺ in the expedition of the Banu Qaynuqa' and there were no standards on that day."

He was killed at the age of fifty-nine in the Battle of Uhud which took place thirty-two months after the Hijra. He was four years older than the Messenger of Allah ﷺ. He was a man of medium height. He was killed by Wahshi ibn Harb who slit his belly open and took his liver and brought it to Hind bint 'Uqba ibn Rabi'a. She chewed it and then spat it out. Then she went and mutilated Hamza and made anklets, necklaces and pendants from his body and brought them and his liver to Makka.

Hamza was shrouded in a mantle and when they covered his head with it, his feet showed and when they covered his feet with it, his face was uncovered. The Messenger of Allah ﷺ said, "Cover his face." Rue was put on his feet.

Waki' ibn al-Jarrah reported from Hisham ibn 'Urwa from his father that Hamza ibn 'Abd al-Muttalib was shrouded in a cloth.

Muhammad ibn 'Umar reported from 'Umar ibn 'Uthman al-Jahshi that his father said, "Hamza ibn 'Abd al-Muttalib and 'Abdullah ibn Jahsh were buried in the same grave. Hamza was the maternal uncle of 'Abdullah ibn Jahsh."

Muhammad ibn 'Umar said, "Abu Bakr, 'Umar, 'Ali, and az-Zubayr went down into Hamza's grave while the Messenger of Allah ﷺ sat on its edge. The Messenger of Allah ﷺ said, 'I saw the angels washing Hamza because he was in *janaba* on that day.' Hamza was the first martyr over whom the Messenger of Allah ﷺ prayed on that

4

Abu Talib's rejection of marriage

Muhammad was raised by his uncle Abu Talib after the death of his grandfather Abdul Muttalib. At that time, when he proposed to his cousin Umm Hani, he turned the proposal down because he did not consider his uncle Abu Talib Muhammad to be honorable enough. But the lineage of Abu Talib and Muhammad is the same, why Muhammad is smaller or inferior to Abu Talib in terms of respect, it is not understandable.

Abdul Muttalib's son?

According to a large number of authentic hadiths, Prophet Muhammad identified himself as the son of Abdul Muttalib in various places. Ibn Abdul Muttalib directly refers to himself, without mentioning his father's name. But at that time, grandfather's name was also called in Arabic, this is not a major proof. However, it

is necessary to look at the hadiths. Before that, consider how much Abdul Muttalib loved his daughter-in-law Amina, and how much he loved Muhammad too.

Reference : Sahih Muslim 1776b
In-book reference : Book 32, Hadith 98
USC-MSA web (English) reference : Book 19, Hadith 4389
It has been narrated (through a different chain of transmitters) by Abu Ishiq that a person said to Bara' (b. 'Azib):
Abu Umara, did you flee on the Day of Hunain? He replied: The Messenger of Allah (ﷺ) did not retreat. (What actually happened was that some hasty young men who were either inadequately armed or were unarmed met a group of men from Banu Hawazin and Banu Nadir who happened to be (excellent) archers. The latter shot at them a volley of arrows that did not miss. The people turned to the Messenger of Allah (ﷺ). Abu Sufyan b. Harith was leading his mule. So he got down, prayed and invoked God's help. He said: I am the Prophet. This is no untruth. I am the son of Abd al-Muttalib. O God, descend Thy help. Bara' continued: When the battle grew fierce. we, by God. would seek protection by his side, and the bravest among us was he who confronted the onslaught and it was the Prophet (ﷺ).

Collection: Sahih Bukhari
Dar-us-Salam reference: Hadith 2930
In-book reference: Book 56, Hadith 143
USC-MSA web (English) reference: Volume 4, Book 52, Hadith 181
Narrated Abu 'Is-haq:
A man asked Al-Bara', "O Abu `Umara! Did you all flee on the day (of the battle) of Hunain?" He replied, "No, by Allah! Allah's Messenger (ﷺ) did not flee, but his young unarmed companions passed by the archers of the tribe of Hawazin and Bani Nasr whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So the Muslims retreated towards the Prophet (ﷺ) while he was riding his white mule which was being led by his cousin Abu Sufyan bin Al-Harith bin `Abdul Muttalib. The Prophet (ﷺ) dismounted and invoked Allah for victory; then he said, 'I am the Prophet, without a lie; I am the son of `Abdul Muttalib, and then he arranged his companions in rows."

Ali Fatima's cousin?

We all know that Hazrat Ali was the cousin of Prophet Muhammad. The Prophet was the son of Abdullah, and Ali was the son of his brother Abu Talib. But it is stated in the Sahih Hadith, the Prophet used to ask Fatima, where is your cousin?

By this he used to direct Hazrat Ali. But how does Ali become Fatima's cousin? Ali is supposed to be the cousin of Prophet Muhammad. Let us read the hadiths:

Sahih Bukhari Volume 8, Book 74, Number 297:

Narrated Sahl bin Sad:

There was no name dearer to 'Ali than his nickname Abu Turab (the father of dust). He used to feel happy whenever he was called by this name. Once Allah's Apostle came to the house of Fatima but did not find 'Ali in the house. So he asked "Where is your cousin?" She replied, "There was something (a quarrel) between me and him whereupon he got angry with me and went out without having a midday nap in my house." Allah's Apostle asked a person to look for him. That person came, and said, "O Allah's Apostle! He (Ali) is sleeping in the mosque." So Allah's Apostle went there and found him lying. His upper body cover had fallen off to one side of his body, and so he was covered with dust. Allah's Apostle started cleaning the dust from him, saying, "Get up, O Abu Turab! Get up, Abu Turab!"

Hadith Quality: Sahih

Narrator: Sahl Bin Sa'd

Reference : Sahih al-Bukhari 6280

In-book reference : Book 79, Hadith 54

USC-MSA web (English) reference : Vol. 8, Book 74, Hadith 297

Narrated Sahl bin Sa`d:

There was no name dearer to `Ali than his nickname Abu Turab (the father of dust). He used to feel happy whenever he was called by this name. Once Allah's Messenger (ﷺ) came to the house of Fatima but did not find `Ali in the house. So he asked "Where is your cousin?" She replied, "There was something (a quarrel) between me and him whereupon he got angry with me and went out without having a midday nap in my house." Allah's Messenger (ﷺ) asked a person to look for him. That person came, and said, "O Allah's Messenger (ﷺ)! He (Ali) is sleeping in the mosque." So Allah's Messenger (ﷺ) went there and found him lying. His upper body cover had fallen off to one side of his body, and so he was covered with dust. Allah's Messenger (ﷺ) started cleaning the dust from him, saying, "Get up, O Abu Turab! Get up, Abu Turab!"

Hadith Quality: Sahih

Narrator: Sahl Bin Sa'd

Reference : Sahih Muslim 2409

In-book reference : Book 44, Hadith 59

USC-MSA web (English) reference : Book 31, Hadith 5924

Sahl b. Sa`d reported that a person from the offspring of Marwan was appointed as the governor of Medina. He called Sahl b. Sa`d and ordered him to abuse `Ali. Sahl refused to do that. He (the governor) said to him:

If you do not agree to it (at least) say: May Allah curse Abu Turab. Sahl said: There was no name dearer to `Ali than Abu Turab (for it was given to him by the Prophet himself) and he felt delighted when he was called by this name. He (the governor) said to him: Narrate to us the story of his being named as Abu Turab. He said: Allah's Messenger (ﷺ) came to the house of Fatima and he did not find `Ali in the house; whereupon he said: Where is your uncle's son? She said: (There cropped up something) between me and him which had annoyed him with me. He went out and did not rest here. Allah's Messenger (ﷺ) asked a person to find out where he was. He came and said: Allah's Messenger, he is sleeping in the mosque. Allah's Messenger (ﷺ) came to him and found him lying in the mosque and saw that his mantle had slipped from his back and his back was covered with dust and Allah's Messenger (ﷺ) began to wipe it away from him (from the body of Hadrat `Ali) saying: Get up, covered with dust (Abu Turab); get up, covered with dust.

Which of the two charts is correct?

ABDUL MUTTALIB	ABDUL MUTTALIB
Abdullah ===(Brother)== Abu Talib	Muhammad ==(Brother)= Abu Talib
Muhammad =(cousin)==== Ali	Fatima ======(Cousin)= Ali
Fatima ===(Uncle and Husband)= Ali	

Left one

According to several hadiths, the pagan Quraysh called Prophet Muhammad Ibn Abu Kabsha. Ibn Abu Kabsha means son of Abu Kabsha. Who was this Abu Kabsha? He was the husband of Muhammad's aunt Halimah. It is known that he did not worship idols. For this reason the Quraish called Muhammad the son of Abu Kabsha. Let's look at those hadiths:

Reference : Sahih al-Bukhari 2978
In-book reference : Book 56, Hadith 187
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 221

Narrated Ibn `Abbas:

Abu Sufyan said, "Heraclius sent for me when I was in 'Ilya' (i.e. Jerusalem). Then he asked for the letter of Allah's Messenger (ﷺ) and

when he had finished its reading there was a great hue and cry around him and the voices grew louder and we were asked to quit the place. When we were turned out, I said to my companions, 'The cause of Ibn Abi Kabsha has become conspicuous as the King of Bani Al- Asfar is afraid of him.' "

Analysis of data

The information given above suggests that Amina and Hala became pregnant. But the problem arises when I sit down to calculate. According to the available calculations, Muhammad and Hamza are supposed to be the same age, or Hamza is supposed to be younger than Muhammad. Since Amina seems to have been pregnant earlier. If Hala had become pregnant earlier, Abdullah would have stayed in Makkah for a few more years, at least two/three years. But from all the sources it is known that within a few days of the marriage, Amina became pregnant and Abdullah went abroad on the orders of Abdul Muttalib . And, Hamza was four years older than Muhammad. Now let's do the math.

1) Abdullah and Abdul Muttalib married Amina and Hala on the same day.
2) Shortly after the marriage Abdullah went on a foreign trip and died there.
3) Since Hamza is older, Hala gets pregnant first. Hamza was born. Hamza was 59 at the time of his death, thus Hamza was born in 566.
4) Muhammad was born four years after the birth of Hamza. But since Abdullah went on a foreign trip shortly after the marriage, there is no evidence that Abdullah lived with Amina for three or four years. Three or four years later, then how was Muhammad born?

Key Dates:

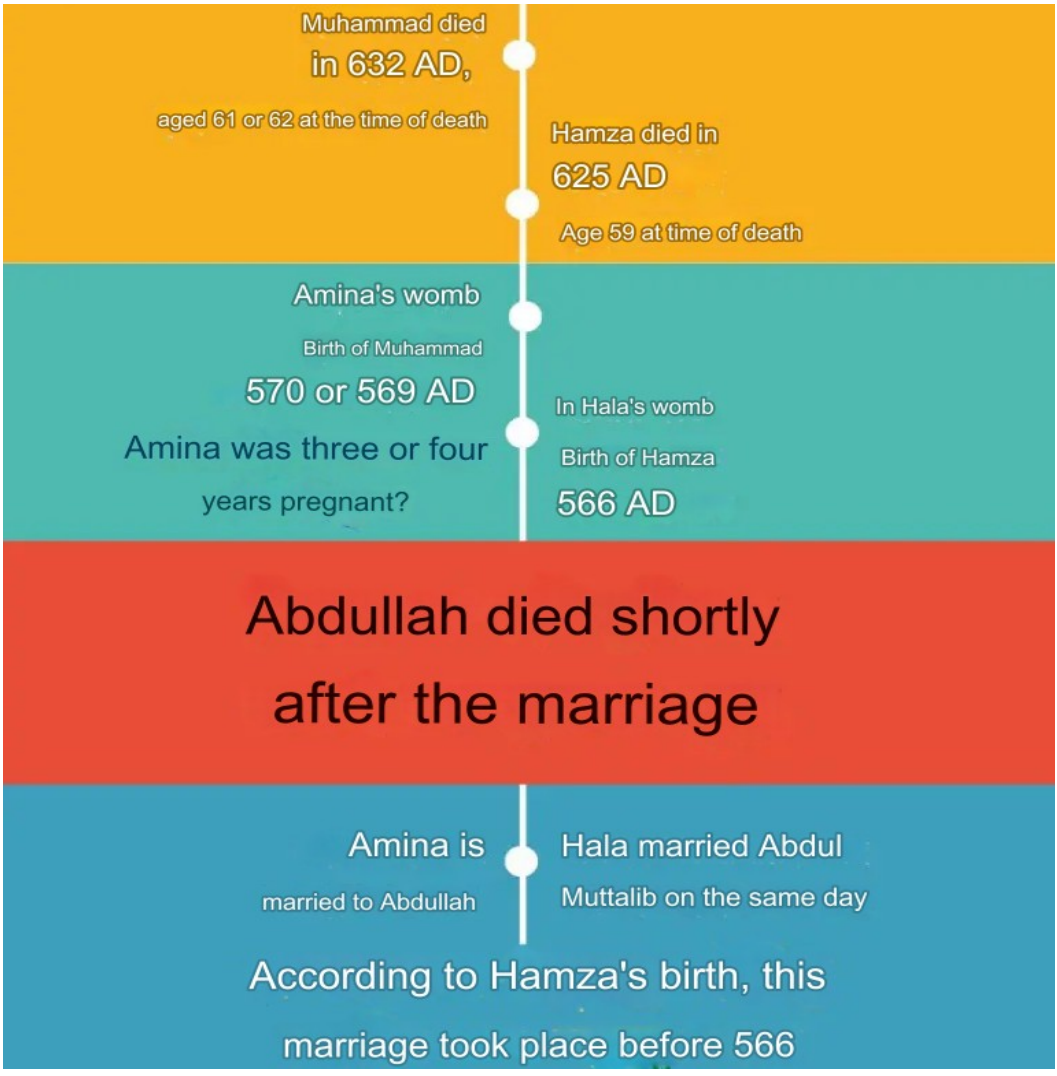
- **Marriage duration of Abdullah and Amina:** July 570 CE – January 571 CE (claimed by Islamic scholars)

Person	Birth Date	Death Date	Age at Death
Muhammad	August 29, 570 CE	June 8, 632 CE	61 years
Abdullah	546 CE	570–571 CE	24–25 years
Amina	c. 549 CE	577–578 CE	27–28 years
Hamza	567 CE	March 19, 625 CE	58 years

(claimed by Islamic scholars)

But if you recall that Abdullah and Abdul Muttalib married at the same time and Abdullah died within 7 months then this table doesn’t make sens.

Let's see through the chart:



Abusing the Prophet as Hamza's slave

Hamza ibn Abdul Muttalib, the Prophet's uncle, is said to have once drunkenly abused the Prophet by calling him his father's (Abdul Muttalib's) slave. In the state of drunkenness, the words of the human mind actually come out. It is not known why Hamza considered Prophet Muhammad as a servant of his father Abdul Muttalib.

Reference : Sahih Muslim 1979a
In-book reference : Book 36, Hadith 1
USC-MSA web (English) reference : Book 23, Hadith 4879

'Ali b. Abu Talib reported; There fell to my lot along with Allah's Messenger (ﷺ) an old she-camel from the spoils of Badr. Allah's Messenger (ﷺ) granted me another camel. I made them kneel down one day at the door of an Ansari, and I

wanted to carry on them Idhkhir (a kind of grass) in order to sell that. There was with me a goldsmith of the tribe of Qainuqa'. I saught to give a wedding feast (on the occasion of marriage with) Fatima with the help of that (the price accrued from the sale of this grass). And Hamza b. 'Abd al-Muttalib was busy in drinking in that house in the company of a singing girl who was singing to him. She said:
Hamza, get up for slaughtering the fat she-camels. Hamza attacked them with the sword and cut off their humps and ripped their haunches, and then took out their livers. I said to Ibn Shihab: Did he take out anything from the hump? He said: He cut off the humps altogether. Ibn Shihab reported 'Ali having said: I saw this (horrible) sight and it shocked me, and I came to Allah's Apostle (ﷺ) and there was Zaid b, Haritha with him and communicated to him this news. He came in the company of Zaid and I also went along with him and he went to Hamza and he expressed anger with him. Hamza raised his eyes and said: Are you (not) but the servants of my father? Allah's Messenger (ﷺ) turned back on his heels (on hearing this) until he went away from them.
Hadith Quality: Sahih
Narrator: Ali Ibn Abi Talib

Conclusion

It is known that Abdul Muttalib cherished Muhammad as a son for a while. Because of Abdul Muttalib's greatness, despite the fact that he was a disbeliever, Muhammad spoke about him with respect and always respected and loved him. He was proud to identify himself as Abdul Muttalib's son, despite knowing that Abdul Muttalib was an infidel and a polytheist. I am not jumping to conclusions. I leave the matter to the reader why Muslims don't ever claim that birth after 3-4 years of a father's death is the biggest and unique miracle of all. Islamic Sharia court also adopted the law that a women can give birth 4 years after a women's husband's death to legitimate Muhammad's birth. And there aren't any reference that Muhammad ever circumcised or his tribe did. Even his companion's reference are trace.

Translate web-page with Google translator and read this website

The Book of Al Sirah Al-Halabia (another name of the Book of Insan Al-Ueoun Fe Serat Al-Ma'mun), Vol. 1, p. 128:

"After the death of Qathem Ibn Abd-Al-Mu'taleb (Muhammad's uncle) at the age of nine, three years before Muhammad was born, his father Abd-Al-Mu'taleb felt so sad, so when the prophet was born, he named him Qutham."

Islamic Doctor Yousuf Zaidan - Egypt - Director of Manuscripts in Alexandria says Mohammad's Real name is Qutham for little over 40 years of age. Book Hayat Mohammad Page 39, by Muhammed Hussein Haykal (Life of Mohammad):
The real name given to him after his birth is “Qutham, ibn Abd Al-Lat” meaning (Qutham, the son of The slave of Al-Lat).

Taj Al-'Aroos by Murtadi Al-Zubaydi, Volume 33, Page 228
"You are Qutham, and you are created from Qutham."
This is what Quraish used to say about him

Book: Al Mu'jam Al Saghir
And
Book: Al Mudhish by Al-Jalal ibn Al-Jawsi
Tells the meaning of Qutham:
Qutham means "stool" or "feces" or "excrement" or "shit"
Allegorically "bastard"

So then the full name which he carried for more than 40 years is
"Stool/feces/Wasteproduct, Son of Al-Lat's slave"

Muhammad called himself Qotham or Qutham, Qathem in (Beharul Anwar Vol.16 p.130) : “It is narrated from Prophet Muhammad (s.a.w.w) to have said about himself that ‘I am Qotham` which means ‘I am the owner of comprehensiveness and the collection of all goodness`.”

Mohammed supposedly also had a cousin named Qutham ibn Abbas, who brought Islam to Uzbekistan. There is shrine to him there.

Muhammad was born in the year 570, which is four years after his named father, Abduallah, died! Some might say, “How can a child be born four (4) years after his father's death?” The answer is simple. Abduallah was called his father, but he was not. Before Islam, there was a kind of marriage they called Zawaj Al Rahe’t, which means group marriage. This is how the marriage worked: The woman sleeps with many men,

seven, ten, or more. The number doesn't matter much. All are called Raht or Groups. You could say it's not marriage at all. It was more of a sex practice accepted by the society. The mother then chose the father of her baby when she gave birth. The real name of Muhammad's designated father was never Abduallah. His real name was Abd Allat, which means the slave of Allat (one of the three daughters of the pagan deity, Allah). Muslims only use the name Abduallah as his father's name because the actual name of his father is insulting to Allah. Muhammad's mother had many children, not only Muhammad. If the first and only individual man who ever had her was Muhammad's father, how does she have so many children?

In the Book of Imam Al Suyuti the Al Kasa's Al-Kubra, Vol. 1, p. 132, 133, 134,135 Muhammad's mother said

قالت حملت به فما حملت قط أخف منه فأريت في النوم حين حملت به أنه خرج مني نور

"I was pregnant with him, and it was the easiest one of my pregnancies."

No one speaks about his brothers. How can he have brothers, since Muslims claim that Muhammad never saw his father? And his mother, she was newly married? Add to that, Muhammad's father died a few months after he married her (as Muslims claim). The only way is if his mother would have had other husbands, or at least one other. In the coming hadith, I will clearly prove that the father of Muhammad (the claimed one, Abduallah never married Muhammad's mother. I am going to show the story as it is in Arabic, and translate it.

The Book of Al Sirah Al-Halabia (another name of the Book of Insan Al-Ueoun Fe Serat Al-Ma'mun), Vol. 1, p. 128:

السيرة الحلبية
وهو الكتاب المسمى
(إنسان العيون في سيرة الأمين المأمون)
علي بن برهان الدين الحلبي

وفي الإمتاع: لما مات قثم بن عبد المطلب قبل مولد رسول الله صلى الله عليه وسلم بثلاث سنين وهو ابن تسع سنين وجد عليه وجدا شديدا، فلما ولد رسول الله صلى الله عليه وسلم سماه قثم حتى أخبرته أمه آمنة أنها أمرت في منامها أن تسميه محمدا، فسماه محمد

"After the death of Qathem Ibn Abd-Al-Mu'taleb (Muhammad's uncle) at the age of nine, three years before Muhammad was born, his father Abd-Al-Mu'taleb felt so sad, so when the prophet was born, he named him Qathem."

الطبقات الكبرى
الجزء الأول
من 4 حتى 118
وحدثنا عبيد الله بن محمد بن صفوان عن أبيه وحدثنا إسحاق بن عبيد الله عن سعيد بن محمد بن جبير بن مطعم قالوا جميعا هي قتيلة بنت نوفل أخت ورقة بن نوفل وكانت تنظر وتتعاف فمر بها عبد الله بن عبد المطلب فدعته يستبضع منها ولزمت طرف ثوبه فأبى وقال حتى آتيك وخرج سريعا حتى دخل على آمنة بنت وهب فوقع عليها فحملت برسول الله صلى الله عليه وسلم ثم رجع عبد الله بن عبد المطلب إلى المرأة فوجدها تنظره فقال هل لك في الذي عرضت علي فقالت لا مررت وفي وجهك نور ساطع ثم رجعت وليس فيه ذلك النور

Excerpt of the hadith translation: Book of Al-Tabaqat Al-Kubra, Print. 1, 1968, Vol. 1, p. 95, 96: **Obed Allah told us that (...) it was Waraqa Ibn Naofal's sister on the road looking for men. As she looked, she did not like any until she saw Abduallah (Muhammad's father) walk by. She said to him, holding him from his clothes, "What do you think about my goods?" (Get what you need from me.) He said, "Not now. When I am back!" He went out fast and entered to Amena Bent Wahab (Muhammad's mother) and had sex with her. On his way back, he came to meet with Waraqa Ibn Naofal's sister and said to her, "You'd still like to sleep with me!" She said, "No! When you walked by, before you left me, I saw a shiny face, but now you have lost that shiny face." (Maybe he got tired from sex.)**

We can find the same story in the book entitled, **Alsyrah Al-Nbwyah Le-Ibn- Hisham (Arabic), Printing 2.02, Vol. 1, p. 292, Author: Ibn Hisham Al-'Ansaary/'Abd Allah bin Yusuf:**

السيرة النبوية، الإصدار 2.02 - لابن هشام
المجلد الأول >> ذكر المرأة المتعرضة لنكاح عبدالله بن عبدالمطلب >> عبدالله يرفضها

قال ابن إسحاق : ثم انصرف عبدالمطلب آخذا بيد عبدالله ، فمر به - فيما يزعمون - على امرأة من بني أسد بن عبدالعزى بن قصي بن كلاب بن مرة بن كعب بن لؤي بن غالب (1/ 292) بن فهر ، وهي أخت ورقة بن نوفل بن أسد بن عبدالعزى ، وهي عند الكعبة ؛ فقالت له حين نظرت إلى وجهه : أين تذهب يا عبدالله ؟ قال : مع أبي ، قالت : لك مثل الإبل التي نحرت عنك ، وقع علي الآن ، قال : أنا مع أبي ، ولا أستطيع خلافه ، ولا فراقه

The hadith translation of the above book, Chapter of Woman Offering Herself For Nukah (sex) to Abduallah Ibn Abd-Al-Mu'taleb (Muhammad's father):

Ibn Ishaq said: "Then Abd-Al-Mu'taleb (Muhammad's Grandfather) left, and he took with him Abduallah, at the same time they passed by a woman, she is from the family of Assad son of 'Uza son of 'Qusai son of Dogs (dogs was the name of Muhammad's early grandfather) son of Murah son of Ka'eb son of Lu'e son of Galeb son of Faher." She said when she saw his face: "Where are you going Abduallah?" He said, "With my father," then she said, "I will give you the same number of camels as was offered in the day of Sacrifice (100 camels) if you sleep with me." He said, "I cannot now, I am with my father. I cannot leave him."

Now as we study this story, it tells us that women at that time had full control of their lives. They slept with whoever they liked, and they offered themselves to any man of their choice. Did you notice in the first version that Muhammad's claimed father did not say no to the deal, but he had a rendez-vous with Muhammad's (Qathem's) mother? He wanted to have sex with Waraqa Ibn Naofal's sister, but when he came back, she changed her mind. Why?!

This proves that the word marriage had no meaning in Arabia. As I said and have proven, Muhammad's father practiced this kind of open sexual relationship. I am wondering what was the relationship between Waraqa Ibn Naofal and Muhammad's mother prior to his birth? I would not be surprised if Waraqa Ibn Naofal is the real father of Muhammad. I do not think this story came to life from nothing. In those days, Arabs used to offer their sisters or daughters for their own purposes. Maybe Waraqa Ibn Naofal tried to prevent Muhammad's father from having sex with Amena because she was a favorite of his! Perhaps he sent his sister on this mission! Had it worked, he (Muhammad's father) would have been hooked up with the sister instead of that woman. On the same page of the above hadith, we find the following: Fatima Bint Mur was among the most beautiful women and most noble with honor. She read books and was educated! All the young men of the Qurish tribes talked about her. The story says that she saw the light of prophet-hood in his face!

She offered Muhammad's father to sleep with her for the payment of one hundred camels!!

فاطمة بنت مر وكانت من أجمل الناس واشبه واعفه وكانت قد قرأت الكتب وكان شباب قريش يتحدثون إليها فرأت نور النبوة في وجه عبد الله فقال يافتى من أنت فأخبرها قالت هل لك أن تقع علي وأعطيك مائة من الإبل

How decent was Muhammad's father to the point that women offered him money for sex! I am not talking about how good he was, but as in pleasant looking. What I mean is that an honorable man would not be jumping from one woman to another or even get paid for sex like a prostitute. In today's modern times, he would be considered a gigolo. The reason I am pointing out these stories is to give you some background about the daily life of the Arab tribes of Qurish at that time. I want to make it clear that, when Muslims speak about Muhammad's family as being a noble family, it does not match the reality. Don't forget that Muhammad's parents were on top of all of this, and they were pagans and died as such. And going back to the Qur'an we found that Allah called the pagans "filthy" as mentioned in **Qur'an 9:28: "O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-wise." (Translation of Yusuf Ali).** In the **Book of Al-Rahi'q Ma'khtom, p. 45**, his uncle 'Hamza was sharing the same breast feeding women (two women breastfed 'Hamza). Later on, both same women breastfed Muhammad. The names of the two women were Thaubia and 'Halima Al-Sadia.

وكان عمه حمزة بن عبد المطلب مسترضعًا في بني سعد بن بكر، فأرضعت أمه رسول الله صلى الله عليه وسلم يومًا وهو عند أمه حليمة،فكان حمزة رضيع رسول الله صلى الله عليه وسلم من جهتين، من جهة ثويبة ومن جهة السعدية.
الرحيق المختوم ص 45
صفي الرحمن المباركفوري

Translation:
And his uncle 'Hamza was a person who was breastfed from the family of Bany Sa'ed son of Baker, and his mother ('Hamza's mother), breastfed Muhammad while he was being suckled by 'Halima, therefore 'Hamza was breastfed and shared by both women who were also suckled by Muhammad.

After this brief introduction of Muhammad's life, it's time to shed the light on this man in order to figure out who he was, not as a name, but as a person and a man.

Muhammad had his own experience as a human. His early life was not easy until he got his hand on wealth. Let us recall the first story about how Waraqa's sister, by the name of Qatilah Bin Naofal, offered herself to Abduallah in order for him not to have sex with Amena, but he did anyway. Therefore, Waraqa's sister did not want him anymore. If we connect this with other stories, we will find that Waraqa Ibn Naofal is in every step of Muhammad's life. **In the same book (Book of Al-Tabaqat Al-Kubra, Print. 1, 1968, Vol. 1, p. 95), it says that Muhammad:**

تزوج عبد المطلب بن هاشم وتزوج عبد الله بن عبد المطلب في مجلس واحد فولدت هالة بنت وهيب لعبد المطلب حمزة بن عبد المطلب فكان حمزة عم رسول الله صلى الله عليه وسلم في **النسب وأخاه من الرضاعة** قال أخبرنا هشام بن محمد بن السائب الكلبي عن أبيه وعن أبي الغياض

الخثعمي قالا لما تزوج عبد الله بن عبد المطلب آمنة بنت وهب أقام عندها ثلاثا وكانت تلك السنة عندهم إذا دخل الرجل على امرأته في أهلها.

Abd Al-Mu'taleb Ibn Hashem and his son Abd-Allah married on the same day,so Halah daughter of Waheb gave birth to 'Hamza, who became Muhammad'suncle and his brother by breast feeding (Muslims believe that if two suckle from the same woman, they become brothers), and we had been told by Ibn Ishaq that when the father of Muhammad married Amena (Muhammad's mother) he stayed with her three nights, as was the tradition at that time.

Continuing on the same page, we find that the grandfather of Muhammad and his son had sex with two sisters, Amena and Halah. Technically speaking,Muhammad's aunt is his grandfather's woman, or we can call her his wife. On top of that, it says that Halah gave birth to 'Hamza (Muhammad's uncle). This means both Muhammad and 'Hamza were breastfed by the mother of 'Hamza. That made 'Hamza, the uncle of Muhammad, also his brother (by suckling the same woman's milk), but not in the same time period (year). Add to that, Muhammad's father slept only with Muhammad's mother for three days! He even slept with her in her house! How can she be his wife? Why didn't he, if they were married, take his wife to his house?! This means that Muhammad's mother never moved into Abduallah's house!!

In the Book of Ibn Kathir, Vol. 1, p. 255, Ibn Hisham said that Muhammad was 14 or 15 years old when the battle of Al-Fajar had begun.

السيرة النبوية لابن كثير حرب الفجار 255/1
وقال ابن هشام: فلما بلغ رسول الله صلى الله عليه وسلم أربع عشرة سنة - أو خمس عشرة سنة

We find the same story from the Book Al-Sira Al-Naboiah, by Dr. Muhammad Ahmed Mahmoud Hasabalah (this is his entire name) and Dr. Muhammad AbduAlqader Al-'Khateb. Both are professors of Islamic history and civilization in Al Azhar University (the highest university accepted by Osama bin Laden, Al-Zawahiri and Muslims). They both say in their book that the battle of Al-Fajar started 12 years after the death of Abd-Al-Mu'taleb, the father of 'Hamza, and that 'Hamza was 22 years old at that time!!!

In the same book, both doctors agree that Muhammad, at that time, was 15 years old when the war of Al-Fajar had begun. Below is the link for their book. I know Muslims will not believe this. Let us say 99% of Muslims never read books, so how would they know?

Visit this link and see for yourself:

موقع السراج - السيرة النبوية - العهد المكي - من المولد حتى البعثة - حرب الفجار (alsiraj.net)

If 'Hamza was 22 at the time of war and Muhammad was 15, this means that, according to these scholars, 'Hamza is seven years older than Muhammad. But 'Hamza was born in the same year Muhammad's father died! This would mean that Muhammad was born seven years after his father's death.

من كتاب السيرة النبوية بقلم الدكتورمحمد أحمد محمود حسب الله أستاذ التاريخ و الحضارة الاسلامية بجامعة الأزهر و الدكتور محمد محمد عبد القادر الخطيب أستاذ التاريخ و الحضارة الاسلامية بجامعة الأزهر
شهد حمزة حرب الفجار الثاني، وكانت بعد عام الفيل بعشرين سنة، وبعد موت أبيه عبد المطلب باثنتي عشرة سنة، ولم يكن في أيام العرب أشهر منه ولا أعظم، وتعد " حرب الفجار" أول تدريب عملي بالنسبة لحمزة ـ رضي الله عنه ـ مارس فيها التدريب العملي على استخدام السلاح وعاش في جو المعركة والحرب الحقيقية، .وكان عمره آنذاك نحو اثنتين وعشرين سنة

The Book of Sira Ibn Kathir, Vol. 1, p. 263 says:
When Muhammad wanted to marry Khadija, he told his uncle about her and 'Hamza went to Khadija and asked for her hand for Muhammad.

أبن كثير السيرة الجزء الأول 263
فخرج معه عمه حمزة حتى دخل على خويلد بن أسد فخطبها إليه، فتزوجها عليه الصلاة والسلام.

In Arab traditions as I know our traditions very well, you do not ask someone of your own age to go on your behalf asking for someone's hand. It's not at all acceptable. In this case, 'Hamza fits in both ways to do the job: He is Muhammad's uncle and he is older.

Now we will find out when reading in the Book of

(دائرة المعارف الإسلامية ج 29 ص 9112)

Da'ert Al-Ma-Ma'aref Al-Islamyiah, Vol. 29, p. 9112 , that Muhammad was born in the year 570 AC and the battle of 'Ohod was in the year 625, as all Islamic books agree.

This means that if we take the year 625 ('Ohod Battle) and substract 570 (his birth date) = 55 years (The age of Muhammad). In the Book of Al-Tabakat Al Kubra, Vol. 3, p. 29/118, 'Hamza held the flag in the attack against the children of Qanika'a (the Jewish tribe who were all killed by Muhammad) and when he died, his age was 59. Here, 'Hamza was older than the prophet by 4 years.

وحمل حمزة لواء رسول الله صلى الله عليه وسلم في غزوة بني قينقاع ولم يكن الرايات يومئذ وقتل رحمه الله يوم أحد على رأس اثنين وثلاثين شهرا من الهجرة وهو يومئذ بن تسع وخمسين سنة كان أسن من رسول الله صلى الله **عليه وسلم بأربع سنين**

Again, Muslims might say I am making things up. This can be found in many Islamic books such as:

Book Sabil الكتاب : سبل الهدى والرشاد، في سيرة خير العباد، 11/83
Al-Huda Wa Al-Rashad, Vol. 11, p. 82, 83:

إذا كان أسن من رسول الله صلى الله عليه وسلم بأربع سنين، كيف يصح أن تكون ثويبة أرضعتهما معا، والحديث صحيح فهو مقدم على غيره إلا أن تكون أرضعتهما في زمانين.

If 'Hamza was four years older than the messenger of Allah, then how [could he] be suckling from the same woman? The answer is, the hadith is correct and has been favored above other hadiths because she breastfed them both in two different timing.

Al-Mustadark Fe Al-Sahih, Vol. 3, p. 212, Hadith 4873:

المستدرك [جزء 3 - صفحة 212] حديث رقم 4873 حمزة بن عبد المطلب كانت له كنيتان أبو يعلي و أبو عمارة لابنيه يعلي و عمارة أسلم حمزة في السنة السادسة من النبوة و كان أسن من رسول الله صلى الله عليه و سلم بأربع سنين و قتل يوم السبت في المغزى بأحد لسبع خلون من شوال سنة ثلاث من الهجرة

'Hamza used to have two names, Abu-'Ali and 'Emarah. He became a Muslim six years after Islam started and he was four years older than Muhammad. He was killed in battle of 'Ohod, Saturday the seventh of the month of Shoual (Islamic calendar).

Book of Al-Tabaqat Al-Kubra, print. 1, 1968, Vol. 3, p. 103:

وقتل، رحمه الله، يوم أحد على رأس اثنين وثلاثين شهرا من الهجرة وهو يومئذ بن تسع" وخمسين سنة، كان أسن من رسول الله، صلى الله عليه وسلم، بأربع سنين "

"'Hamza, may Allah have mercy on him, was killed by a man named Wahshy, he was fifty nine years old and four years older than the prophet."
What do we obtain from all of these stories?

If Muhammad's grandfather and his father slept with the same sisters in the same time period, and after that Muhammad's father left Amena a few days later, (or few months after, that being said for the sake of argument because it won't change anything) then:

Muhammad's grandfather and his son, Abduallah, had both sisters on the same day;
'Hamza was born in the same time period of which Muhammad's father's died;
'Hamza is older than Muhammad (Muslim scholars disagree if it isby four years or perhaps seven years);
'Hamza was killed at the battle of 'Ohod at age 59. Muhammad was then 55 years old;
Muhammad cannot be the son of that man whom Muslims call Abduallah as we see in Ibn Kathir's book of Al-Bidayah & Al-Nihayiah, Vol. 2, p. 316. At the end, a tribe of Banu Nader came asking for Muhammad, when he was a child, claiming that he was their child. It's so clear that he does not have a father.

البداية والنهاية لابن كثير باب ترويج عبد المطلب أبنه عبد الله ج 2ص 316) "بلغ)
النبي أن رجالاً من كندة يزعمون أنهم منه وأنه منهم ... فقال: إنا لن ننتفي من
آبائنا، نحن بنو النضر بن كنانة

To cover this obvious discrepancy, Muhammad told them that a woman can be pregnant for many years. This is how his grandfather was convinced that Muhammad must have been his grandson, even though his mother gave birth to him many years after Abduallah's death.

MUHAMMAD IS AN ADOPTED SON

To conclude this exploration of Muhammad's ancestry, read with me Sahih Al-Bukhari, Book 40, Hadith 563. This important hadith shows that Muhammad was no more than a slave to the family he grew up with: As I saw that unpleasant view, I went to the messenger of Allah and told him the story. The prophet came out in the companion of Zaid bin Harith, who was with him afterwards, and I too went in the company of them. The messenger went to 'Hamza (Muhammad's uncle) and spoke roughly to him. 'Hamza looked up at the messenger and said, "Are you not more than the slave of my forefathers?" The messenger withdrew himself and left. This incident occurred before the banning of drinking.
(Sahih Al-Bukhari, Book 40, Hadith 563).

7. Why would the uncle of Muhammad say such a lie, unless it's true?
8. Also, why did Muhammad withdraw himself right after, without even saying a word?
9. The words of 'Hamza were stating a fact to the point Muhammad could not respond and fight back;
10. Mostly, Muhammad was worried that if he talked more, 'Hamza would say more things that he would not want to hear;
11. It's so clear that Muhammad was not expecting 'Hamza, who is supposed to be his uncle, to say that in the first place;
12. This all leads to one thing: Muhammad is the son of an unknown father;

13. When this family adopted him, they called him Qathem, after one of their sons that had passed away.

Allah's Form, Shape, and Physical Attributes

When we search the Islam's main sources: the Quran, Hadith, Sirah (Muhammad's biography) and Sharia, we invariably derive one simple conclusion—that Allah, He, Himself had written the Quran with His own hands and that He, truly metes out justice and bounties with His own hands.

One of the most enigmatic episode of Muhammad's life was his alleged journey from his temporary sleeping place, Umm Hani's (Muhammad's cousin sister) bed-room to the mosque (this is questionable, of course, since no mosque existed at Jerusalem during Muhammad's time) of Jerusalem, Bait al-Maqdis and then to Paradise, to meet Allah. Ibn Sa'd writes that on the night of this journey Muhammad went to Umm Hani's house, offered *isha prayer* (night prayer) with her, boarded a *Buraq*, a half-horse–half–female shaped angel creature and departed for Jerusalem and from there took another flight with this *Buraq* (or in some version climbed a long ladder) and ascended to Paradise to meet Allah. (Ibn Sa'd, 1972, p. 1.248).

Sahih Bukhari writes:

The night journey to Bait ul-Maqdis (Isra) was a real sight and not a dream (context of verse 17:60) …(Sahih Bukhari, **5.58.228**). This is a lengthy hadith, I am quoting just the relevant part.

> ***Volume 5, Book 58, Number 228:*** Narrated Ibn 'Abbas: Regarding the Statement of Allah"
> ……
> "And We granted the vision (Ascension to the heavens) which We made you see (as an actual eye witness) was only made as a trial for the people." (17.60)
>
> Ibn Abbas added: The sights which Allah's Apostle was shown on the Night Journey when he was taken to Bait-ulMaqdis (i.e. Jerusalem) were actual sights, (not dreams). And the Cursed Tree (mentioned) in the Quran is the tree of Zaqqum (itself).

The verse (17:60) mentioned in this *Sahih* (authentic) hadith reads:

> YUSUFALI: Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,- as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them, but it only increases their inordinate transgression! [Q 017.060]

Those two sources prove that Allah is for real and He really has His residence in Paradise. Had Allah been everywhere, as many Islamists believe, it was not necessary for Muhammad to embark on this trip. Allah could simply manifest Himself to Muhammad in any form and talked to him like in the Bible. Allah could do this in an instant. So why should He waste time and resource to send a *Buraq* to Muhammad when sleeping with his cousin, just to accost him?

Therefore, we can safely derive this conclusion: Allah is for real. He is physical and has a fixed residence, wherever it might be. In bible God entered creation many times and met with the prophets with physical forms even ate.

Allah's Shape

According to the core belief in Islam, Allah created Adam in His own form. This indicates that Allah must have a shape. Otherwise, how could He have created Adam in His own form?

> ***Volume 8, Book 74, Number 246:*** Narrated Abu Huraira: The Prophet said, "Allah created Adam in his complete shape and form (directly), sixty cubits (about 30 meters) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, 'As-Salamu alaikum (Peace be upon you).' They replied, 'AsSalamu-'Alaika wa Rahmatullah (Peace and Allah's Mercy be on you). So they increased 'Wa Rahmatullah' The Prophet added

'So whoever will enter Paradise, will be of the shape and form of Adam. Since then the creation of Adam's (offspring) (i.e. stature of human beings is being diminished continuously) to the present time."

Sahih Muslim 2841 or Book 40, Hadith 6809: Abu Huraira reported Allah's Messenger (ﷺ) as saying: Allah, the Exalted and Glorious, created Adam in His image with His length of sixty cubits, and as He created him He told him to greet that group, and that was a party of angels sitting there, and listen to the response that they give him, for it would form his greeting and that of his offspring. He then went away and said: Peace be upon you! They (the angels) said: May there be peace upon you and the Mercy of Allah, and they made an addition of "Mercy of Allah." So he who would get into Paradise would get in the form of Adam, his length being sixty cubits, then the people who followed him continued to diminish in size up to this day.

Not Just Shape

The Quran and Hadith unequivocally state that Allah, like other deities, has hands, feet, a head, a body, a face, eyes, ears, and fingers. Let's verify each of these claims.

Allah's Weight

According to Islamic belief, Allah has weight. Evidence can be found in the following Hadith. Great angels are required to carry Him.

Sunan Abi Dawud 4727: Jabir b. 'Abd Allah reported the Prophet as saying: I have been permitted to tell about one of Allah's angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years.

Some may argue that this refers to the weight of Allah's Throne, not Allah Himself. However, logically, this is not correct, as the Throne sometimes trembles with anger, grief, or sadness. Why would the Throne tremble if Allah had no weight? Furthermore, why did the Throne tremble at the death of one of the Prophet's companions? Allah already knew when that companion would die, as He is the one who causes death. So why did the Throne tremble? We usually tremble with anger, grief, or sadness, but why would Allah's Throne need to tremble?

Sahih al-Bukhari 3803: I heard the Prophet (ﷺ) saying, "The Throne (of Allah) shook at the death of Sad bin Muadh." Through another group of narrators, Jabir added, "I heard the Prophet (ﷺ) saying, 'The Throne of the Beneficent shook because of the death of Sad bin Muadh."

Allah's Face

Many verses in the Quran provide evidence of Allah's face.

> *Book 032, Number 6325:*
> This hadith has been transmitted on the authority of Abu Huraira and in the hadith transmitted on the authority of Ibn Hatim Allah's Apostle (may peace be upon him) is reported to have said: When any one of you fights with his brother, he should avoid his face for Allah created Adam in His own image.

To avoid the embarrassment, in the print version of *Sahih Muslim*, the translator of *Sahih Muslim*, the Islamist scholar, ‘Abdul Hamid Siddiqi, in a foot note, writes confusing remarks which could only confirm the absolute perplexity that Muhammad had created with his own concept of Allah. The learned ‘Abdul Hamid Siddiqi writes:

> We have translated *Surathi* as His image instead of His form as Allah has no definite form and shape. The words that Allah created Adam in his own image do not mean that he has been fashioned after His image or form, as the finite being cannot be fashioned after the pattern of Infinite. Here the words “His image” have been used in order to give an idea of the high dignity of man and of his being the roof and crown of his creation and of His being the vicegerent of the Lord upon the earth.
>
> According to some scholars, the pronoun “his” does not stand for God, but for the person who has been beaten on the face.
>
> According to this elucidation, the translation of the sentence should be: For Allah created Adam in his shape (the shape in which the victim too has been created). It is therefore the duty of everyone not to beat the face which is a replica of the face of Adam. (Sahih Muslim, 2004, p. 4.1660, foot note 2872).

Note that the translator imposes his own version of concept of Allah, which clearly contradicts the Quran’s idea of Allah and the hadith in Sahih Bukhari and Sahih Muslim. Obviously, Professor ‘Abdul Hamid is as confused as any Bedouin could have been during Muhammad’s time!

Let us read verse 55:26–27.

> **YUSUFALI:** All that is on earth will perish: [Q 055.026]
> **YUSUFALI:** But will abide (for ever) the Face of thy Lord,- full of Majesty, Bounty and Honour. [Q 055.027]

Surah Rahman, Ayat 27: "And there will remain the Face of your Lord, Owner of Majesty and Honor."

Surah Al-Qasas, Ayat 88: "And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face. His is the judgement, and to Him you will be returned."

Surah Al-Lail, Ayat 20: "Except seeking the face of his Lord, the Most High."

Allah's Eyes

Allah has given evidence of His sight in fifty verses of the Quran, using the word 'eye' or 'eyes' in five verses. Numerous Hadiths also describe Allah's sight.

Surah Tur, Ayat 48: "So wait patiently (O Muhammad SAW) for the Decision of your Lord, for verily, you are under Our Eyes, and glorify the Praises of your Lord when you get up from sleep."

Sahih Muslim 169b or Book 1, Hadith 324: It is narrated on the authority of 'Abdullah b. Umar that one day the Messenger of Allah (ﷺ) mentioned in the presence of people about al-Masih al-Dajjal. He said: Verily Allah (hallowed be He and High) is not blind of one eye. Behold, but the Masih al-Dajjal is blind of right eye as if his eye is like a swollen grape, and the Messenger of Allah (ﷺ) said: I was shown in a dream in the night that near the Ka'bah there was a man fair-complexioned, fine amongst the white-complexioned men that you ever saw, his locks of hair were falling on his shoulders. He was a man whose hair were neither too curly nor too straight, and water trickled down from his head. He was placing his bands on the shoulders of two persons and amidst them was making a circuit around the Ka'bah. I said: Who is he? They replied: Al-Masih son of Mary. And I saw behind him a man with intensely curly hair, blind of right eye. Amongst the persons I have ever seen Ibn Qatan has the greatest resemblance with him. He was making a circuit around the Ka'bah by placing both his hands on the shoulders of two persons. I said: Who is he? They said; It is al-Masih al-Dajjal.

Surah Hud, Ayat 37: "And construct the ship under Our eyes and Our inspiration, and do not address Me concerning those who have wronged; indeed, they are to be drowned."

Surah Al-Mu'minun, Ayat 27: "So We inspired to him, 'Construct the ship under Our eyes and Our inspiration, and when Our command comes and the oven overflows, put into it [the ship] from every [creature] two mates and your family, except those about whom the word has preceded. And do not address Me concerning those who have wronged; indeed, they are to be drowned.'"

Surah Al-Ahzab, Ayat 9: "O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies you did not see. And ever is Allah, of what you do, Seeing."

Allah's Hands

The Quran and Hadith explicitly mention Allah's hands numerous times.

In the holy Quran (35:41) we read that Allah grasps the sky and the earth firmly lest they move away from their places; only Allah could guarantee the continued existence of the heavens and the earth. This verse clearly depicts the hugeness of Allah's hand and personifies Allah's might so much so, that only Allah has the physical strength to keep perfectly the earth in its position of rest.

Here is the verse 35:41

PICKTHAL: Lo! Allah graspeth the heavens and the earth that they deviate not, and if they were to deviate there is not one that could grasp them after Him. Lo! He is ever Clement, Forgiving.

Jami` at-Tirmidhi 3367 or Vol. 5, Book 44, Hadith 3367:

Abu Hurairah narrated that the Messenger of Allah said:

"When Allah created Adam, He breathed the soul into him, then he sneezed and said: 'All praise is due to Allah.' So he praised Allah by His permission. Then His Lord said to him: 'May Allah have mercy upon you O Adam. Go to those angels – to that gathering of them sitting – so say: 'As-Salamu alaikum.' They said 'Wa Alaikas-Salamu Wa Rahmatullah'. Then he returned to his Lord, He said: 'This is your greeting and the greeting of your children among each other.' Then Allah said to him – while His Two Hands were closed – 'Choose which of them you wish.' He said: 'I chose the right My Lord and both of the Hands of my Lord are right, blessed.' Then He extended it, and there was Adam and his offspring in it.' So he said: 'What are these O my Lord?' He said: 'These are your offspring?' Each one of them had his age written between his eyes. But among them there was a man who was the most illuminating of them – or among the most illuminated of them. He said: 'O Lord! Who is this?' He said: 'This is your son Dawud, I wrote forty years for him.' He said: 'O Lord! Add to his age.' He said: 'That is what I have written for him.' He said: 'O Lord! Give him sixty of my years.' He said: 'So you shall have it.'" He said: "Then, he resided in Paradise as long as Allah willed, then he was cast from it, so Adam was counting for himself." He said: "So the Angel of death came to him, and Adam said to him: 'You are hasty, one-thousand years were written for me.' He said: 'Of course! But you gave sixty years to your son Dawud.' So he rejected, and his offspring rejected, and he forgot, and his offspring forgot." He said: "So ever since that day, what is written and witnessed has been decreed."

Surah Az-Zumar, Ayah 67:

"And they have not appraised Allah with true appraisal, while the earth entirely will be within His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him."

Surah Al-Ma'idah, Ayat 64: The Jews say: "Allah's hand is tied up." Their hands are tied up, and they are cursed for what they said. Rather, His hands are extended.

Hadith 40, 40 Hadith Qudsi or Riyad as-Salihin 1894 or Sahih al-Bukhari 7518 or Sahih al-Bukhari 7439: Narrated by Abu Sa'id al-Khudri: The Prophet (PBUH) said: "Allah will say to the inhabitants of Paradise: O inhabitants of Paradise! They will say: O our Lord, we present ourselves and are at Your pleasure, and goodness rests in Your Hands. Then He will say: Are you contented? They will say: And how should we not be contented, O Lord, as You have given us what You have not given to any of Your creatures? He will say: Shall I not give you something better than that? They will say: O our Lord! And what thing is better than that? He will say: I shall cause My pleasure to alight upon you, and I shall never be angry with you after that."

Sahih al-Bukhari 7419 or Book 97, Hadith 47: The Prophet (PBUH) said: "The Right Hand of Allah is full, and its fullness is not affected by continuous spending night and day. Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water, and in His other Hand is the bounty or the power to bring about death, and He raises some people and brings others down."

Jami` at-Tirmidhi 3045 or Vol. 5, Book 44, Hadith 3045: Narrated Abu Hurairah: "The Messenger of Allah (ﷺ) said: 'Ar-Rahman's Hand is full, He spends without any decrease, night and day.' He said: 'Do you not see how much He has spent since He created the heavens and the earth, yet it has not decreased what is in His Hand, and His Throne is over the water, and in His Other Hand is the Mizan (Scale) which He raises and lowers.'"

Sahih Muslim 2788a or Book 39, Hadith 6704: Allah, the Exalted and Glorious, would fold the Heavens on the Day of Judgment and then He would place them on His right hand and say: I am the Lord; where are the haughty and where are the proud (today)? He would fold the earth (placing it) on the left hand and say: I am the Lord; where are the haughty and where are the proud (today)?

Sahih al-Bukhari 6519 or Vol. 8, Book 76, Hadith 526: Narrated Abu Huraira: The Prophet (ﷺ) said, "Allah will take the whole earth (in His Hand) and will roll up the Heaven in His right Hand, and then He will say, 'I am King! Where are the kings of the earth?'"

Allah has hands; He created Adam with His own hands…(38:75, 48:10).

> YUSUFALI: (Allah) said: "O Iblis! What prevents thee from prostrating thyself to one whom I have created with my hands? Art thou haughty? Or art thou one of the high (and mighty) ones?" [Q 038.075]

> YUSUFALI: Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with Allah,- Allah will soon grant him a great Reward. [Q 048.010]

Commenting on the above two verses, the translator of *Sahih Bukhari*, Dr Muhammad Muhsin Khan writes that those two verses confirm two hands for Allah, but there is no similarity for them. Readers might be confounded at such a convoluted remark, but hold on, Dr Muhsin writes further:

> This is not like as some people think that Allah is present everywhere—here, there and even inside the breasts of men (Khan, 1994, p. 1067).

Dr Muhsin Khan has confirmed what I wrote beforehand that Allah is anthropomorphic and He has a fixed residence.

Allah's two hands are outstretched

> After Muhammad had migrated to Medina, he remained in penury. Many of his followers went hungry for days and depended on peoples' charity for their daily living. To placate his critics, especially the Jews, Muhammad insisted on the abundance supply form His Allah. This was not forthcoming; so the Jews said that Muhammad's Allah is, after all, not so rich On this, Muhammad claimed that the Jews had falsely said that "Allah's hand" is tied up; in reality both His hands are outstretched. This means that Allah does have two hands

This claim of Allah's two physical hands has been recorded in the Quran:

> **YUSUFALI:** The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them we have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief. [Q 005.064]

Not only that the holy Quran confirms the two physical hands for Allah, it also says that Allah will use His two outstretched hands to fold up the heavens (universe)—much like a person who folds a piece of mat or rug with his two hands. After folding up the heavens with His two outstretched hands, He will then hold them (the universe) in His right hand!

Here is the Quran talking about Allah's Hand.

> On the resurrection day, the whole earth will be within the fistful of Allah; He will fold up the heavens (universe) inside His right hand (39:67).
>
> **YUSUFALI:** No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him! [Q 039.067]

Allah's hand holds the balance of justice

Muhammad insisted that His Allah has hands and with one of His hands, Allah holds the balance of justice. It is much like the picture or sketch one might have seen of a judge who holds a balance of justice in one of his/her hands and a sword in another. Muhammad wanted his followers to have a vivid picture of the uprightness of his Allah. So, he had to use this similarity, which he might have seen in some inscriptions of Roman justice system.

Let us read this hadith from Sahih Bukhari:

> ***Volume 6, Book 60, Number 206:*** Narrated Abu Huraira: Allah's Apostle said, "Allah said, 'Spend (O man), and I shall spend on you." He also said, "Allah's Hand is full, and (its fullness) is not affected by the continuous spending night and day." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased, and His Throne was over the water; and in His Hand there is the balance (of justice) whereby He raises and lowers (people)."

Sahih Bukhari also confirms that Allah has a right hand and a left hand. On His left hand is the balance of justice. This hadith does not mention the content of Allah's right hand, except that it is full. Let us read this hadith:

> Allah's right hand is full, on the other hand He holds the balance of justice, His throne is over the water...(Sahih Bukhari, 9.93.515)
>
> ***Volume 9, Book 93, Number 515:*** Narrated Abu Huraira: The Prophet said, "The Right (Hand) of Allah Is full, and (Its fullness) is not affected by the continuous spending

night and day. Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." (See Hadith No. **508**)

Let us read another verse. This verse confirms that Allah holds His bounties in His hand.

YUSUFALI: "And believe no one unless he follows your religion." Say: "True guidance is the Guidance of Allah: (Fear ye) Lest a revelation be sent to someone (else) Like unto that which was sent unto you? or that those (Receiving such revelation) should engage you in argument before your Lord?" Say: "All bounties are in the hand of Allah: He granteth them to whom He pleaseth: And Allah careth for all, and He knoweth all things." [Q 003.073]

Holds the Sky from Falling

Surah Al-Hajj, Ayat 65: "Do you not see that Allah has made subservient to you what is on the earth and the ships run in the sea by His command? And He holds the heaven so that it will not fall on the earth except by His permission."

Allah's Leg/Shin and Foot

Let us read verse 68:42

YUSUFALI: The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able,- [Q 068.042]

Sahih al-Bukhari 4850 or Book 65, Hadith 372: Narrated Abu Huraira: The Prophet (ﷺ) said, "Paradise and the Fire (Hell) argued, and the Fire (Hell) said, "I have been given the privilege of receiving the arrogant and the tyrants." Paradise said, "What is the matter with me? Why do only the weak and the humble among the people enter me?" On that, Allah said to Paradise, "You are My Mercy which I bestow on whoever I wish of My servants." Then Allah said to the (Hell) Fire, "You are My (means of) punishment by which I punish whoever I wish of My slaves. And each of you will have its fill." As for the Fire (Hell), it will not be filled till Allah puts His Foot over it, whereupon it will say, "Qati! Qati!" (i.e. Enough! Enough!) at which it will be filled, and its different parts will come closer to each other; and Allah will not wrong any of His created beings. As regards Paradise, Allah will create a new creation to fill it with."

The same hadith can be found in Sahih Muslim Book 40, Hadith Number 6819 and in Sahih al-Bukhari 7449 or Vol. 9, Book 93, Hadith 541

Al-Mustadrak al-Hakim, Vol. 2, Page 282:

Narrated by Ibn Abbas: The Prophet (PBUH) said: Al-Kursi is the place of the two feet of Allah.

Chapter 68 - THE PEN

42 A day the leg [of Allah] will be made bare, and they will be called to worship, so they will not be able.

Sahih al-Bukhari 7439 or In-book reference: Book 97, Hadith 65 Narrated:
....then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say. 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. ..…

Sahih al-Bukhari 4848 or In-book reference: Book 65, Hadith 369 Narrated by Anas:

The Prophet (ﷺ) said, "The people will be thrown into the (Hell) Fire and it will say: "Are there any more (to come)?' (50.30) till Allah puts His Foot over it and it will say, 'Qati! Qati! (Enough Enough!)'"

Sahih al-Bukhari 7384 or Vol. 9, Book 93, Hadith 481: Narrated Anas bin Malik: The Prophet (ﷺ) said, "The people will be thrown into Hell (Fire) and it will keep on saying, 'Is there any more?' till the Lord of the worlds puts His Foot over it, whereupon its different sides will come close to each other, and it will say, 'Qati! Qati! (Enough! Enough!) By Your Honor and Your Majesty!' Paradise will remain spacious enough to accommodate more people until Allah will create some more people and let them dwell in the superfluous space of Paradise."

A hadith in *Sahih Bukhari* says that Allah will, indeed, open His Shin to the unbelievers. This hadith is very long; I shall quote only the relevant part:

> ***Volume 9, Book 93, Number 532s:*** Narrated Abu Sa'id Al-Khudri: …Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say. 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people

> will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell." We, the companions of the Prophet said, "O Allah's Apostle! What is the bridge?...

The above hadith says quite unmistakably that on the Resurrection Day there will be no problem in seeing Allah in His physical form; He will be recognized by His shin.

Smiles:

Sahih Muslim 1890c or Book 20, Hadith 4660: It has been reported on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

God laughs at the two men one of whom kills the other; both of them will enter Paradise. They (the Companions) said: How, Messenger of Allah? He said: One is slain (in the way of Allah) and enters Paradise. Then God forgives the other and guides him to Islam; then he fights in the way of Allah and dies a martyr.

Allah's Fingers

Sahih al-Bukhari 4811 or Book 65, Hadith 333: Narrated Abdullah bin Mas'ud: A Jew came to the Prophet (ﷺ) and said, "O Muhammad! Allah will put the heavens on one Finger, and the earth on one Finger, and the trees and the rivers on one Finger, and the rest of the creation on one Finger, and then will say, 'I am the King.'" On that Allah's Messenger (ﷺ) smiled and said, "No just estimate have they made of Allah such as is due to Him." (39.67)

Sahih Muslim 2786 or Book 39, Hadith 6702: Abdullah b. Mas'ud reported that a person from among the People of the Book came to Allah's Apostle (ﷺ) and said: Abu al-Qasim, verily, Allah would carry the Heavens upon one Finger and the earths upon one Finger and the mountains and the trees upon one Finger and the oceans and the moisture upon one Finger, and the whole of the creation upon one Finger, and then say: I am your Lord. I am your Lord. And he (the narrator) further said: I saw Allah's Apostle (ﷺ) smiling until his front teeth became visible and then he recited the verse: "And they honour not Allah with the honour due to Him" (xxxix. 67).

Jami` at-Tirmidhi 2140 or In-book reference Book 32, Hadith 2290:

'Anas narrated:

"The Messenger of Allah (s.a.w) would often say: Ya Muqallibal-qulub, thabbit qalbi 'ala dinik('O Changer of the Hearts! Strengthen my heart upon Your Religion.)' So I said: 'O Prophet of Allah! We believe in you and what you have

come with, but do you fear for us?' He said: 'Yes. Indeed the hearts are between two Fingers of Allah's Fingers, He changes them as He wills.'"

Sahih Bukhari Volume 9, Book 93, Hadith Number 510:

Narrated By ‘Abdullah : A Jew came to the Prophet and said, “O Muhammad! Allah will hold the heavens on a Finger, and the mountains on a Finger, and the trees on a Finger, and all the creation on a Finger, and then He will say, ‘I am the King.’ ” On that Allah’s Apostle smiled till his premolar teeth became visible, and then recited:

‘No just estimate have they made of Allah such as due to him… (39.67) ‘Abdullah added: Allah’s Apostle smiled (at the Jew’s statement) expressing his wonder and believe in what was said.

Sahih Bukhari Volume 9, Book 93, Hadith Number 511:

Narrated By ‘Abdullah : A man from the people of the scripture came to the Prophet and said, “O Abal-Qasim! Allah will hold the Heavens upon a Finger, and the Earth on a Finger and the land on a Finger, and all the creation on a Finger, and will say, ‘I am the King! I am the King!’ “I saw the Prophet (after hearing that), smiling till his premolar teeth became visible, and he then recited: “No just estimate have they made of Allah such as due to him…” (39.67)

Allah's Sitting on His Throne

Surah Al-Baqarah, Ayat 255: "Allah! There is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great."

Sahih Muslim 182a or Book 1, Hadith 352: It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: Allah laughs at the two men one of whom kills the other and both of them enter Paradise. They said: Messenger of Allah, how is it? He said: One is slain (in the way of Allah) and enters Paradise. Then Allah turns in mercy to the slayer. He embraces Islam and then dies as a martyr in the cause of Allah.

Allah's Speaking

Surah An-Nisa, Ayat 164: "And [We sent] messengers We have mentioned to you before and messengers We have not mentioned to you. And Allah spoke to Moses with [direct] speech."

Surah Al-Araf, Ayat 143: "And when Moses arrived at Our appointed time and his Lord spoke to him, he said, 'My Lord, show me [Yourself] that I may look at You.' [Allah] said, 'You will not see Me, but look at the mountain; if it should remain in place, then you will see Me.' But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, 'Exalted are You! I have repented to You, and I am the first of the believers.'"

Surah Al-Qasas 28:30

"But when he came to it, he was called from the right side of the valley, in the blessed spot, from the tree: 'O Moses, indeed I am Allah, Lord of the worlds.'"

Surah An-Naml 27:8

"But when he came to it, he was called, 'Blessed is whoever is at the fire and whoever is around it. And exalted is Allah, Lord of the worlds.'"

Allah's Coming and Descending

Sahih al-Bukhari 1145 or Vol. 2, Book 21, Hadith 246: Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"

Sahih Muslim 758a or Book 6, Hadith 170: Abu Huraira reported: The Messenger of Allah (ﷺ) said: "Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven when one-third of the latter part of the night is left, and says: Who supplicates Me so that I may answer him? Who asks Me so that I may give him? Who asks My forgiveness so that I may forgive him?"

Allah's Sitting and Writing

Sunan Abi Dawud 4727 or Book 42, Hadith 132: Narrated Abu Huraira: The Prophet (ﷺ) said: "When Allah created the creation, He wrote in the Book which is with Him on His Throne: My Mercy prevails over My Wrath."

Color of Allah:

Surah Al-Baqarah 2:138

"We take on Allah's color. And who is better in color than Allah? And we are His worshippers."

Allah Hears:

Allah does have the physical ability of hearing and seeing. Here is a hadith from *Sunaan Abu Dawud*:

> *Sunaan Abu Dawud, Vol. III, Hhadith Number 4710*
> Abu Yunus Sulaim b. Jubair, client of Abu Hurairah, said: I heard Abu Hurairah recite this verse (**4:58**): "Allah doth command you to render back your trusts to those to whom they are due"…up to "For Allah is He who heareth and seeth all things. He said: I saw the Apostle of Allah (may peace be upon him) putting his thumb on his ear and finger on his eye.
> Abu Huraira said: I saw the Apostle of Allah (may peace be upon him) reciting this verse and putting his fingers. Ibn Yunus said that al-Muqri said: "Allah hears and sees" means that Allah has the power to hearing and seeing.

As usual, embarrassed with such incredulous hadith, the translator of *Sunaan Abu Dawud*, Professor Ahmad Hasan, in a foot note, vehemently denies the existence of Allah's physical organs like ears and eyes. He rather blames the *Jahmiyyah* (heretics) for such an idea. In a foot note, he writes:

> The Jahmiyyah did not believe in Divine attributes. This tradition refuted their view. Allah does not have the organs of hearing and seeing, i.e. ears and eyes, but their power. (Hasan, 2001, p. 3.1324, foot note 4121).

Needless to say, this is a prevarication by Professor Hasan to impose his personal opinion on unsuspecting readers.

Let us read verse 7:194-196 from the holy Quran:

Idols have no legs to walk, no hands to hold, no eyes to see and no ears to hear; you may try in vain to call on them to smite Allah (this means that Allah has feet, hands and ears)…7:194–196:

> **YUSUFALI:** Verily those whom ye call upon besides Allah are servants like unto you: Call upon them, and let them listen to your prayer, if ye are (indeed) truthful! [Q 7.194]
> **YUSUFALI:** Have they feet to walk with? Or hands to lay hold with? Or eyes

to see with? Or ears to hear with? Say: "Call your 'god-partners', scheme (your worst) against me, and give me no respite! [Q 7.195] **YUSUFALI:** "For my Protector is Allah, Who revealed the Book (from time to time), and He will choose and befriend the righteous [Q 7.196]

Surah Al-Mujadila 58:1

"Allah has certainly heard the speech of the one who argues with you concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing."

Surah An-Nisa 4:134

"And Allah is Hearing and Seeing of everything."

Surah Al-Hajj 22:75

"Allah chooses messengers from the angels and from the people. Indeed, Allah is Hearing and Seeing."

Shade:

Sahih al-Bukhari 6479 or Book 81, Hadith 68

Narrated Abu Huraira:

The Prophet (ﷺ) said Allah will give shade to seven (types of people) under His Shade (on the Day of Resurrection). (one of them will be) a person who remembers Allah and his eyes are then flooded with tears.

Allah is with people at night and hears their words:

Surah An-Nisa' 4:108 "They hide from the people but do not hide from Allah, while He is with them when they spend the night in what He does not approve of. And Allah is encompassing of what they do."

Allah's Head:

Chapter 2: Al-Baqarah Verse 115: "To Allah belongs the east and the west. Wherever you turn, there is the Face of Allah. Indeed, Allah is all-encompassing and knowing."

Chapter 75: Al-Qiyamah Verse 22-23: "Some faces, that Day, will be radiant, looking at their Lord."

Modest:

Sunan Abi Dawud 4012

The Messenger of Allah (ﷺ) saw a man washing in a public place without a lower garment. So he mounted the pulpit, praised and extolled Allah and said: Allah is characterised by modesty and concealment. So when any of you washes, he should conceal himself.

Allah is vengeful:

Surah Aal-E-Imran 3:4

"Before this, as a guidance to mankind. And He sent down the Criterion [of judgment between right and wrong]. Those who disbelieve in the signs of Allah will have a severe punishment, and Allah is All-Mighty, All-Able of Retribution."

Smiles:

Sahih al-Bukhari, Hadith 2826

Allah's Messenger (ﷺ) said, "Allah welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allah's Cause and gets killed. Later on Allah forgives the 'killer who also get martyred (In Allah's Cause)."

Male?:

Surah Al-An'am 6:101:

"(He is) the Originator of the heavens and the earth. How could He have a son when He does not have a companion? He created all things and has knowledge of everything."

Eyes:

Muhammad was adamant that his Allah was for real; that is, Allah does have physical limbs. To strengthen his claim he compared the eye of Dajjal (anti-Christ) to that of Allah. He claimed that Dajjal is one-eyed, but Allah is not. Here is a hadith from *Sahih Bukhari*:

> Dajjal is one-eyed but Allah is not…(Sahih Bukhari, 4.55.553)
>
> ***Volume 4, Book 55, Number 553:*** Narrated Ibn Umar: Once Allah's Apostle stood amongst the people, glorified and praised Allah as He deserved and then mentioned the Dajjal saying, "I warn you against him (i.e. the Dajjal) and there was no prophet but warned his nation against him. No doubt, Noah warned his nation against him but I tell you about him something of which no prophet told his nation before me. You should know that he is one-eyed, and Allah is not one-eyed."

Handshake:

Allah will shake hands. Yes, that's correct. Allah does have arms to shake hands with the His ardent faithful followers.

Here is a hadith from *Sunann ibn Majah*:

> *Sunaan ibn Majah, Vol. I Hadith Nnumber 104*
> 'Ubayy b. Ka'b (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him said, "The first person with whom Allah will shake hands (on the Day of Judgment), will be 'Umar and he will be the first man to whom Allah will pay salutation (say: *Assalamu 'alaika*) and he will be the first man whom he will hold with his Hand and make him enter the Paradise.
>
> According to Al-Zawa'id, its *isnad* is *daif.* It contains in it Dawud b. 'Ata al-Madani and all the scholars are unanimous about his *du'f* (weakness). The other transmitters are reliable and sound. As-Suyuti has said, "Hafiz 'Imad ud-Din b. Kathir in his *Jami al-Masanid has said:* This hadith is highly munkar (disagreeable) and is not far from being a maudu (fabricated) *hadith*.

In case we are wondering about the content of the second paragraph of this hadith, here is the explanation. According to Ibn Majah, a person, named Dawud b 'Ata al-Madani who is one of the narrators of this hadith is not a very reliable narrator of hadith. The other narrators are reliable and the text of the hadith is acceptable, though this might be weak. Another opinion is that this hadith could be fabricated.

The bottom line is: though this hadith might be weak and controversial there is no compelling reason to reject this hadith, out-of-hand, or render it totally un-authentic. At best, it is controversial; at worst it is a weak hadith, but not completely inauthentic.

To dispel all the mumbo-jumbo of the apologist Islamic scholars, here is a hadith (sahih quoted partly because of its length) from Sahih Bukhari (**8.76.577**) which tells us unmistakably, that on the Resurrection Day the sun worshippers will follow the sun, the moon worshippers will follow the moon, the idol worshippers will follow their deities; Allah will appear to the Muslims in a shape and will lead them to cross the bridge over fire, then the wrong doers will be sent to hell and the true believers will be sent to Paradise.

> ***Volume 8, Book 76, Number 577:*** Narrated Abu Huraira: …Then Allah will come to then in a shape they know and will say, "I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire." Allah's Apostle added, "I will be the first to cross it…

Here is another hadith which tells us that Allah is anthropomorphic—He does posses a shape and will be an entity—just like a flesh–and–blood being.

> You will definitely see Allah with your own eyes...(Sahih Bukhari, **9.93.530**, **531**)

Witnessing a physical Allah is as certain as the observation of the sun and the moon

There are many hadith which tell us very clearly that Allah is a visible being, though one has to die to see Allah. Here are summaries of a few such hadith. Readers are requested to verify these hadith either with the online version of these hadith or with the print version.

> On the resurrection day you will see Allah like you see the sun or the moon on a clear sky …(Sahih Bukhari, **6.60.105**)
>
> People will see Allah like a moon...(Sahih Bukhari, **9.93.529**)
>
> Background to **50:39**: when Muhammad looked at the full moon and said that you would see Allah just like you see the full moon…(Sahih Bukhari, **1.10.529**, **547**)
>
> You will see Allah as clearly as you see the moon and the sun; hooks will be used to punish the unbelievers; Muhammad, along with his followers will be the first to cross the bridge of hell; some sinners will stay in hell temporarily, some forever ... (Sahih Bukhari, **1.12.770**)

Sunaan ibn Majah, volume 1, hadith number 178:

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) said, "Do you crowd (and push one another) to see the moon of the night of the full moon?" they (the audience) said, "No," whereupon he (the Holy Prophet) said, "Similarly, you will not crowd to see your Lord on the Day of Resurrection."

Allah is seated on a Throne with His angels guarding Him

When we read the Quran describing the attributes of Allah, we are amazed that Muhammad had taken extreme care to describe his Allah. He compared Allah to a human king—just like the kings in many countries, seated on a huge throne and conducting His affairs from this throne (more on Allah's throne in a later part of this essay). The Quran even tells us that Allah

created His throne and then He walked to it and rose over it to take His seat. Read the following verses from the Quran.

> Allah created the heavens (first) and (then) the earth in six days then he rose over His throne...7:54
>
> **007.054**
> YUSUFALI: Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!
>
> Allah created the heavens (first) and (then) the earth in six days and (then) He firmly established himself on His throne (i.e. He moved to His throne from somewhere else)...57:4
>
> YUSUFALI: He it is Who created the heavens and the earth in Six Days, and is moreover firmly established on the Throne (of Authority). He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you wheresoever ye may be. And Allah sees well all that ye do. [Q 057.004]
>
> The angels (eight) will be by the side of Allah's throne (octagonal in shape?)...69:17
> **YUSUFALI:** And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them. [Q 069.017]

Like a security guard Allah watched Muhammad, Noah and other Prophets

> Allah watches Muhammad when he prays alone or in congregations… 26:218-219
>
> YUSUFALI: Who seeth thee standing forth (in prayer), [Q 26.218]
> YUSUFALI: And thy movements among those who prostrate themselves, [Q 26.219]
> YUSUFALI: For it is He Who heareth and knoweth all things. [Q 026.220]

Those few verses will give us the impression that Allah really lives above us and glances over all His creations—similar to the astronauts in an orbit who, from their windows of their spacecraft, glance

on the mother planet (earth). Here are few more verses from the holy Quran on the visual glances of Allah high above from space.

> Allah is like a guardian on a watch-tower—always watchful...89:14
>
> **YUSUFALI:** For thy Lord is (as a Guardian) on a watch-tower. [Q 089.014]
>
> Allah has two eyes; with His two eyes He saw Noah's ark…54:13–14
>
> **YUSUFALI:** But We bore him on an (Ark) made of broad planks and caulked with palm-fibre: [Q 054.013]
> **YUSUFALI:** She floats under our eyes (and care): a recompense to one who had been rejected (with scorn)! [Q 054.014]
>
> A hadith in *Sunaan Ibn Majah* tells us that Allah does indeed glance from above:
>
> *Sunaan Ibn Majah, Vol. I, Hadith Number 184:*
> Jabir b. 'Abdullah (Allah be pleased with both of them) reported that Allah's Messenger (peace and blessings of Allah be upon him) said, "When the inmates of Paradise will (enter) into their blessings, a light will suddenly shine upon them. Upon this, they will raise their heads (and see) that their Lord is glancing them from above. He (the Lord) will say, "*Assalamu 'alaikum* (peace be upon you), O the inmates of the Paradise!" He said, "This refers to Allah's words: The word from the Merciful Lord is: Peace (**36:58**)." He will look towards them and they will look towards Him and will not pay any attention to anything of the Divine favors as long as they will keep looking towards Him till He will hide (Himself) from them and His Light and His Blessings will last on them in their houses.

In a foot note, Ibn Majah casts some doubt on the authenticity of this hadith. I quoted this hadith just to demonstrate that Muhammad did try to convince his followers about the watchful nature of his Allah. Even without this hadith, there are a number of verses in the Quran which unmistakably tell us that Allah has the ears to hear all conversations. Here is such a verse:

> Allah heard the complain that a woman brought to Muhammad regarding her husband; Allah hears all conversations…58:1
>
> ***058.001***
> **YUSUFALI:** Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries

her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both sides among you: for Allah hears and sees (all things).

Devil's Acknowledged Revelation

Must You Know Arabic To Debate Islam?

Muslims often disarm those who criticize the Qur'an by asking if they had read the Qur'an in Arabic. Whenever we debate with Muslims about the deficiencies, contradictions, absurdities or the violent verses of the Qur'an, their favorite line of defense is "***Can you read***

Arabic?" The inference is that all the difficulties of the Qur'an will somehow disappear if we read it in the Arabic language. The Muslim game is that the Qur'an can only be fully understood in Arabic. Therefore, one cannot criticize Islam without knowing Arabic.

Muslims claim that the language of the Qur'an is so unique that an accurate translation of it into another language is virtually impossible. This is a deception by Muslims. They try to silence any criticism that is raised against the Qur'an by resorting to this deception. Since most of us do not understand or speak the original language of the Qur'an, they quickly dismiss our arguments as baseless. We are told that since we do not know Arabic, we are not in a position to raise any objection against the Qur'an. "***Can you read Arabic?"*** has often been the battle cry of Muslims when they engage in debates with Christians. Critics of the Qur'an are often reduced to an awkward silence with this Muslim tactic. This lie needs to be exposed.

Firstly, the Qur'an claims to be a universal message for all humanity for all times. If the message is universal, then it must be understood by all people. If the great majority of mankind cannot understand the message, then by definition it is not universal. To claim that we need to know Arabic to understand the Qur'an belies the claim that the Qur'an is a universal message for all humanity. Therefore, this shameful tactic of Muslims comes at a heavy price for them, since Islam cannot be protected in this way without sacrificing its claim to being a universal religion.

Secondly, how many Muslims are able to read the Qur'an in Arabic, let alone with understanding? The great majority of Muslims are not Arabs or Arabic speaking peoples. In fact, the largest Muslim nation, Indonesia, and the second largest Muslim nation, Pakistan, are non-Arabic speaking nations. And to these we can add Iran, Turkey, Malaysia, India (which has a sizeable Muslim population) and many others. In other words, the majority of Muslims have to rely on translations of the Qur'an in their native language in order to understand it. In fact, most Muslims who raise the language objection are non-Arabs who do not understand Arabic. How then did they become Muslims without understanding Arabic?

Additionally, it must be made clear which Arabic is being discussed here. The Arabic of the Qur'an is classical Arabic. Classical Arabic of the Qur'an is totally different from the Arabic of today. In other words,

the great majority of modern Arab cannot effectively read the original Arabic Qur'an and understand its meaning. Thus, even Arab Muslims have to rely on translations to understand the Qur'an. It is estimated that fewer than a thousand scholars who read classical Arabic can compose a paragraph in classical Arabic script on a given subject. Now, what about the billion-plus Muslims who do not even understand modern Arabic? If it is necessary to have a knowledge of classical Arabic to understand the Qur'an correctly, then how can all those non-Arabic speaking Muslims understand the Qur'an? Since it is alleged that it impossible for them to understand the Qur'an correctly in their native language, how then did they become Muslims?

Arabic is a Semitic language related to Hebrew and Aramaic. If these two Biblical languages can be translated into other languages, why not the Arabic of the Qur'an? Why would Muslims want us to believe that the Qur'an alone could not be understood in other languages? Is not Arab a human language?

THE MUSLIM DILEMMA

Muslims fail to realize that there is a serious theological problem with their argument that the Qur'an cannot be translated or fully understood in a language other than Arabic. Consider now the following Qur'anic verses:

Surah 26:192-197: *And lo!* ***It is a revelation of the Lord of the Worlds****, Which the True Spirit hath brought down upon thy heart, that thou mayest be one of the warners,* ***In plain Arabic speech. And lo, it is in the Scriptures of the men of old. Is it not a token for them that the doctors of the Children of Israel know it?*** *(Pickthall)*

Truly it is revelation sent down by the Lord of all the Worlds. The Faithful Ruh brought it down to your heart so you would be one of the Warners in a clear ***Arabic tongue****.* ***It is certainly in the Scriptures of the previous peoples****. Is it not indeed a Sign for them that the scholars of the tribe of Israel have knowledge of it? (A. Bewley)*

"***It is certainly in the Scriptures of the previous peoples."*** The Scriptures of the previous peoples are the **Torah** and the **Gospel**. And these Scriptures were revealed in the **Hebrew** and **Greek** languages with a small portion of it in **Aramaic**. After saying that the Qur'an was revealed in "***plain***

Arabic speech," the above Qur'anic verses continue on to state that the Qur'an is "***in the Scriptures of the previous peoples***." How can the contents of the Qur'an which are written in "***plain Arabic speech"*** be written in the previous Scriptures when the previous Scriptures were not revealed in the Arabic language?

Of course, for the Qur'an to be written in the previous Scriptures, it must be written in the languages of the previous Scriptures. Since the Bible was revealed centuries before the Qur'an, this presupposes that the Qur'an which was written in "***plain Arabic speech"*** was transmitted accurately in the languages of the Bible before the arrival of the Qur'an. This demonstrates that the Qur'an can be accurately translated into other languages. And vice versa.

To accept **Surah 26:192-197** as divinely inspired, Muslims have to accept as true what these Qur'anic verses actually teach. They have to accept the fact that the Qur'an itself confirms that the Qur'an can be translated into other languages such as **Hebrew**, **Aramaic** and **Greek**. Notice what the Qur'an clearly states: "***Is it not indeed a Sign for them that the scholars of the tribe of Israel have knowledge of it?"*** Yes! It can be understood by those who speak a different language such as **Hebrew**. Additionally, it is important to remember that **Greek** is not a **Semitic** language. This fact alone proves that the Arabic of the Qur'an can be translated into languages that have no common roots with it.

Muslims have an option. To believe that the Qur'an which was revealed "***in plain Arabic speech"*** is in the "***Scriptures of the previous peoples***," Muslims have to accept as true that the Qur'an has already been transmitted accurately in the languages of the Bible. This means that the Qur'an can be translated accurately from Arabic into other languages. Alternately, Muslims can choose to believe that the Qur'an cannot be translated accurately into other languages. This would then that they have to believe that the above Qur'anic verses are false. Muslims have to now choose between these two options.

Therefore, the only option left for Muslims come to terms with Allah's revelation in **Surah 26:192-197** is to accept the fact that long before the messages of the Qur'an were written in "***plain Arabic***," these very same messages were written earlier in the Bible in **Hebrew**, **Aramaic** and **Greek**. Should Muslims choose to disagree with this conclusion, it would then mean that the Qur'an is a lie.

The fact that the messages of the Qur'an could be written in **Hebrew**, **Aramaic** and **Greek** proves that the Arabic Qur'an can be translated into **Hebrew**, **Aramaic** and **Greek** and vice-versa. And since the Bible which is written in **Hebrew**, **Aramaic** and **Greek** has been translated accurately into hundreds of languages, it proves that the same can be accomplished with the Qur'an. Thus, there is no validity in the Muslim argument that the Qur'an can only be understood in the Arabic language.

Of course, Christians do not believe that the messages of Qur'an can be found in the Bible. Christians do not believe that the Qur'an is the inspired Word of God. We are only using the above argument to prove that even according to their Qur'an, the Muslim claim is false. The Qur'an itself proves that it can be written and understood in languages other than Arabic.

"CAN YOU READ ARABIC"

The reason for Muslims to come up with the excuse that one should know Arabic to understand the Qur'an is really quite simple. For one, it is the easiest way to silence the critics. However, there is also another reason. Many of those who have read the Qur'an in the language they could understand became shocked by its contents. Their study of Islam's holiest book only reinforced a negative opinion of it. To overcome this dilemma, Muslims scholars came up with a contingency plan to respond to these ones who now question the unethical teachings of the Qur'an. These scholars began to dishonestly claim that an accurate knowledge of the Qur'an can only be accomplished with the understanding of the Arabic language.

This deceit is also conveniently used to silence any critics of the Qur'an. This is a carefully planned deception on the part by Muslims leaders. Is Arabic truly an untranslatable language? The existence of translations of many early Arabic literatures in other languages easily exposes this deceit by Muslims. A classic example of this are the Hadiths. If it is possible to translate the other earlier Arabic works into foreign languages, why cannot the same be done with the Qur'an? If Arabic is truly a barrier for non-Arabs to understand Islam, why did Allah choose this untranslatable language to reveal the Qur'an?

This linguistic objection is only a recent development in Islam. Quite tellingly this development began with the contemporary rejection of Islamic practices by the non-Muslim world. It began when Islam's

debased practices such as slavery, the inferior status of women, wife-beating, holy war, religious discrimination, became exposed to the non-Muslim world. Especially today, this linguistic objection has become a much needed defense mechanism for Muslims because of the easy exposé of Islam through the information superhighway – the internet. No other religion makes this absurd claim that the knowledge of a particular language is imperative to the understanding of that religion.

Obviously, the real reason for this illogical linguistic argument is that the information age is now making it possible for the teachings of the Islamic religion to be available to a broader audience. And the contents are highly embarrassing to both Muslim scholars and their faithful flock. Pretending that different meanings exist in Arabic became a means of gaining self-confidence and saving face with others.

The next time when you find a Muslim arguing against any Christian doctrine, just ask him if he can read Hebrew, Aramaic or Koine Greek. If he does not know these languages how can he then form an opinion about something he has read from a translation? If Muslims have the privilege to form an opinion based on a translation of the Holy Bible, why are we not given the same privilege? Why can we not in the same way read and understand the Qur'an? This shows that we do not need to know Arabic to refute the teachings of the Qur'an. Yet Muslims are quite happy to criticize the Bible and Christianity without knowing a single word of Hebrew, Aramaic or Greek.

Muslims do not understand that their flawed logic to defend Islam's absurdities goes against them. If it is possible for Muslims around the world to preach Islam in languages other than Arabic and make converts, why do they then argue that the Qur'an can only be understood in Arabic? How can these new converts to Islam become Muslims without understanding Arabic? In other words, how can new converts to Islam become Muslims without understanding the Qur'an? The language argument is a Muslim tactic to defend the idiocy of Islam. If Islam is indeed the true religion, language will not be a barrier for any sincere honest-hearted persons to discover the truth in it. It must be pointed out that the majority of the translations of the Qur'an are done by devout Muslims. Hence, Muslims cannot claim that there has been deliberate tampering of the text by infidel translators.

Moreover, many of the doctrines of the Qur'an are repeated word for word and explained in the Hadiths. If it is possible for these doctrines, which are recorded in Arabic in the Hadiths, to be translated and understood by the non-Arabic Muslim population, why is it impossible to do the same with the Qur'an? Why is that out of all the books in the world, the Qur'an is the only one that cannot be translated and understood accurately in another language? How is that the Arabic Qur'an is the only one with words and phrases that are literally untranslatable? Does it not sound suspicious? If the language argument is really true, then we must ask the Muslims, "Why in the world would Allah choose to communicate his final revelation for all people in the only language that cannot be understood by all people?" Not even by the majority of the Muslims.

In the first place, it is basically impossible for anyone to learn a new language if they cannot relate it to the wordings of the language they already do know. In other words, if someone wants to learn Arabic, he or she must be able to perceive the meaning of the Arabic words in their own language. They need to mentally **translate** the Arabic that they are learning into their mother tongue. If this is possible, then it proves that Arabic is not a language that cannot be translated. Therefore, Muslim apologists who insist that one must learn Arabic to understand the Qur'an are committing a logical fallacy. Either the Arabic of the Qur'an is translatable for one to learn it, in which case it would not be necessary to learn Arabic, since one can now rely on the translation. Or it is not translatable, in which case it can never be learned by the non-Arabic speaker.

In order for the Qur'an to be the divine Word of God, every single word in it must be translatable into any language of the world. The Word of God must be clear and understandable for all mankind. Therefore, to claim that the Qur'an is not translatable means it is not the Word of God. It is fraudulent.

THE MOST WIDELY DISTRIBUTED BOOK IN THE WORLD

"*The Bible is the most widely read book in history…More copies have been distributed of the Bible than of any other book. The Bible has also been* ***translated*** *more times, and into more languages, than any other book."—"****The World Book Encyclopedia."***

The true Revelation of God can be conveyed in any language.

Revelation 14:6-7*: And I saw another angel flying in midheaven, and he had everlasting good news to declare as glad tidings to those who dwell on the earth, and to every nation and tribe and* ***tongue*** *and people, saying in a loud voice: "Fear God and give him glory."*

The Bible is the most widely translated book in history. The complete Bible or portions of it have been translated into more than 2,600 languages and dialects. Over 90 percent of the human family has access to at least part of the Bible in their own language.

Isaiah 11:9: *"They will not do any harm or cause any ruin in all my holy mountain; because* ***the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea."***

The Bible is well understood because it is published and made available in the various tongues of the people. The Holy Bible, inspired by none other than the Creator of the human languages, has crossed national boundaries and transcended racial and ethnic barriers. Thus, Christians of all nationalities and races can easily understand the message of their Creator. Their clear understanding of the Bible – in their own language – presents the faithful Christians with a unique opportunity to cultivate a close relationship with their heavenly Father. This helps them to develop a significant amount of appreciation for Him – without having to devote their time learning another language that is alien to them. It is well known and it can be confirmed by linguists that learning in one's own mother tongue is better understood than in a second-language. It also has many other advantages.

The God of the Holy Bible understands this. Thus, he has never insisted on making one language more significant than the other. The conveying of the life-saving message of the Bible is the primary concern of our Creator and not the learning of a particular language. That is why the Message of the Holy Bible is truly universal. Even an Arab can obtain the Holy Bible and read it in his mother tongue. Islam on the other hand requires all Muslims to know Arabic to understand the Qur'an. In fact, Islam requires all Muslims to pray in the Arabic language. No matter in which country a Muslim lives, the mosques will blare out prayers only in Arabic. Does not Allah understand other languages? This bias towards one language somehow

elevates those whose mother tongue is Arabic above the non-Arabic Muslim population. And, of course, it is an insult to all other languages. Because of this bias towards one language, most Muslims have to memorize prayers in the Arabic language which most of them do not even understand. More than 80% of Muslims have to pray in a language which is alien to them. Thus, most Muslims have no clue of what they keep repeating, five times a day.

If you find this unbelievable, test this out by asking Muslims. And you will soon find out how many really understand what they are saying to Allah. If they are cannot even converse in Arabic, how can they really understand the Qur'an? It is similar to an American parroting a prayer in romanized Sanskrit. Such is the illogical situation that Muslims find themselves in because of the teachings of Islam. Now, contrast Allah with Jehovah. No matter in which language we speak to our heavenly Father, he listens to us. This is the hallmark of a true Creator:

Psalms 65:2: *"O Hearer of prayer, even to you* ***people of all flesh*** *will come."*

Isaiah 45:22-24: *"Turn to me and be saved, all you who dwell at the ends of the earth; for I am God, and there is no one else. By my own self I have sworn, my mouth has uttered in righteousness a word that will not be revoked: Before me every knee will bend down, and* ***every tongue*** *will confess allegiance to me, saying, 'Surely in Jehovah there are full righteousness and strength."*

Romans 10:11-13: *For the Scripture says: "None that rests his faith on him will be disappointed."* ***For there is no distinction between Jew and Greek****, for there is the same Lord over all, who is rich to all those calling upon him.* ***For "everyone who calls on the name of Jehovah will be saved."***

The ***Holy Bible*** *reveals the Mind of God, the State of Man, the Way of Salvation, the Destiny of Sinners, and the Joy of Believers. Its Doctrines are Holy, its Precepts are Binding, its Decisions are Immutable, its Histories are True, and its Teachings are Divine. And it makes no excuses.*

■Qur'an 17:73-75 (Surah Al-Isra)

Verse 73:

> **"And indeed, they were about to tempt you away from that which We revealed to you,**
> so that you might invent against Us something else; and then they would have taken you as a close friend."

Verse 74:

> **"And had We not strengthened you,**
> you would almost have inclined to them a little."

Verse 75:

> **"Then We would have made you taste double (punishment) in life,**
> and double after death. Then you would not find for yourself against Us a helper."

Surah 22:52

Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. **But Allah abolisheth that which Satan proposeth.** Then Allah establisheth His revelations. Allah is Knower, Wise;

■Exegesis and Historical Context of the "Satanic Verses" Incident

Tafsir Al-Jalalayn on Surah Al-Hajj (22:52)

> The Prophet Muhammad, during an assembly of the Quraysh tribe, was reciting verses from **Surah An-Najm** (53), specifically:

“Have you considered **al-Lāt** and **al-ʿUzzā**, and **Manāt**, the third one?” (Qur'an 53:19-20).

Satan’s Interjection:

- Satan cast words onto the Prophet’s tongue without his awareness, leading him to utter:

"These are the high-flying cranes (al-gharānīq al-‘ulā), and indeed their intercession is to be hoped for."

- This statement delighted the Quraysh, as it appeared to affirm the status of their deities.

Gabriel’s Intervention:

- Gabriel later informed the Prophet that Satan had influenced his recitation.
- The Prophet felt deep grief upon realizing this, but he was then comforted by the following verse revealed by Allah:

“God abrogates what Satan has cast, then God confirms His revelations. And God is Knower of what Satan casts and Wise in His allowance for it.”

- This incident demonstrated that God nullifies any attempt by Satan to interfere with divine revelation, reinforcing God’s ultimate wisdom and will.

Asbāb Al-Nuzūl (The Context of Revelation) by Al-Wahidi on Surah Al-Hajj (22:52)

Background of Revelation:

- The Prophet Muhammad felt sorrowful due to the persistent rejection by his people, the Quraysh. He secretly wished for a revelation that would bridge the gap between his message and the Quraysh’s beliefs, hoping they would be more receptive.
- During a large gathering of the Quraysh, the Prophet began reciting **Surah An-Najm**. When he reached the verses (53:19-20):

“Have you considered al-Lāt and al-ʿUzzā, and Manāt, the third, the other?”

Satan’s Deception:

- At this moment, **Satan put on the Prophet’s tongue** words that he had secretly wished for, saying:

"These are the mighty cranes (gharānīq), whose intercession is hoped for."

- The Quraysh, upon hearing this, were delighted. They believed that Muhammad had acknowledged their idols, affirming their role as intercessors with Allah.

The Prostration:

- The Prophet continued reciting until the end of the surah. At its conclusion, he performed **sujūd** (prostration), and:
    - All present, including **Muslims**, **idolaters**, **jinn**, and humans, joined in prostration, except for **al-Walid ibn al-Mughirah** and **Abu Uhayhah Sa'id ibn al-'As**, who, due to old age, could not prostrate but symbolically placed dust on their foreheads.
- The Quraysh dispersed happily, saying:

"Muhammad has spoken favorably of our idols. We acknowledge Allah’s power, but our idols will intercede for us with Him. Now that Muhammad has associated them, we support him."

Gabriel’s Rebuke:

- That evening, Gabriel came to the Prophet and questioned him:

"What have you done? You recited to the people something that I did not bring from Allah. You spoke words that were not revealed to you."

- Realizing the mistake, the Prophet was grieved, but Allah then revealed the verse:

“Never did We send a messenger or prophet before you but when he wished, Satan cast into his wish. But Allah abrogates what Satan casts, and then confirms His revelations. Indeed, Allah is Knowing and Wise.” (Qur'an 22:52)

Narration from Hadith Sahih Bukhari, Dar-us-Salam reference Hadith 4862, In-book reference Book 65, Hadith 4862,USC-MSA web (English) reference Volume 6, Book 60, Hadith 385:

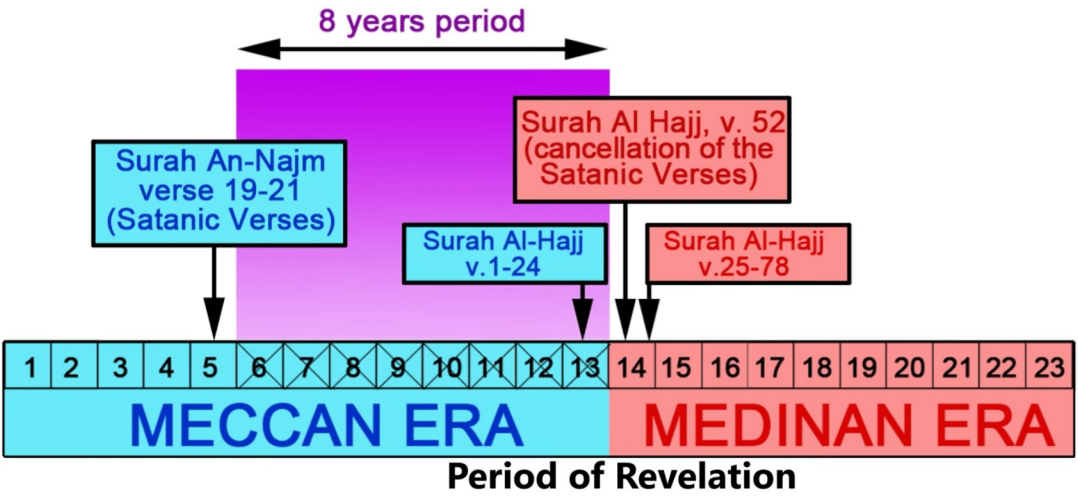
Ibn Abbas Narrates:

- When the Prophet completed the recitation of **Surah An-Najm**, he performed a **prostration**. Following him, **all Muslims, pagans, jinn, and humans** present also prostrated.

■Analysis and Implications

1. **The Incident's Controversy**:
    - This event, often referred to as the **Satanic Verses incident**, has been a topic of debate within Islamic scholarship due to its implications on the infallibility of the Prophet's message and the nature of revelation.
2. **Early Acceptance and Later Rejection**:
    - While every early sources including tafsir works like those of **Al-Jalalayn** and **Al-Wahidi** include the story, many later Islamic scholars and theologians have rejected its authenticity, viewing it as an affront to the integrity of prophethood.
3. **Qur'anic Reassurance**:
    - The verse in **Surah Al-Hajj (22:52)** is seen as a divine clarification, emphasizing that God's message prevails over any interference by Satan, and any such incident is ultimately abrogated by Allah's will. Before it was abrogated temptation narrative (17:73-75), might have another hint.

The Span of Years between Surah An-Najm, v.19-21 and Surah Al-Hajj, v. 52


8 years period
Surah An-Najm verse 19-21 (Satanic Verses)
Surah Al Hajj, v. 52 (cancellation of the Satanic Verses)
Surah Al-Hajj v.1-24
Surah Al-Hajj v.25-78
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23
MECCAN ERA
MEDINAN ERA

Period of Revelation

■Summary of Revelation Order and Context

Surah Name	Surah Number	Revelation Order	Place of Revelation	Notable Context
An-Najm	53	23rd	Mecca	"Satanic Verses" incident, prostration at the end.
Al-Isra	17	50th	Mecca	Temptation narrative (17:73-75), Quraish were about to tempt Muhammad away from that which Allah revealed. So Allah strengthened Muhammad. (But Satan already revealed satanic verses)
Al-Hajj	22	103rd	Mecca/ Medina	Abrogation of Satanic interference/ verses (22:52).

■Therefore on Muhammad's 23 years of prophet-hood for 8 years he praised 3 daughters of Allah as intercessor/mediator. By then 103 surahs were revealed.

Surah An-Najm (53:19–21), before the aborgation and correction at Surah al Hajj:

19. Have you then seen Al-Lāt and Al-'Uzzā
20. And the third one, Manāt, as well?
21. These are the exalted Gharāniq whose intercession is approved.

■First Verse of 6 Chapters of the Qur'an

These verses are interpreted in connection with the names **Al-Uzza**, **Al-Lat**, and **Manat** (referred to as the "daughters of Allah" in pre-Islamic Arabia, but not endorsed in Islamic theology).

Alif, Lam, Meem (الم) has been interpreted by some as symbolic of **Al-Uzza**, **Lat**, and **Manat** (a claim not recognized in mainstream Islamic scholarship).

ʾ**Alif Lām Mīm (الم)** ordered by **revelation order**:

Revelation Order	Surah	Surah Order	Muqattaʿāt
57	Luqmān	31	ʾAlif Lām Mīm
75	as-Sajdah	32	ʾAlif Lām Mīm
84	ar-Rūm	30	ʾAlif Lām Mīm
85	al-ʿAnkabūt	29	ʾAlif Lām Mīm
87	al-Baqarah	2	ʾAlif Lām Mīm
89	Āl Imrān	3	ʾAlif Lām Mīm

Below is a table summarizing the 29 **Muqatta'at** (disjointed letters) found in the Qur'an:

Revelation Order	Surah	Surah Order	Muqattaʿāt
2	Al-Qalam	68	Nūn ن
34	Qāf	50	Qāf ق
38	Ṣād	38	Ṣād ص
39	al-Aʿrāf	7	ʾAlif Lām Mīm Ṣād المص
41	Yā Sīn	36	Yā Sīn يس
44	Maryam	19	Kāf Hā Yā ʿAin Ṣād كهيعص
45	Ṭā Hā	20	Ṭā Hā طه
47	ash-Shuʿārāʾ	26	Ṭā Sīn Mīm طسم
48	an-Naml	27	Ṭā Sīn طس
49	al-Qaṣaṣ	28	Ṭā Sīn Mīm طسم
51	Yūnus	10	ʾAlif Lām Rā الر
52	Hūd	11	ʾAlif Lām Rā الر
53	Yūsuf	12	ʾAlif Lām Rā الر
54	al-Ḥijr	15	ʾAlif Lām Rā الر
57	Luqmān	31	ʾAlif Lām Mīm الم
60	Ghāfir	40	Ḥā Mīm حم
61	Fuṣṣilat	41	Ḥā Mīm حم

Revelation Order	Surah	Surah Order	Muqattaʿāt
62	ash-Shūrā	42:1-2	Ḥā Mīm; ʿAin Sīn Qāf حم عسق
63	Az-Zukhruf	43	Ḥā Mīm حم
64	Al Dukhān	44	Ḥā Mīm حم
65	al-Jāthiya	45	Ḥā Mīm حم
66	al-Aḥqāf	46	Ḥā Mīm حم
72	Ibrāhīm	14	ʾAlif Lām Rā الر
75	as-Sajdah	32	ʾAlif Lām Mīm الم
84	ar-Rūm	30	ʾAlif Lām Mīm الم
85	al-ʿAnkabūt	29	ʾAlif Lām Mīm الم
87	al-Baqarah	2	ʾAlif Lām Mīm الم
89	Āl Imrān	3	ʾAlif Lām Mīm الم
96	Ar-Raʿd	13	ʾAlif Lām Mīm Rā المر

You might say why are there 2nd revealed surah mentioned **Muqatta'at** (disjointed letters) it satan started revealing from 23rd revealed sura. As you think that Satan started his journey in surah An-Najm, that is 23rd revealed surah and ended in surah Al-Hajj, that is 103rd revealed surah. But it was with him throughout.

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) said: Gabriel (ﷺ) came to me and said: I came to you last night and was prevented from entering simply because there were images at the door, for there was a decorated curtain with images on it in the house, and there was a dog in the house. So order the head of the image which is in the house to be cut off so that it resembles the form of a tree; order the curtain to be cut up and made into two cushions spread out on which people may tread; and order the dog to be turned out.

The Messenger of Allah (ﷺ) then did so. The dog belonged to al-Hasan or al-Husayn and was under their couch. So he ordered it to be turned out.

Abu Dawud said: Al-Nadd means a thing on which clothes are placed like a couch.

Grade: Sahih (Al-Albani)

Reference : Sunan Abi Dawud 4158
In-book reference : Book 34, Hadith 139
English translation : Book 33, Hadith 4146

Here image at the door is mistranslated. It will be statue at the door in arabic.

The phrase **"keep away from idols"** is found in **Surah Al-Muddaththir (74:5):**

> **وَالرُّجْزَ فَاهْجُرْ**
> *"And keep away from impurities (idols)."*

The Arabic word **الرُّجْزَ** (Ar-Rujz) is commonly interpreted as referring to idols or idolatry. But it was a specific idol.

The verse "قُلْ هُوَ اللَّهُ أَحَدٌ" (Qul Huwa Allahu Ahad) is the first verse of **Surah Al-Ikhlas** (Chapter 112) in the Quran. It translates to:

"Say, 'He is Allah, [who is] One.'"

But it is mistranslated. Ahad means one of. Correct translation is: **Say, 'He is Allah, [who is] One of.**

Arabic word **"وَاحِدٌ" (Wahid)** means "one".

* تفسير Tafsir al-Jalalayn

{ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلاَ نَبِيٍّ إِلاَّ إِذَا تَمَنَّىٰ أَلْقَى ٱلشَّيْطَانُ فِيۤ أُمْنِيَّتِهِ فَيَنسَخُ ٱللَّهُ مَا يُلْقِي ٱلشَّيْطَانُ ثُمَّ يُحْكِمُ ٱللَّهُ آيَاتِهِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ }

And We did not send before you any messenger rasūl — this is a prophet who has been commanded to deliver a Message — or prophet nabī — one who has not been commanded to deliver anything — but that when he recited the scripture Satan cast into his recitation what is not from the Qur'ān but which those to whom he the prophet had been sent would find pleasing. The Prophet s had during an assembly of the men of Quraysh after reciting the following verses from sūrat al-Najm Have you considered Lāt and 'Uzzā? And Manāt the third one? 5319-20 added as a result of Satan casting them onto his tongue without his the Prophet's being aware of it the following words 'those are the high-flying cranes al-gharānīq al-'ulā and indeed their intercession is to be hoped for' and so they the men of Quraysh were thereby delighted. Gabriel however later informed him the Prophet of this that Satan had cast onto his tongue and he was grieved by it; but was subsequently comforted with this following verse that he might be reassured of God's pleasure thereat God abrogates nullifies whatever Satan had cast then God confirms His revelations. And God is Knower of Satan's casting of that which has been mentioned Wise in His enabling him Satan to do such things for He does whatever He will.

* تفسير Asbab Al-Nuzul by Al-Wahidi

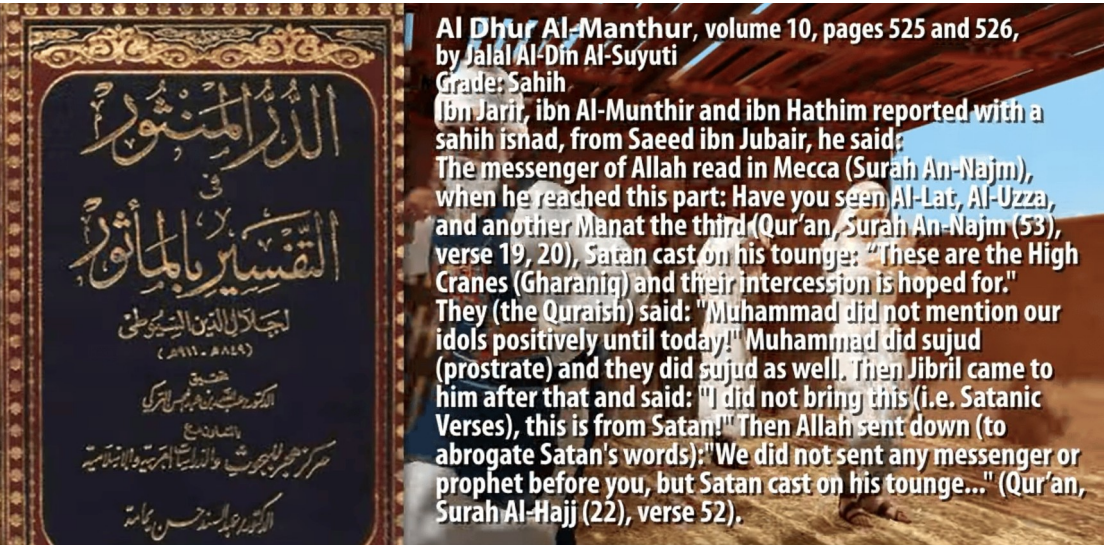
{ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلاَ نَبِيٍّ إِلاَّ إِذَا تَمَنَّىٰ أَلْقَى ٱلشَّيْطَانُ فِيۤ أُمْنِيَّتِهِ فَيَنسَخُ ٱللَّهُ مَا يُلْقِي ٱلشَّيْطَانُ ثُمَّ يُحْكِمُ ٱللَّهُ آيَاتِهِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ }

(Never sent We a messenger or a prophet before thee...) [22:52]. The commentators of the Qur'an said: "When the Messenger of Allah, Allah bless him and give him peace, saw that his people were shunning him, he was aggrieved by their rejection of the message he brought them and he secretly wished that Allah, exalted is He, reveals something to him which would bring him and his people closer to each other, keen as he was to see them accept faith. One day, he sat in one of the congregations of Quraysh which attracted a huge number of its members, and he wished that Allah, exalted is He, does not reveal to him on that day anything that might repel them from him. Allah, exalted is He, revealed to him then Surah al-Najm (By the star when it stetteth...) [Surah 53]. The Messenger of Allah, Allah bless him and give him peace, recited it but when he reached (Have ye thought upon al-Lat and al-'Uzza, and Manat, the third, the other) [53:19-20], the devil put on his tongue what he had secretly wished and hoped for and said: 'These are the mighty cranes (gharaniq) and their intercession is hoped for'. When the Quraysh heard this, they were very pleased. The Messenger of Allah, Allah bless him and give him peace, carried on reciting until the end of the Surah and then prostrated. All the Muslims followed suit and prostrated, and all the idolaters who were present prostrated too. All those who were present, whether Muslim or disbeliever, prostrated except al-Walid ibn al-Mughirah and Abu Uhyahah Sa'id ibn al-'As who were too advanced in age and could not prostrate, but they both grabbed a handful of dust and put their foreheads on it. The Quraysh then dispersed, happy with what they heard. They said: 'Muhammad has mentioned our idols with complimentary terms. We know that Allah gives life and takes it away, He creates and provides sustenance, but these idols of ours will intercede for us with Him. Now that Muhammad has associated them, we are all with him'. That evening, Gabriel, peace be upon him, went to the Messenger of Allah, Allah bless him and give him peace, and said: 'What have you done? You recited to people that which I did not bring from Allah, glorified is He, and you said what I did not say to you'.

* تفسير Asbab Al-Nuzul by Al-Wahidi

{ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلاَ نَبِيٍّ إِلاَّ إِذَا تَمَنَّىٰ أَلْقَى ٱلشَّيْطَانُ فِيۤ أُمْنِيَّتِهِ فَيَنسَخُ ٱللَّهُ مَا يُلْقِي ٱلشَّيْطَانُ ثُمَّ يُحْكِمُ ٱللَّهُ آيَاتِهِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ }

The Messenger of Allah, Allah bless him and give him peace, felt very saddened and was greatly scared of Allah. And so Allah, exalted is He, revealed this verse, upon which the Quraysh said: 'Muhammad has regretted what he has mentioned regarding the status of our idols vis-à-vis Allah'. And they became even more antagonistic than before". Abu Bakr al-Harithi informed us> Abu Bakr Muhammad ibn Hayyan> Abu Yahya al-Razi> Sahl al-'Askari> Yahya> 'Uthman ibn al-Aswad> Sa'id ibn Jubayr who said: "The Messenger of Allah, Allah bless him and give him peace, recited (Have ye thought upon al-Lat and al-'Uzza, and Manat, the third, the other) upon which the devil projected on his tongue: 'These are the mighty cranes and their intercession is hoped for'. The idolaters were pleased. They said: 'He has mentioned our idols'. Then Gabriel, peace be upon him, came to the Messenger of Allah, Allah bless him and give him peace, and said: 'Read back to me the speech of Allah'. When he read it to him, Gabriel said: 'As for this I did not bring; this is from the devil'. And so Allah, exalted is He, revealed (Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations...)".


الدر المنثور
في
التفسير بالمأثور
لجلال الدين السيوطي
Al Dhur Al-Manthur, volume 10, pages 525 and 526, by Jalal Al-Din Al-Suyuti
Grade: Sahih
Ibn Jarir, ibn Al-Munthir and ibn Hathim reported with a sahih isnad, from Saeed ibn Jubair, he said:
The messenger of Allah read in Mecca (Surah An-Najm), when he reached this part: Have you seen Al-Lat, Al-Uzza, and another Manat the third (Qur'an, Surah An-Najm (53), verse 19, 20), Satan cast on his tounge: "These are the High Cranes (Gharaniq) and their intercession is hoped for."
They (the Quraish) said: "Muhammad did not mention our idols positively until today!" Muhammad did sujud (prostrate) and they did sujud as well. Then Jibril came to him after that and said: "I did not bring this (i.e. Satanic Verses), this is from Satan!" Then Allah sent down (to abrogate Satan's words):"We did not sent any messenger or prophet before you, but Satan cast on his tounge..." (Qur'an, Surah Al-Hajj (22), verse 52).

“Mujahid said: He praised their gods and mentioned them, and they were delighted.” (Abu Ishaq al-Tha’labi, *al-Kashf wa al-Bayan fi Tafsir al-Quran*, Tafsir of Q. 17:73)

Tafsir al-Jalalayn, Q. 22:52 https://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=74&tSoraNo=22&tAyahNo=52&tDisplay=yes&UserProfile=0&LanguageId=2; bold and underline emphasis ours:

And We did not send before you any messenger rasūl — this is a prophet who has been commanded to deliver a Message — or prophet nabī — one who has not been commanded to deliver anything — but that when he recited the scripture Satan cast into his recitation what is not from the Qur’ān but which those to whom he the prophet had been sent would find pleasing. The Prophet s had during an assembly of the men of Quraysh after reciting the following verses from sūrat al-Najm Have you considered Lāt and ‘Uzzā? And Manāt the third one? 5319-20 added as a result of Satan casting them onto his tongue without his the Prophet’s being aware of it the following words ‘those are the high-flying cranes al-gharānīq al-‘ulā and indeed their intercession is to be hoped for’ and so they the men of Quraysh were thereby delighted. Gabriel however later informed him the Prophet of this that Satan had cast onto his tongue and he was grieved by it; but was subsequently comforted with this following verse that he might be reassured of God’s pleasure thereat God abrogates nullifies whatever Satan had cast then God confirms His revelations. And God is Knower of Satan’s casting of that which has been mentioned Wise in His enabling him Satan to do such things for He does whatever He will.

‘Alī ibn Ahmad al-Wahidi, *Asbab al-Nuzul*, Q. 22:52 https://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=86&tSoraNo=22&tAyahNo=52&tDisplay=yes&UserProfile=0&LanguageId=2; bold, capital and underline emphasis ours:
(Never sent We a messenger or a prophet before thee…) [22:52]. The commentators of the Qur’an said: “When the Messenger of Allah saw that his people were shunning him, he was aggrieved by their rejection of the message he brought them and he secretly wished that Allah, exalted is He, reveals something to him which would bring him and his people closer to each other, keen as he was to see them accept faith. One day, he sat in one of the congregations of Quraysh which attracted a huge number of its members, and he wished that Allah, exalted is He, does not reveal to him on that day anything that might repel them from him. Allah, exalted is He, revealed to him then Surah al-Najm (By the star when it stetteth…) [Surah 53]. The Messenger of Allah recited it but when he reached (Have ye thought upon al-Lat and al-‘Uzza, and Manat, the third, the other) [53:19-

20], the devil put on his tongue what he had SECRETLY WISHED AND HOPED FOR and said: 'These are the mighty cranes (gharaniq) and their intercession is hoped for'. When the Quraysh heard this, they were very pleased. The Messenger of Allah carried on reciting until the end of the Surah and then prostrated. All the Muslims followed suit and prostrated, and all the idolaters who were present prostrated too. All those who were present, whether Muslim or disbeliever, prostrated except al-Walid ibn al-Mughirah and Abu Uhyahah Sa'id ibn al-'As who were too advanced in age and could not prostrate, but they both grabbed a handful of dust and put their foreheads on it. The Quraysh then dispersed, happy with what they heard. They said: **'**Muhammad has mentioned our idols with complimentary terms. We know that Allah gives life and takes it away, He creates and provides sustenance, but these idols of ours will intercede for us with Him. Now that Muhammad HAS ASSOCIATED THEM, we are all with him'. That evening, Gabriel went to the Messenger of Allah and said: 'What have you done? You recited to people that which I did not bring from Allah, glorified is He, and you said what I did not say to you'.

(Asbab Al-Nuzul by Al-Wahidi Ibid. https://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=86&tSoraNo=22&tAyahNo=52&tDisplay=yes&Page=2&Size=1&LanguageId=2; bold and capital emphasis ours:

The Messenger of Allah felt very saddened and was greatly scared of Allah. And so Allah, exalted is He, revealed this verse, upon which the Quraysh said: 'Muhammad has regretted what he has mentioned regarding the status of our idols vis-à-vis Allah'. And they became even more antagonistic than before". Abu Bakr al-Harithi informed us> Abu Bakr Muhammad ibn Hayyan> Abu Yahya al-Razi> Sahl al-'Askari> Yahya> 'Uthman ibn al-Aswad> Sa'id ibn Jubayr who said: "The Messenger of Allah recited (Have ye thought upon al-Lat and al-'Uzza, and Manat, the third, the other) upon which the devil projected on his tongue: 'These are the mighty cranes and their intercession is hoped for'. The idolaters were pleased. They said: 'He has mentioned our idols'. Then Gabriel came to the Messenger of Allah and said: 'Read back to me the speech of Allah'. When he read it to him, Gabriel said: 'As for this I did not bring; this is from the devil'. And so Allah, exalted is He, revealed (Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations…)".

When the Messenger of God was in Mecca, he recited [*qara'a*] to them: "By the star when it sets." When he reached: "Have you considered al-Lat,

al-‘Uzza and Manat, the third, the other?”, he said: “Indeed, their intercession is to be hoped for [*inna shafa ‘ata-ha turtaja*]” – the Messenger of God did this unmindfully [*wa-saha rasul Allah*].

The Mushrikun, “in whose hearts there was sickness [*alladhina fi qulub-him marad*],” met him and greeted him and were greatly pleased at it. He said to them: “**But that was from Satan! [*inna-ma dhalika min al-shaytan*]**.” And God sent down: “And we have not sent before you a Messenger or a Prophet, but that when he *tamanna*, Satan (something) into his *umniyyah*, then God removes that which Satan cast.”

The above version appears in al-Tabari’s *Tafsir*, 17:189, with the following transmission: Yunus b. ‘Abd al-A’la al-Misri (170-264) – ‘Abd Allah b. Wahb al-Misri (125-197) – Yunus b. Yazid al-Ayli (d. 160) – Muhammad b. Shihab al-Zuhri (51-124) – Abu Bakr b. ‘Abd al-Rahman b. al-Harith (23-95).

It is also cited by Abu Ja’far al-Nahas al-Misri (d. 328) in *al-Naskh wa al-mansukh* (1:448-449 and 2:527-528) with the following chain: Al-Layth b. Sa’d al-Misri (94-175) – Yunus b. Yazid – al-Zuhri – Abu Bakr b. ‘Abd al-Rahman.

What makes the above narrative significant to our discussion is that it is deemed a *sahih mursal* report, i.e. a report in which the transmitters are reliable but which doesn’t go back to a companion of Muhammad, but to one of their followers. Al-Suyuti cited this from al-Tabari and also from ‘Abd b. Humayd al-Kissi/al-Kishshi/al-Kashshi al-Samarqandi (170s-249) (*Al-Durr*, 6:66), stating that they are *mursal sahih al-isnad*. The leading 9th century hadith scholar Ibn Hajar al-‘Asqalani also gave the same verdict (*Fath al-bari fi Sahih al-Bukhari* [Shirkat al-Taba’ah al-Fanniyyah al-Muttahidah, Cairo, Egypt], 18:40). Even the late renowned Salafi hadith scholar Al-Albani, *Majaniq*, 9, accepted this verdict, despite rejecting its historicity due to the fact that it is a *mursal* report.

And here is another version of the same event:

The Messenger of God recited [*qara’a*]: “Have you considered al-Lat, al-‘Uzza and Manat, the third, the other?” and Satan cast onto his tongue [*fa-alqa al-shaytan ‘ala lisani-hi*]: “Those (are the high) flying cranes: there intercession is to be hoped for! [*tilka al-gharaniq al-‘ula wa shafa’atu-hunna turtaja*].”

And the Mushrikun were greatly pleased by this and said: “He has mentioned our gods.”

So Gabriel came to him and said: “Recite to me [*iqra’ ‘alayya*] what I brought you!” And he recited: “Have you considered al-Lat, al-‘Uzza and Manat, the third, the other? Those (are the) high-flying cranes: their intercession is hoped for!” **He (Gabriel) said: “I did not bring you this! This is from Satan [*ma ataytu-ka bi-hadha hadha ‘an al-shaytan*]**”; or he said: “This is from Satan! I did not bring you these” [*aw qala hadha min al-shaytan lam ati-ka bi-ha*].

So God sent down: “We have not sent before you a Messenger or a Prophet but that when he *tamanna*, Satan cast something into his *umniyyah*,” to the end of the verse.

This narration is quoted from the *Tafsir* of Ibn Mardawayh (323-410 AH) in a later hadith collection, namely the *Mukhtarah* of al-Diya’ al-Maqdisi (537-634), with a chain going back to Ibn Abbas:

Ahmad b. Musa Ibn Mardawayh al-Isbahani – his father, Musa b. Mardawayh al-Isbahani (d. 360) – Ibrahim b. Muhammad b. Mattawayh al-Isbahani (d. 302) – Muhammad b. ‘Ali al-Muqri’ al-Baghdadi (d. 300) – Ja’far b. Muhammad al-Tayalisi al-Baghdadi (d. 282) – Ibrahim b. Muhammad b. ‘Ar’arah al-Basri al-Baghdadi (d. 231) – Abu ‘Asim al-Nabil al-Dahhak b. Makhlad al-Makki al-Basri (d. 212) – ‘Uthman b. al-Aswad al-Makki (d. 150) – Sa’id b. Jubayr – Ibn ‘Abbas. (Diya’ al-Din Abu ‘Abd Allah Muhammad b. ‘Abd al-Wahid b. ‘Abd al-Rahman al-Hanbali al-Maqdisi, *al-Ahadith al-mukhtarah aw al-mustakhraj min al-ahadith al-mukhtarah mim-ma lam yukhrij-hu al-Bukhari wa Muslim fi sahihay-hima*, edited by ‘Abd al-Malik b. Abd Allah b. Duhaysh [Maktabat al-Nahdah al-Hadithah, Mecca], pp. 1990-1993).

The section of *al-Mukhtarah* containing this hadith has not been published. The late Salafi hadith scholar Al-Albani, *Majaniq*, 8, transcribed the chain of transmitters from a Zahiriyyah manuscript (ms) which some suspect may have been ms Majmu’ 86 (al-Albani, *Fihris makhtutat Dar al-Kutub al-Zahiriyyah* [Majma’ al-Lughah al-‘Arabiyyah bi-Dimashq, 1970], p. 326)

Al-Suyuti also cites this hadith both directly from Ibn Mardawayh, claiming that its chain is made up of reliable transmitters (*sanad rijalu-hu thiqat*; cf. al-Durr 6:65), and from al-Diya al-Maqdisi’s citation of Ibn Mardawayh. In fact, Ja’far b. Muhammad al-Tayalisi al-Baghdadi, Ibrahim b. Muhammad b. ‘Ar’arah al-Basri al-Baghdadi, Abu ‘Asim al-Nabil al-Dahhak b. Makhlad al-Makki al-Basri, and ‘Uthman b. al-Aswad al-Makki are considered to be impeachable as transmitters and seem to have been *muhaddithun* (hadith

scholars). ‘Uthman b. al-Aswad was also known for studying under two prominent *mufassirun* (commentators), namely Mujahid b. Jabr and ‘Atiyyah b. Sa’d al-‘Awfi. Moreover, Ibn Hajar al-Asqalani considered this particular transmission to be the most reliable of all the chains narrating the Satanic verses (cf. *Takhrij ahadith al-Kashshaf*, p. 114).

These next reports are even more significant since they not only provide further substantiation that Satan caused Muhammad to recite the Satanic verses but they also prove that Muhammad at one time did in fact worship these false goddesses. These narratives further call into question Muhammad’s entire salvation:

Then those who had gone (to Abyssinia) the first time returned before (the departure of) Ja’far b. Abi Talib and his companions. This is when God sent down the surah in which He states, “By the star when it sets.” The Mushrikun had said: “If only this man would speak favourably of our gods [*yadhkuru alihata-na bi-khayr*], we would secure him [*aqrarna-hu*] and his companions. He does not speak of any the Jews and Christians who oppose his religion with the abuse and invective [*al-shatm wa al-sharr*] with which he speaks of our gods.”

When God sent down the surah in which He mentions, “By the star,” he (the Prophet) recited [*qara’a*], “Have you considered al-Lat, al-‘Uzza and Manat, the third, the other?” At this point, Satan cast into it (Surat al-Najm) [*alqa al-shaytanu fi-ha ‘inda dhalika*] a mention of the evil ones [*dhikr al-tawaghit*], and he (the Prophet) said [*fa-qala*]: “Indeed, they are high-flying cranes! And, indeed, their intercession is to be hoped for! [*inna-hunna la-min al-gharaniq al-‘ula wa inna shafa’ata-hum (sic) la turtaja*]”; that was the rhyming prose [*saj’*] of Satan and was an instance of his sedition [min fitnati-hi].

Those two phrases became lodged in the heart of every Mushrik; their tongues were debased by them, they rejoiced at them [*dhallat bi-ha alsinatu-hum wa istabsharu bi-ha*] and said: “***MUHAMMAD HAS RETURNED TO HIS ORIGINAL RELIGION AND THE RELIGION OF HIS TRIBE*** [*qad raja’a Muhammad ila dini-hi al-awwal wa din qawmi-hi*]”…

As for the Mushrikun, their minds were set at ease in regard to the Prophet and his Companions when they heard what Satan cast into the *umniyyah* of the Prophet [*lamma sami‘u al-ladhi alqa al-shaytan fi umniyyat al-nabi*]. Satan told them that the Messenger of God had recited

them (the Satanic verses) when in *sajdah*, so they made the *sajdah* in veneration of their gods…

The Messenger of God was greatly distressed by this [*wa kabura dhalika ‘ala rasul Allah*]. In the evening, Gabriel came to him. He (the Prophet) complained to him [*fa-shaka ilay-hi*], so he (Gabriel) ordered him (to recite the surah) and he (the Prophet) recited to him [*fa-qara’a ‘alay-hi*]. When he (the Prophet) reached them (the Satanic verses) [*fa-lamma balagha-ha*] (OR: when he (Gabriel) heard [*sami’a*] (the Satanic verses)), Gabriel absolved himself of responsibility for them [*tabarra’a min-ha*] and said: “God protect me from these! My Lord did not send them down, nor your Lord command me with them! [*ma’adh Allah min hatayni ma anzala-huma rabb-i wa la amara-ni bi-hima rabbu-ka*].” When the Messenger of God saw this, he was greatly disturbed [*shaqqa ‘alay-hi*] and said: “***I HAVE OBEYED SATAN AND SPOKEN HIS WORDS AND HE HAS BECOME A PARTNER IN GOD’S MATTER WITH ME*** [*ata’tu al-shaytana wa takallamtu bi-kalami-hi wa sharika-ni fi amr Allah]*.”

So God removed that which Satan cast [*fa-nasakha Allahu ‘azza wa jalla ma alqa al-shaytan*] and sent down upon him: “We have not sent before you a Messenger or a Prophet but that when he removes that which Satan casts and establishes his Signs clearly – and God is All-Knowing, All-Wise – to make that which Satan cast a trial for those in whose hearts is a sickness, and for those whose hearts are hardened. Indeed, the Wrongdoers are in far dissension.”

Muhammad Mustafa al-A’zami*, Maghazi rasul Allah li-‘Urwah ibn al-Zubayr bi-riwayat Abi al-Aswad ‘an-hu (al-nuskhah al-mustrakhrajah*, Maktab al-Tarbiyah al-‘Arabi li-Duwal al-Khalij, Riyad, 1981, pp. 160-161.

Abu al-Qasim Sulayman b. Ahmad al-Tabarani narrated it with the following chain: Muhammad b. ‘Amr b. Khalid al-Harrani al-Misri (d. 292 AH) – ‘Amr b. Khalid al-Harrani al-Misri (d. 229) – ‘Abd Allah Ibn Lahi’ah al-Misri (97-174) – Muhammad b. ‘Abd al-Rahman Abu al-Aswad al-Madani al-Misri (d. 136/7) – ‘Urwah b. al-Zubayr al-Madani (23-94). (*al-Mu’jam al-Kabir*, edited by Hamdi ‘Abd al-Majid al-Salafi [Wizarat al-Awqaf wa al-Shu’un al-Diniyyah, Baghdad, 1971], 9:34-36)

Abu Bakr Muhammad b. ‘Ali al-Muttawi’i al-Ghazi al-Naysaburi al-Makki gives the following chain:

Abu al- ‘Abbas Ahmad b. al-Hasan b. Bundar al-Razi al-Makki (d. 409) – Abu al-Qasim Sulayman b. Ahmad al-Tabarani – Muhammad b. ‘Amr b.

Khalid al-Harrani al-Misri – ‘Amr b. Khalid al-Harrani al-Misri – ‘Urwah b. al-Zubayr. (*Kitab man sabara zafira*, pp. 77b-78b)

We further read in *Tafsir Dur al-Manthur* that:

Al-Bazaar and Al-Tabarani and Ibn Mardaweh and al-Ziya’ have narrated **through a chain of all trustworthy (*Thiqa*) narrators** by the way of Said Ibn Jubayr, from Ibn Abbas that the Prophet recited the words of Surah Najm in the following manner:

*“Have you then considered the Lat and the Uzza And Manat, the third, the last? **These are the lofty (idols), verily their intercession is sought after**.”*

The idolaters became delighted on hearing this from the prophet and said that their idols have also been mentioned in the Quran. Then Gabriel came and said to prophet: “Recite same revelation and Quran which I have brought.” Prophet again recited the words:

*“Have you then considered the Lat and the Uzza And Manat, the third, the last? **These are the lofty (idols), verily their intercession is sought after**.”*

Gabriel said: “I had not brought these words, these are from Satan.” Then the following verse was revealed:

And We did not send before you any messenger or prophet, but when he desired, Satan made a suggestion respecting his desire; but Allah annuls that which Satan casts, then does Allah establish His communications, and Allah is Knowing, Wise. (Ibid., Volume 6, p. 65, on Q. 22:52 http://islamport.com/d/1/tfs/1/11/521.html)

As mentioned, Jalauddin as-Suyuti recorded similar versions from several other authentic chains:

“Ibn Jarir and Ibn al-Munder and Ibn Abi Hatim and Ibn Mardawayh have narrated **through a *Sahih* chain** by the way of Said Ibn Jubayr who said…”

“Ibn Jarir, Ibn Al Munzir and Ibn Abi Hatim narrated **with a *Sahih* chain** from Abi Al ‘Aliyah…”

“Abd bin Hamid and Ibn Jarir by the way of Yunis, from Ibn Shahab narrated… **with a *Mursal Sahih* chain**.”

Qadhi Thanaullah Pani Patti Uthmani, in his commentary of the above mentioned verse, though doubting the veracity of this episode, nevertheless, acknowledges that the event is based on multiply attested and strong narrations:

"… However the tradition we previously mentioned from Said bin Jubayr by Bazar, Ibn Mardawayh and Tabarani, is indeed successive (*mutawatur*) and strong (*qawi*). Ibn Hajar Asqalani has stated that from the abundance of traditions reported, it is deemed that there is some truth in it…"

Ibn Abi Bakar al-Haythami is also among those Sunni scholars who affirmed that this incident is authentic:

"Al-Bazar and Tabarani narrated it and they added '*{the penalty of a Mighty Day}'*in the day of Badr, **the narrators are the narrators of *Sahih***." (*Majma al-Zawadi*, Volume 7, p. 248, Number 11376)

Moreover, the darling of Salafi Muslims, i.e., Ibn Tamiyyah, also believed that the "Satanic Verses" took place, and erroneously thought that this actually establishes that Muhammad was a genuine prophet!

"What occurred with *suratul Najm* and its recitation '*These are the lofty (idols), verily their intercession is sought after'* **is well known amongst the Salaf**; that this was recited by the Messenger of Allah and then Allah abrogated it." (*Minhaj Sunnah*, Volume 2, p. 409)

We include a brief list of some of the many Islamic sources that record Muhammad's lapse into idolater due to the influence of Satan:

Tafsir al-Tabari, Volume 17, p. 186.

Tafsir al-Qurtubi, Volume 12, p. 80.

Tafsir al-Kashaf, Volume 3, p. 164.

Ahkam al-Quran, Volume 3, p. 246.

Tafsir Dur al-Manthur, Volume 4, p. 367, on Q. 22:52.

Tafsir Gharaib al-Quran, Volume 17, p. 109, by Nizamuddin Nishapuri.

Tafsir Mazhari (Urdu), Volume 8, p. 94, by Qadhi Thanaullah Pani Patti.

Ghanyatul Talibeen, p. 172, by Shaykh Abdul Qadir Gilani.

Irshad al Sari Sharh Sahih al-Bukhari, Volume 7, p. 194, by al-Qastalani.

Fatah ul Bari Sharh Sahih al-Bukhari, Volume 8, p. 349.

Minhaj as Sunnah, Volume 2, p. 409, by Ibn Tamiyyah.

Majma al-Zawadi, Volume 7, p. 248, Number 11376

The Implications

There are several crucial points to glean from this particular narration.

First, Muhammad's characterization of his error is astonishing to say the least. Notice his words once again:

"I have obeyed Satan, and spoken his words, and he has become a partner in God's matter with me (*wa sharika-ni fi amr Allah*)."

Muhammad's use of the verb *sharika* means that he committed the rather grievous error of joining Satan with Allah, which is the unforgiveable sin according to the Quran:

Verily! ***Allah forgives not (the sin of) setting up partners in worship with Him***, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away. They (all those who worship others than Allah) ***invoke nothing but female deities*** besides Him (Allah), and they invoke nothing but *Shaitan* (Satan), a persistent rebel! S. 4:116-117 Hilali-Khan

Second, Muhammad compounded the problem by complying with the pagans in praising their false goddesses even though he was specifically told by his deity never to commit this mistake, otherwise he would be condemned to hell with all his deeds going to waste:

This is (part) of that wisdom wherewith thy Lord hath inspired thee (O Muhammad). ***And set not up with Allah any other god, lest thou be cast into hell, reproved, abandoned***. S. 17:39 Pickthall

O Prophet! be careful of (your duty to) Allah ***and do not comply with (the wishes of) the unbelievers and the hypocrites***; surely Allah is Knowing, Wise; S. 33:1

And certainly, it has been revealed ***to you*** and to those before you: ***Surely if you associate (ashrakta) (with Allah), your work would certainly come to naught and you would certainly be of the losers***. S. 39:65 Shakir

Therefore, Muhammad stands condemned according to the Quran, which means that he must now be in hell suffering eternal wrath and torture.

More importantly, Muhammad is also condemned by the true God of Abraham, Isaac, and Jacob as he has revealed himself in his only inspired Scripture. According to the Holy Bible, any self-professed prophet who speaks in the name of other gods or proclaims a word which did not come from God is nothing more than a false prophet and must die.

"If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account. ***But a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death***." Deuteronomy 18:19-20

Since Muhammad spoke something in the name of Allah (whom he claimed was the God of the Biblical prophets such as Abraham and Moses), which he did not command, and further mentioned and actually praised the names of false goddesses, he is nothing more than a false prophet who stands eternally condemned by the true God of the Holy Bible.

Thirdly, the response of the pagans to Muhammad glorifying and honoring their goddesses is striking since it proves that Muhammad initially worship these pagan daughters of Allah. Again, notice their words carefully:

Those two phrases became lodged in the heart of every Mushrik; their tongues were debased by them, they rejoiced at them [*dhallat bi-ha alsinatu-hum wa istabsharu bi-ha*] and said: "***MUHAMMAD HAS RETURNED TO HIS ORIGINAL RELIGION AND THE***

RELIGION OF HIS TRIBE [*qad raja'a Muhammad ila dini-hi al-awwal wa din qawmi-hi*]"…

The pagans claimed that, in magnifying these goddesses, Muhammad had actually returned to his original religion, that being the religion of his tribe the Quraysh. Nor is this the only report that mentions this specific reaction of the pagans:

Ibn Abi Hatim – Musa b. 'Uqbah – al-Zuhri.

The Mushrikun of Quraysh had been saying: "If only this man would speak favourably of our gods [*yadhkuru alihata-na bi-khayr*], we would secure him [*aqrarna-hu*] and his companions. He does not speak of the Jews and Christians who oppose his religion with the abuse and invective [*al-shatm wa al-sharr*] with which he speaks of our gods."

The Messenger of God was greatly distressed [*ishtadda 'alay-hi*] by the persecution [*adha*] he and his Companions had suffered from them (Quraysh) and by their calling him a liar. Their errant conduct saddened him and he desired an end to their persecution [*yatamanna kaffa adha-hum*].

When God sent down Surat al-Najm, he (the Prophet) said [*qala*], "Have you considered al-Lat, al-'Uzza and Manat, the third, the other?" And Satan cast some words at this point when God mentioned the evil ones [*alqa al-shaytanu 'inda-ha kalimatin hina dhakara Allahu 'azza wa jalla Akhir al-tawaghit*], and he said [*fa-qala*]: "Indeed they, they are the high-flying cranes! And, indeed, their intercession is what is to be hoped for!" [*inna-hunna la-min al-gharaniq al-'ula wa inna shafa'ata-hunna la-hiya allati turtaja*].

That was the rhyming prose of Satan and was an instance of his sedition [*min fitnati-hi*]. Those two phrases became lodged in the heart of every Mushrik in Mecca. Their tongues were sharpened by them [*dhaliqat bi-ha*]; they rejoiced in telling them to each other [*tabasharu bi-ha*], and said: "***MUHAMMAD HAS RETURNED TO***

HIS ORIGINAL RELIGION AND TO THE RELIGION OF HIS TRIBE." (Jalaludin al-Suyuti, *Al-Durr al-manthur*, 6:66-67)

It makes absolutely no sense to speak of Muhammad returning back to a religion, which he neither believed in, nor ever practiced. This only makes sense if Muhammad at one time worshiped the false gods and goddesses of his pagan tribe.

What makes the response of the pagans all the more significant is that this was stated in connection to Muhammad having just praised and glorified Allat, al-Uzza, and Manat, thereby implying that Muhammad had in fact worshiped them in the past.

As it stands, this story of Satan influencing Muhammad into praising and magnifying the false goddesses of the Meccans is one of the strongest proofs that he was an accursed false apostle who stands condemned by the one true God revealed in the glorious Person of the Lord Jesus Christ, God's unique, beloved Son.

Exposing the lies and misinformation of Muhammadan Ali Ataie in respect to the veracity of the "satanic verses". In these posts I will address Ataie's two main contentions, which are:
There are no manuscripts of the Quran that contain the satanic verses, not a single one. And there are no variant Arabic readings (*qiraat*) which them either.

Q. 22:52, which is supposed to have been "revealed" concerning this incident, wasn't "sent down" until eight years later in Medina. Therefore, it makes no sense that Muslims were reciting the satanic verses as part of Q. 53:19-20 for eight more years without anyone raising an eyebrow or objecting seeing how these verses contradict the Quran's express condemnation of the worship of any other deity besides Allah.

Here I will address Ataie's first main objection.

WHOLESALE DESTRUCTION OF THE QURANIC CODICES

The first problem with Ataie's claim is that he erroneously assumes that Muhammad and his cronies would not have immediately expunged the

satanic verses from the written materials in their possession, the very moment his prophet admitted that Satan had inspired him to utter these statements, thereby committing the unforgiveable sin of idolatry.

This brings us to the second problem with Ataie's pathetic assertion. Another reason why there are "zero manuscripts (MSS)" which still have the verses which Satan inspired Muhammad to recite is because the Islamic sources attest that the Muslims pretty much destroyed the copies which were written down by Muhammad's followers, which resulted in the loss of a great bulk of the Quran.

Note, for instance, the following tradition from al-Bukhari:

Narrated Zaid bin Thabit:

Abu Bakr As-Siddiq sent for me when the people! of Yamama had been killed (i.e., a number of the Prophet's Companions who fought against Musailama). (I went to him) and found 'Umar bin Al-Khattab sitting with him. Abu Bakr then said (to me), "Umar has come to me and said: "Casualties were heavy among the Qurra' of the! Qur'an (i.e. those who knew the Quran by heart) on the day of the Battle of Ya'mama, **and I am afraid that more heavy casualties may take place among the Qurra' on other battlefields, whereby a large part of the Qur'an MAY BE LOST**. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected." I said to 'Umar, "**How can you do something which ALLAH'S APOSTLE DID NOT DO?**" 'Umar said, "By Allah, that is a good project. "Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realize the good in the idea which 'Umar had realized." Then Abu Bakr said (to me). 'You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Apostle. So you should search for (the fragmentary scripts of) the Qur'an and collect it in one book)." **By Allah If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said to Abu Bakr, "How will you do something which Allah's Apostle did not do?**" Abu Bakr replied, "By Allah, it is a good project." Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and 'Umar. So I started looking for the Qur'an and collecting it from (what was written on) palmed stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Surat At-Tauba (Repentance) with Abi Khuzaima Al-Ansari, **AND I DID NOT FIND IT WITH**

ANYBODY OTHER THAN HIM. The Verse is: 'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty… (till the end of Surat-Baraa' (At-Tauba) (9.128-129) Then the complete manuscripts (copy) of the Qur'an remained with Abu Bakr till he died, then with 'Umar till the end of his life, and then with Hafsa, the daughter of 'Umar. (*Sahih al-Bukhari*, Volume 6, Book 61, Number 509 https://www.searchtruth.com/book_display.php?book=61&translator=1&start=0&number=509)

Narrated Anas bin Malik:

Hudhaifa bin Al-Yaman came to Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Arminya and Adharbijan. **Hudhaifa WAS AFRAID OF THEIR (the people of Sham and Iraq) DIFFERENCES IN THE RECITATION OF THE QUR'AN** , so he said to 'Uthman, "O chief of the Believers! **Save this nation before they differ about the Book (Quran) as Jews and the Christians did before**." So 'Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to 'Uthman. 'Uthman then ordered zaid bin Thabit, 'Abdullah bin AzZubair, Said bin Al-As and 'AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. 'Uthman said to the three Quraishi men, "In case you disagree with zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so, and when they had written many copies, 'Uthman returned the original manuscripts to Hafsa. 'Uthman sent to every Muslim province one copy of what they had copied, **and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, BE BURNT**. Said bin Thabit added, "A Verse from Surat Ahzab **was missed by me when we copied the Qur'an** and I used to hear Allah's Apostle reciting it. So we searched for it **and found it with Khuzaima bin Thabit Al-Ansari**. (That Verse was): 'Among the Believers are men who have been true in their covenant with Allah.'" (*Sahih al-Bukhari*, Volume 6, Book 61, Number 510 https://www.searchtruth.com/book_display.php?book=61&translator=1&start=0&number=510)

Here's an alternate rendering of the aforementioned hadiths:

III: The Collection of the Qur'an

4702. It is related that Zayd ibn Thabit said, “After the slaughter of people in the Battle of Yamama, Abu Bakr sent for me. ‘Umar was with him. Abu Bakr said, ”Umar came to me and said, “**Many Qur’an reciters were killed in the Battle of Yamama, and I fear that heavy casualties will be inflicted on the Qur’an reciters in other places and therefore MUCH OF THE QUR’AN WILL BE LOST**. I think that you should collect the Qur’an together.”‘ Abu Bakr said, ‘I said to ‘Umar, “**How can I do something which the Messenger of Allah did not do?**” ‘Umar said, “By Allah, it is better.” ‘Umar kept at me about it until Allah opened my breast to that. I think what ‘Umar thinks about that.’”

Zayd continued, “Abu Bakr said, ‘You are an intelligent young man and we have no suspicion about you. You used to write down the revelation for the Messenger of Allah, may Allah bless him and grant him peace. Therefore you are to search out the Qur’an and collect it.’ **By Allah, if he had obliged me to move one of the mountains, that would not have been weightier for me than what he commanded to do of collecting the Qur’an. I said, ‘How can you do something which the Messenger of Allah did not do?**‘ Abu Bakr said, ‘By Allah, it is better.’ Abu Bakr continued to keep at me until Allah opened my breast to what Allah had opened the breasts of Abu Bakr and ‘Umar. So I began to search out the Qur’an and collect it from the palm stalks, thin white stones, and the breasts of men until I found end of *Surat at-Tawba* with Khuzayma al-Ansari **which I did not find with anyone else**: ‘*A Messenger has come to you from among yourselves. Your suffering is distressful to him…’* (9:128)” The copy of the Qur’an in which the Qur’an was collected remained in the possession of Abu Bakr until Allah took him, and then it was with ‘Umar until Allah took him, and then it was with Hafsa bint ‘Umar.”

4703. Anas ibn Malik reported that Hudhayfa ibn al-Yaman came to ‘Uthman while the people of Syria were conquering Armenia and Azerbaijan with the people of Iraq. **Hudhayfa WAS ALARMED BY THE DIFFERENCE IN THEIR RECITATION**. Hudhayfa said to ‘Uthman, “Amir al-Mu’minin! Deliver this Community before they disagree about the Book as the Jews and Christians differed!” So ‘Uthman sent a message to Hafsa, saying, “Send us the pages in your possession and we will copy them and then return them to you.” So Hafsa sent them to ‘Uthman. He ordered Zayd ibn Thabit, ‘Abdullah ibn az-Zubayr, Sa’id ibn al-‘As, and ‘Abdu’r-Rahman ibn al-Harith ibn Hisham to transcribe copies. ‘Uthman said to the group of the three Qurashis, “When you and Zayd ibn Thabit disagree about any of

the Qur'an, write it in the dialect of Quraysh. It was revealed in their language." They did that. When they had copied it out, 'Uthman returned the pages to Hafsa and he sent a copy of what they had copied out to every region **and commanded that every sheet or copy which had any other form of the Qur'an should be burned**.

Kharija ibn Zayd ibn Thabit added that he heard Zayd ibn Thabit say, "**I missed one ayat of *Surat al-Ahzab* when we copied out the Qur'an** which I used to hear the Messenger of Allah recite. So we searched for it **and found it with Khuzayma ibn Thabit al-Ansari**: "*Among the believers there are men who have been true to the contract they made with Allah."* (33:23) (Aisha Bewley, *The Sahih Collection of al-Bukhari*, **Chapter 69. Book of the Virtues of the Qur'an**; emphasis mine)

Moreover, the Islamic sources are emphatic that there are many verses that have disappeared:

"Umar bin al-Khattab asked about a verse of Allah's book, they answered: '*It was with a man who got killed on day of Yamama (battle)*'. He (Umar) said: 'We all shall return to Allah'. Then he ordered to collect the Quran, therefore he was the first one who collected it in one book." (*Kanz ul Ummal*, Volume 2, p. 574)

Umar was once looking for the text of a specific verse of the Qur'an he vaguely remembered. ***To his deep sorrow***, he discovered that the only person who had any record of that verse **had been killed in the battle of Yamama *and that the verse was consequently lost***. (Ibn Abi Dawud, *Kitab al-Masahif*, p. 10 – see also as-Suyuti's *al-Itqan fi 'ulum al-Quran*, volume 1, p. 204)

In the *Muqaddamah* of Q. 33, Jalaluddin as-Suyuti recorded a statement from Sufyan al-Thawri (d. 161 A. H), as narrated by his student Abd al-Razaq al-Sanani (d. 211 A. H.):

وأخرج عبد الرزاق عن الثوري قال : بلغنا ان ناسا من أصحاب النبي صلى الله عليه و سلم كانوا يقرأون القرآن أصيبوا يوم مسيلمة فذهبت حروف من القرآن

"Abd al-Razaq narrated from Al-Thawri that he said: 'I have come to know that people from the *Sahaba* of the Prophet who used to recite the Quran were killed on the day of Musaylama *and with their deaths **LETTERS FROM THE QURAN WERE LOST** (Zahab)*.'" (*Tafsir Dur al-Manthur*, *Muqaddamah* of *Surah Ahzab*, Volume 6, p. 558)

And here are several reports which speak of the missing verses of adult breast feeding and stoning in connection with the loss of much of the Quran:

9 The Chapters on Marriage

(36) Chapter: Breastfeeding an adult

It was narrated that ‘Aishah said:

“The Verse of stoning and of breastfeeding an adult ten times was revealed1, and the paper was with me under my pillow. When the Messenger of Allah died, we were preoccupied with his death, AND A TAME SHEEP CAME AND ATE IT.”

1: *These verses were abrogated in recitation but not ruling. Other ahadith establish the number for fosterage to be 5.*

Grade: HASAN (Darussalam)

Reference: Sunan Ibn Majah 1944

In-book reference: Book 9, Hadith 100

English translation: Vol. 3, Book 9, Hadith 1944
(sunnah.com https://sunnah.com/ibnmajah:1944; emphasis mine)

How ironic that a sheep proved to be too powerful for Ataie’s god since he prevented Allah from preserving the only copy which contained these specific verses, resulting in their wholesale disappearance!

And:

Zirr ibn Hubaish reported: “Ubayy ibn Ka’b said to me, ‘What is the extent of *Suratul-Ahzab?*’ I said, ‘Seventy, or seventy-three verses’. He said, ‘Yet it used to be equal to Suratul-Baqarah and in it we recited the verse of stoning’. I said, ‘And what is the verse of stoning’? He replied, ‘The fornicators among the married men (*ash-shaikh*) and married women (*ash-shaikhah*), stone them as an exemplary punishment from Allah, and Allah is Mighty and Wise.’“ (*Al-Itqan fi ‘ulum al-Quran*, p. 524)

This is what Jalaluddin as-Suyuti wrote in the preface of his book *Dur al-Manthur* concerning the veracity of the reports found all throughout:

“Praise be to Allah… who has given me the ability to conduct a commentary of his great book based on what I have received of the transmitted reports ***with high valued chains***.”

This explains why Muslims have admitted that much of the Quran's contents is completely gone, lost to the vestiges of time, never to be recovered or found ever again:

"Abd al-Razzak in *Al-Musannaf* from Ibn Abbas said: Umar bin Al-Khattab ordered a person to gather people for *Salat* of *Jama'at*. He then ascended on a pulpit, praised Allah and said: 'O people! Do not get afraid about the verse of *Al-Rajm* because it is a verse that was revealed in the book of Allah and we recited it **but it was lost [*Zahab*], WITH MUCH OF THE QURAN GONE WITH MUHAMMAD**; and the proof of that is that the prophet would stone, and Abu Bakr would stone, and I have stoned and there will come people from this nation who would deny the stoning.'" (*Tafsir Dur al-Manthur, Muqadmah* of *Surah Ahzab*)

"Ismail bin Ibrahim narrated from Ayub from Naf'i from Ibn Umar who said: 'Verily among you people one would say that he has found the Quran while he is unaware of what the total quantity of the Quran was, ***because MOST of the Quran has been lost***. Rather one should say that verily he has found the Quran that has appeared.'" (*Fadhail al-Quran*, by Qasim bin Salam (d. 222 A.H.), Volume 2, p. 135)

The following authorities all cite this particular narration:

Tafsir Dur al-Manthur Volume 1, p. 106.

Tafsir Ruh al-Mani, Volume 1, p. 25.

Al-Itqan fi 'ulum al-Quran by Suyuti, rendered into Urdu by Maulana Muhammad Haleem Ansari, Volume 2, p. 64 (Idara Islamiat, Lahore).

Here is an English translation of this specific report taken from another version of the *Itqan*:

It is reported from Ismail ibn Ibrahim from Ayyub from Naafi from Ibn Umar who said: "Let none of you say 'I have acquired the whole of the Qur'an'. **How does he know what all of it is when MUCH of the Qur'an has disappeared?** Rather let him say 'I have acquired what has survived.'" (*Al-Itqan*, p. 524)

And here is what the scholars said about the transmitters of the foregoing report:

Ismail bin Ibrahim

Dahabi said, "*Hujja*" (*Al-Kashif*, Volume 1 p. 242).

Ibn Hajar said, “*Thiqah*” (*Taqrib al-Tahdib*, Volume 1, p. 90).

Ayyub al-Sakhtiani

Dahabi said, “The master of scholars’ (*Siar alam al-nubala*, Volume 6, p. 15).

Ibn Hajar said, “*Thiqah Thabt Hujja*” (*Taqrib al-Tahdib*, Volume 1, p. 116).

Naafi

Dahabi said, “The Imam of *Tabi’in*” (*Al-Kashif*, volume 2, p. 315).

Ibn Hajar said, “*Thiqah Thabt*” (*Taqrib al-Tahdib*, Volume 2, p. 239).

The words *Thiqah*, *Thabt* and *Hujja* are used to describe men of integrity who were deemed to be completely reliable and trustworthy in narrating hadiths.

Finally, and more importantly, the Quran testifies to its own corruption:

Like as We sent down on the dividers, Those who made the Quran INTO SHREDS. So, by your Lord, We would most certainly question them all, As to what they did. S. 15:90-93 Shakir

Here are some of the various ways that Q. 15:91 has been translated:

(So also on such) as have made Qur’an into shreds (as they please). Y. Ali

Those who break the Qur’an into parts. Pickthall

who dismember the Qur’an. Palmer

who have broken the Koran into fragments. Arberry

Who splintered the Quran into diverse parts. Tarif Khalidi

Those who divided the Qur’an into parts. Maulana Muhammad Ali

Those who break the Quran into separate parts. Hamid S. Aziz

Those who have broken the Qur’an into fragments (as they please). Ali Unal

and also divided the Quran believing in some parts and rejecting others. Muhammad Sarwar

and who have broken the Scripture into fragments— Wahiduddin Khan

And severed their Scripture into fragments. Muhammad Ahmed-Samira

It is thus clear from this verse that the words of the Quran were being changed.

As the late Islamic Scholar Alphonse Mingana explained:

“Finally, if we understand correctly the following verse of Suratul-Hijr (xv. 90-91): ‘As we sent down upon (punished) the dividers (of the Scripture?) who broke up the Koran into parts,’ we are tempted to state that even when the Prophet was alive, some changes were noticed in the recital of certain verses of his sacred book. There is nothing very surprising in this fact, since Muhammad could not read or write, and was at the mercy of friends for the writing of his revelations, or, more frequently, of some mercenary amanuenses.” (Mingana, “Three Ancient Korans”, *The Origins of the Koran – Classic Essays on Islam’s Holy Book*, edited by Ibn Warraq [Prometheus Books, Amherst NY, 1998], p. 84; bold emphasis mine)

The evidence also shows that such corruptions to the text continued long after Muhammad’s death. For instance, Mingana records the Muslim reaction to Uthman b. Affan’s burning and wholesale destruction of primary, competing Quranic codices:

“The book, drawn up by this method, continued to be authoritative and the standard text till 29-30 A.H. under the caliphate of ‘Uthman. At this time the wonderful faithfulness of Arab memory was defective, and according to a general weakness of human nature, the *Believers* have been heard reciting the verses of the Koran in a different way. This fact was due specially, it is said, to the hundreds of dialects used in Arabia. Zaid was again asked to put an end to these variations which had begun to scandalize the votaries of the Prophet. That indefatigable compiler, assisted by three men from the tribe of Quraish, started to do what he had already done more than fifteen years before. The previous copies made from the first one written under Abu Bakr were all destroyed by special order of the caliph: the revelation sent down from heaven was one, and the book containing this revelation must be one. The critic remarks that the only guarantee of the authenticity of the Koran is the testimony of Zaid; and for this reason, a scholar who doubts whether a given word has been really used by Muhammad, or whether it has been only employed by Zaid on his own authority, or on the meagre testimony of some Arab reciters, does not transgress the strict laws of high criticism. If the memory of the followers of the Prophet has been found defective from the year 15 to 30 A.H. when Islam was proclaimed over all Arabia, why may it not have been defective from 612 to

632 C.E. when the Prophet was often obliged to defend his own life against terrible aggressors? And if the first recension of Zaid contained always the actual words of Muhammad, why was this compiler not content with re-establishing it in its entirety, and why was the want of a new recension felt by ‘Uthman? How can it be that in the short space of fifteen years such wonderful variants could have crept into the few copies preceding the reign of the third caliph that he found himself bound to destroy all those he could find? If ‘Uthman was certainly inspired only by religious purposes, why did his enemies call him ‘**THE TEARER OF THE BOOKS**’ and why did they fasten on him the following stigma: ‘He found the Korans many and left one; **HE TORE UP THE BOOK**’? …” (Ibid., p. 84-85; bold and capital emphasis mine)

In another article, Mingana cites Muslim historian al-Tabari who wrote that:

“… ‘Ali b. Abi Talib, and ‘Uthman b. Affan wrote the *Revelation* to the Prophet; but in their absence it was Ubai b. Ka’b and Zaid b. Thabit who wrote it.’ He informs us, too, that the people said to ‘Uthman: ‘**The Koran was in MANY BOOKS**, and thou discreditedst them all but one’; and after the Prophet’s death, ‘People gave him as successor Abu Bakr, who in turn was succeeded by ‘Umar; and both of them acted according to the Book and the Sunnah of the Apostle of God – and praise be to God the Lord of the worlds; then people elected ‘Uthman b. ‘Affan **WHO … TORE UP THE BOOK**.’” (Ibid., *The Transmission of the Koran*, p. 102; bold and capital emphasis mine)

Muslims have disagreed on who compiled the Quran. They said that the four men mentioned earlier died, and so it was not compiled. Sometimes they said it was Zaid b. Thabit who compiled it, or Salim, the servant of Abu Hudsaifa. Some say that Ali swore not to put on a cloak, except for prayer, until he had compiled the Quran. Once the Quran had been compiled, people wondered what to call it. Some suggested calling it *Sifr* (“the Book”), But Ali refused, because that is a Hebrew word. Later Ali said: “I saw one like it in Abyssinia called *Al-Mushaf*“; so this is what it was called (Darwaza, *Al-Qur’an al-Majid*, p. 53).

I now conclude this part by citing the following Christian reference’s superb summation of the issues concerning the imperfect and chaotic compilation of the Muslim scripture:

… Further, al-Bukhari narrated what he heard from Qatada. He said: “I asked Anas b. Malik: ‘Who compiled the Quran during the lifetime of the

Prophet?' 'Four,' he replied, 'and all of them are from the *Ansar*: Ubai b. Ka'b, Muads b. Jabal, Zaid b. Thabit, and Abu Zaid.' I asked: 'Who is Abu Zaid?' 'One of my uncles,' he answered" (see al-Bukhari, Fadhail al-Qur'an 3).

It is also narrated by Anas via Ibn Thabit: "The Prophet died, and only four compiled the Quran, including Abu Al-Darda, Muads b. Jabal, Zaid b. Thabit and Abu Zaid." As such, this *hadith* disagrees with Qatada's in the sense of confinement regarding the four; the other *hadith* mentions Abi Al-Darda instead of Ka'b b. Ubai. A number of Imams (leaders) resented this sense of confinement to the four only; yet some unbelievers held on tenaciously to Anas' claim, **implying that a great portion of the Quran had been lost** – especially verses that back up their party. In fact, these four died before the Quran was compiled. **They also asserted that many reciters of the Quran had died before the Quran was compiled**. Al-Qurtubi said: "During the Battle of Yamama, 450 RECITERS OF THE QURAN WERE KILLED." THE SAME NUMBER WAS KILLED at Mauna Well during the Prophet's time (see *Al-Bidaya wa al-Nihaya* by Ibn Kathir; chapter on Battle of Yamama).

Abu Bakr was overwhelmed by sadness over the loss of the Quran. Al-Bukhari's narration, based on what Zaid b. Thabit related, said that Zaid said: "Abu Bakr sent someone to call me when the Yamama people were killed. Umar was there with him. Abu Bakr said: 'On the Day of Yamama, Umar came to me saying that reciters of the Quran were killed. He was afraid that others might be killed elsewhere. **This indicates the loss of much of the Quran**. He suggested that I command that the Quran be compiled.'…

Another version says that Abu Bakr asked Zaid b. Thabit to compile the Quran. Zaid refused until he was assisted. Yet another version claims that Abu Bakr asked Zaid b. Thabit to compile the Quran, with Zaid refusing until he was helped by Umar. *Maghazi* ("Campaigns") by Musa b. Uqba, Ibn Shihab said: "When Muslims in the Yamama combat were injured, Abu Bakr panicked. **He was afraid that a portion of the Quran would be lost**. Therefore, people came with what they already had with them" (*Al-Qur'an al-majid* by Darwaza, pg. 54)…

Abu Bakr said to Umar and Zaid: "Sit at the door of the mosque, so that if someone comes with two witnesses and has something of the Book of Allah, then you can write it." So Zaid did not write a verse unless it was

backed up by two just witnesses. The end of Sura al-Tawba **was found only with Abu Khuzaima b. Thabit**, but since his witness was considered equal to that of two men, what he had brought was written down. **But Umar brought a verse about stoning (*ayat al-rajm*) which was not written down, for he was alone**. The reason behind all this is that the Quran was divided among shoulder bones, palm branches, etc. (*Al-Itqan* by al-Suyuti; chapter on compiling the Quran)…

An evidence that the Quran had undergone some increase in volume is what Muhammad b. Sirin quotes Ikrima as having said: "After Abu Bakr had been paid homage to, Ali b. Abu Talib stayed home. So people said to Abu Bakr: 'He hates to pay you homage.' Therefore, Abu Bakr sent for Ali and asked: 'Do you really hate paying me homage?' 'No,' replied Ali. 'Why then have you not come to me?' asked Abu Bakr. Ali said: '**I SAW THE BOOK OF ALLAH BEING ADDED TO. This led me to make up my mind not to put on my cloak, except for prayer, until I compile the Quran**.' Abu Bakr then stated: 'Yes. What you have said is right!'" Muhammad b. Sirin continued: "Then I said to Ikrima, 'Put it together as it was revealed, the first revelation comes first.' He said: 'If *jinn* and men had gathered to put it together in such a way, they could never have done it.'" This clearly indicates that the Quran was not recorded in the sequence of its revelation. Rather, the caliphs and others put it together according to their own tastes, for it consisted of scattered fragments (*Al-Itqan* by al-Suyuti; chapter on compilation)…

This is a summary of the history of the Quran in Abu Bakr's and Umar's time, and from it we gather that the Quran had not yet been compiled. Consider the following:

1. Ibn Ashtah produced the following account in the *Al-Mushaf*, having it authentically supported as he heard it from Muhammad b. Sirin. He said: "Abu Bakr died, and the Quran was not compiled then. Umar was killed, and the Quran was not compiled then." Ibn Ashtah commented: "**The entire Quran was not completely memorised; neither was the compilation of the three *Masahif* (plural form of *al-Mushaf*) completed**" (*Al-Itqan* by al-Suyuti; chapter on compilation). This implies that many groups had their own Quran. There was a Quran that included *the Nasikh* and *the Mansukh* ("the Abrogative and the Abrogated"). Another edition was arranged in chronological order. If these copies had been identical, Uthman would not have had them burned.

2. The Muslims disagreed about the variant editions of the Quran, so Uthman burned them, being so advised by Hudsaifa. Al-Bukhari narrated that Anas said **that Hudsaifa was appalled at the differences in reading**…

Ibn Ashtah produced the following narration via Ayyub b. Abi Qulaba He said: “Ibn Malik, a man from Banu Amir, told me they disagreed on the Quran during Uthman’s time, **until boys and teachers ended up killing each other**.” When Uthman found out about this, he said: “Here, in my presence, you lie in the Quran **and make it full of grammatical mistakes**. O followers of Muhammad, gather together and write a main copy for the people”; so they did. Whenever anyone disagreed with someone on a verse, they would say: “The prophet of Allah had so and so read it.” They sent three people to ask him: “In what way did the prophet of Allah read such and such a verse to you?” He would answer: “As such and such.” Then they wrote it down, not that they had left a space for it.

Ibn Abi Dawud said via Muhammad b. Sirin, that when Uthman wanted to write out the *Masahif*, he gathered together twelve men, Quraishites and Ansar: “They asked for the copy at Umar’s house, and it was brought. Uthman was overseeing them. Therefore, if they disagreed on something, they would delay recording it. I thought they were delaying it to see if someone had heard it as Muhammad had said it the last time. Then they would finally write it down as such” (*Al-Masahif* by al-Sijistani; chapter on Uthman’s compilation of the Quran).

From these accounts, it is evident that whenever Uthman sensed that they were in for a civil war or dissension as a result of the people’s disagreement over the Quran, he would hold meetings to appoint an imam for the people…

As for the compilation of the Quran, consider the following:

1. The people who undertook the compilation of the Quran **were known for their treachery and lying. Uthman was murdered because he was a treacherous liar**. The compilers were not filled with God’s Spirit, so they could not tell which writings, if any, were inspired. They quoted Arabs who did not know much about worldly or divine knowledge. The Quran itself says: “The Arabs are the worst in unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah has sent down to his apostle” (Sura al-Tawba 9:87).

2. When the Bible was revealed, no one tried to kill anyone else, because the writings were scattered in bits and pieces, needing to be gathered. But in Uthman's time there were different ways to read the Quranic verses, according to different dialects. This led them to mistakenly blame one another of being in grave error. Uthman became afraid as to how far this would go; so he had the verses written in one copy, preferring the dialect of the Quraish to others.

3. Honest Muslim theologians cannot deny the discrepancies in the Quran. There have been disagreements over the number of *masahif* that Uthman sent to remote parts; some claimed there were five, others four, still others seven. Uthman sent these copies to Mecca, Syria, Yemen, Bahrain, Basra, and Kufa. He kept one copy at Medina.

Some maintain that when Uthman noticed the reciters' disagreement, seeing that the evil had gone too far, he collected whatever versions of the Quran he could get. **No one dared to take the copy that Ali b. Abu Talib had, neither did anyone hurt those who recited the Quran according to Ali's copy**. Yet Ka'b b. Ubai died before Uthman compiled the Quran. **Ibn Mas'ud refused to hand over his own copy to Uthman, so they sent him out of Kufa**; they used Abu Musa al-Ash'ari's copy instead. For composing and mending the Quran, they appointed Zaid b. Thabit al-Ansari and Abdallah b. Abbas (others claim that the latter was Muhammad b. Abu Bakr). Both were still young. Uthman said to them: "If you disagree on something, at least write it in the language of the Quraish."

When the Quran was compiled, they sent a copy to Mecca. It was burned in the year 200 A.H. They sent a copy to Medina that was lost in the days of Yazid b. Muawiya. They sent a copy to Iraq that was lost in the days of al-Mukhtar. Another copy was sent to Syria. Then Uthman ordered the governors in the Islamic world to collect whatever copies of the Quran they could find. **He SOAKED THEM ALL in boiling vinegar until nothing remained. Uthman threatened to punish anyone who disobeyed his orders** (*Al-Itqan* by al-Suyuti; *Kitab al-Masahif*). (*The True Guidance* [Light of Life, Villach, Austria, First English Edition: 1994], Part Four. An Introduction to Quranic Studies, pp. 47-55)

The foregoing explains why there are no extant Quranic MSS that contain the satanic verses. I.e., Muslims destroyed the very primary codices produced by the companions of Muhammad, resulting in the irreparable loss of much of the original Quran!

THE QURAN'S DISJOINTED AND HAPHAZARD COMPOSITION

What Ataie deceitfully withheld from his audience and what he dishonestly failed to mention is that the Islamic sources clearly attest that particular verses would be added later on to specific surahs which were composed or recited separately or independently from the texts in question.

As Christian apologist John Gilchrist noted in his response to this very same objection raised by another Muhammadan:

Zafrulla Khan, in one of his typically bold **but completely inaccurate statements**, says: "The Holy Quran excludes emphatically any idea of Satan being capable of influencing any righteous person, let alone a prophet or messenger" (*Muhammad: Seal of the Prophets*, p. 45). This claim is seriously undermined by Surah 22.52 which makes the exact point that the writer is at pains to deny. Another somewhat more credible defence is offered by a Muslim commentator on this verse:

Moreover, it is absolutely inconceivable that such an important incident as the Prophet's having accepted the intercession of idols should have been mentioned in the Qur'an **eight years after it happened**. The 53rd chapter, in which the change is said to have taken place, was revealed before the fifth year of the Prophet's call, **while this chapter was revealed on the eve of the Prophet's departure from Makkah**. (Ali, *The Holy Qur'an*, p. 658).

The argument, however, does not take into account **the well-established fact that most of the Surahs of the Qur'an are composite chapters of various passages dating from different periods, often made up of both Meccan and Medinan verses**. In an introduction to Surah 22 in his translation of the Qur'an, Richard Bell says:

The surah has in fact become quite disjointed. Vv. 51-53, addressed to the prophet personally, are quite out of connection. (Bell, *The Qur'an Translated*, Vol. 1, p. 316).

He goes on to give possible occasions for the inclusion of the verses mentioned **and allows for an earlier date than the main body of the Surah**. It is therefore quite possible **that Surah 22.52 dates prior to the rest of the Surah and refers directly to the occasion of the "satanic verses**". W. M. Watt, in another book, comments on the same verse:

This passage **is a justification for some previous alteration in the text of the Qur'an**; one strand of tradition holds that it applies to verses

originally proclaimed as following 53.19,20. (Watt, *Companion to the Qur'an, p.* 156).

The strand referred to is the Ibn Ishaq/Tabari source aforementioned. We must surely conclude that Surah 22.52 is a Qur'anic reference and clue to the story of the concession to the pagan Meccans **when we consider that there is no other occasion suggested in the Islamic tradition literature for the revelation of this verse**. Muslim commentators who reject the link identified in the Ibn Ishaq/Tabari strand **nevertheless cannot suggest an alternative incident or event which can explain the statements made in the verse**.

The other verse which appears to allude to the occasion of the "satanic verses" is this one which helps us in some measure to see the inner workings of Muhammad's mind:

And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in Our name something quite different: (In that case), behold! They would certainly have made thee (their) friend! And had We not given thee strength, thou wouldst nearly have inclined to them a little. *Surah 17. 73-74*.

This verse also appears to refer to the same occasion, in particular the yearnings felt by Muhammad for a reconciliation with his kinsmen which led to the ejaculation in favour of their goddesses. **Once again no reasonable alternative suggests itself. There is no other occasion in Muhammad's life referred to in the sources to which these enlightening verses can relate**. Furthermore, as with Surah 22.52, we are not proposing a convenient link between the verses and the story. Ibn Sa'd plainly states that they were revealed **in consequence of Muhammad's concession to the pagan goddesses and his subsequent reversion to his original position** (Ibn Sa'd, *Kitab at-Tabaqat al-Kabir*, Vol. 1, p. 237). (Gilchrist, *Muhammad and The Religion of Islam*, 3. THE NATURE OF MUHAMMAD'S PROPHETIC EXPERIENCE, C. Satan's Interjection and its Implications, 4. Support for the Story in the Qur'an.; bold emphasis mine)

The following ahadith and Islamic sources corroborate Gilchrist's point:

Narrated Ibn 'Abbas: "I said to 'Uthman bin 'Affan:

'What was your reasoning with Al-Anfal – while it is from the Muthani (Surah with less than one-hundred Ayat), and Bara'ah while it is from the

Mi'in (Surah with about one-hundred Ayat), then you put them together, without writing the line Bismillahir-Rahmanir-Rahim between them, and you placed them with the seven long (Surah) – why did you do that?' So 'Uthman said: 'A long time might pass upon the Messenger of Allah without anything being revealed to him, and then sometimes a Surah with numerous (Ayat) might be revealed. So when something was revealed, **he would call for someone who could write, and say: "Put these Ayat in the Surah which mentions this and that in it." When an Ayah was revealed, he would say: "Put this Ayah in the Surah which mentions this and that in it**." Now Al-Anfal was among the first of those revealed in Al-Madinah, and Bara'ah among the last of those revealed of the Qur'an, and its narrations (those of Bara'ah) resembled its narrations (those of Al-Anfal), so we thought that it was part of it. Then the Messenger of Allah died, and it was not made clear to us whether it was part of it. So it is for this reason that we put them together without writing Bismillahir-Rahmanir-Rahim between them, and we put that with the seven long (Surahs).'"

Grade: Hasan (Darussalam)

English reference: Vol. 5, Book 44, Hadith 3086

Arabic reference: Book 47, Hadith 3366
(suunah.com https://sunnah.com/urn/640920; emphasis mine)

Narrated Uthman ibn Affan:

Yazid al-Farisi said: I heard Ibn Abbas say: I asked Uthman ibn Affan: What moved you to put the (Surah) al-Bara'ah which belongs to the mi'in (surahs) (containing one hundred verses) and the (Surah) al-Anfal which belongs to the mathani (Surahs) in the category of as-sab'u at-tiwal (the first long surah or chapters of the Qur'an), and you did not write "In the name of Allah, the Compassionate, the Merciful" between them? Uthman replied: When the verses of the Qur'an were revealed to the Prophet, **he called someone to write them down for him and said to him: Put this verse in the surah in which such and such has been mentioned; and when one or two verses were revealed, he used to say similarly (regarding them)**. (Surah) al-Anfal is the first surah that was revealed at Medina, and (Surah) al-Bara'ah was revealed last in the Qur'an, and its contents were similar to those of al-Anfal. I, therefore, thought that it was a part of al-Anfal. Hence I put them in the category of as-sab'u at-tiwal (the seven lengthy surahs), and I did not write "In the name of Allah, the Compassionate, the Merciful" between them.

Grade: Da'if (Al-Albani)

Reference: Sunan Abi Dawud 786

In-book reference: Book 2, Hadith 396

English translation: Book 3, Hadith 785
(sunnah.com https://sunnah.com/abudawud/2/396; emphasis mine)

Ahmad narrated in al-Musnad (4/218) with a hasan isnaad from 'Uthmaan ibn Abi'l-'Aas that he said: "I was sitting with the Messenger of Allaah when he fixed his gaze on something, then lowered his gaze until he was almost looking at the ground, then he gazed at something. He said, 'Jibreel came to me and told me **to put this aayah in this place in this soorah**:

"Verily, Allâh enjoins Al-'Adl (i.e. justice and worshipping none but Allâh Alone Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshâ' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e. all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed." [al-Nahl 16:90 – interpretation of the meaning].'"…

Al-Qaadi Abu Bakr said in al-Intisaar: "The order of the aayahs is something that is obligatory and binding. Jibreel used to say (to the Prophet), '**Put such and such an aayah in such and such a place**.'"…

Al-Baghawi said in Sharh al-Sunnah: "The Messenger of Allaah used to instruct his companions and teach them what was revealed to him of the Qur'aan in the order in which it appears in our Mus-hafs now, the order which Jibreel taught him. When each aayah was revealed, Jibreel would tell him, **this aayah is to be written after such and such an aayah in Soorah such and such**. Thus it is clear that the efforts of the Sahaabah were limited solely to gathering the Qur'aan in one place, not to arranging its order. The Qur'aan is written on al-Lawh al-Mahfooz in this order, then Allaah sent it down in its entirety to the first heaven, whence it was revealed in stages as it was needed, and the order in which it was revealed

is not the order in which it is recited." (Islamqa, **The order of Soorahs and Aayahs in the Qur'aan**)

And here are a couple of hadiths that affirm that, despite the ninth chapter being the last *surah* that Muhammad composed, the last verse he recited was actually Q. 4:176:

Narrated Al-Bara: The last Sura that was revealed was Bara'a, and the last verse that was revealed was: "They ask you for a legal verdict, Say: Allah's directs (thus) about those who leave no descendants or ascendants as heirs." (4.176) (*Sahih al-Bukhari*, Volume 6, Book 60, Number 129 https://www.searchtruth.com/book_display.php?book=60&translator=1&start=0&number=129)

Narrated Al-Bara: The last verse that was revealed was: 'They ask you for a legal verdict: Say: Allah directs (thus) about *Al-Kalalah* (those who leave no descendants or ascendants as heirs).' And the last Sura which was revealed was *Baraatun* (9). (*Sahih al-Bukhari*, Volume 6, Book 60, Number 177 https://www.searchtruth.com/book_display.php?book=60&translator=1&start=0&number=177)

Other traditions state that the last verse Muhammad recited was the one on usury (*Riba*) in Q. 2:275:

Narrated Ibn Abbas: The last Verse (in the Quran) revealed to the Prophet was the Verse dealing with usury (i.e., Riba). (*Sahih al-Bukhari*, Volume 6, Book 60, Number 67, https://www.searchtruth.com/book_display.php?book=60&translator=1&start=0&number=67)

11 Business Transactions

(4c) Chapter: Usury – Section 3

'Umar b. al-Khattab said:

The last verse to be sent down was that on usury (Al-Qur'an 2:275) but God's Messenger was taken without having expounded it to us; so leave aside usury and whatever is doubtful. Ibn Majah and Darimi transmitted it.

Reference: Mishkat al-Masabih 2830

In-book reference: Book 11, Hadith 69
(sunnah.com https://sunnah.com/mishkat/11/69)

Whatever the case maybe, the fact that Q. 2:275 and 4:176 were only added after these respective *surahs* were compiled lends support to Q. 17:73-75 and 22:52 being initially composed to address the fact of Satan causing Muhammad to magnify the pagan goddesses, and were therefore originally separate from the *surahs* which they came to be placed in.

In other words, these verses were only added much later into the *surahs* that presently contain them.

Moreover, Muhammad would even go so far as to correct and modify certain verses due to his changing circumstances and/or unforeseen problems that caught him by surprise, as we find in the following examples:

Q. 2:284-286

(The messenger believeth in that which hath been revealed unto him from his Lord…) [2:285]. The Imam Abu Mansur ‘Abd al-Qahir ibn Tahir informed us> Muhammad ibn ‘Abd Allah ibn ‘Ali ibn Ziyad> Muhammad ibn Ibrahim al-Bushanji> Umayyah ibn Bistam> Yazid ibn Zuray‘> Rawh ibn al-Qasim> al-‘Ala’> his father> Abu Hurayrah who said: “When Allah, exalted is He, revealed to His Messenger the verse (… and whether ye make known what is in your minds or hide, Allah will bring you to account for it…) [2:284], **the prophetic Companions found this hard to cope with. They went to the Messenger and said: ‘We have been entrusted with works that we can not bear: the prayer, fasting, Jihad, almsgiving; and now Allah has revealed to you this verse which we are not able to bear**’. The Messenger of Allah said to them: ‘Do you want to say as the people of the two Scriptures said before you? — the narrator said: I think he quoted the verse (We hear and we rebel!) [2:93] — Say, rather, (We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying)’. When they heard this, they did not answer. Allah revealed after this (The messenger believeth in that which hath been revealed unto him from his Lord…) the whole verse, **and Allah ABROGATED it by His revelation (Allah tasketh not a soul beyond its scope…) [2:286] to the end of the verse**”. This report was narrated by Muslim from Umayyah ibn Bistam. Muhammad ibn Ibrahim ibn Muhammad ibn Yahya informed us> his father> Muhammad ibn Ishaq al-Thaqafi> ‘Abd Allah ibn ‘Umar and Yusuf ibn Musa> Waki‘> Sufyan> Adam ibn Sulayman who said: “I heard Sa‘id ibn Jubayr relating from Ibn ‘Abbas who said: ‘When the verse (… and whether ye make known what is in your minds or hide, Allah will bring you to account for it…) was revealed, **objection crept into the hearts of the**

prophetic Companions as it never did before. The Prophet said to them: Say, 'we hear and we obey'. Allah then revealed (Allah tasketh not a soul beyond its scope), up to His saying (or miss the mark) upon which he said: You did. (Al-Wahidi https://www.altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=86&tSoraNo=2&tAyahNo=285&tDisplay=yes&UserProfile=0&LanguageId=2; bold and capital emphasis mine)

He repeated this with each sentence of this verse until the end of it'". This was narrated Muslim from Abu Bakr ibn Abi Shaybah from Waki'. The commentators of the Qur'an said: "When the verse (and whether ye make known what is in your minds or hide, Allah will bring you to account for it) was revealed, **Abu Bakr, 'Umar, 'Abd al-Rahman ibn 'Awf, Mu'adh ibn Jabal and a group from the Helpers all went to the Prophet. They kneeled down** and then said: 'O Messenger of Allah! By Allah no other revealed verse of the Qur'an **is harder on us than this one**. One of us speaks to himself with things that he does not like to remain in his heart even in exchange for the world and all that it contains. And now we are taken to task for the things that we speak to our own selves. By Allah, we are doomed'. The Messenger of Allah said: 'This is how it was revealed!' They said: 'We are ruined; we have been bound by that which we cannot possibly bear'. The Messenger of Allah said: 'Are you going to say as the Children of Israel said to Moses (We hear and we rebel!); say rather: We hear and we obey'. They said: 'We hear and we obey'. **This was extremely hard on them, and they remained in this situation FOR A YEAR** upon which Allah, exalted is He, sent down relief and repose with His saying (Allah tasketh not a soul beyond its scope…) **WHICH ABROGATED THE VERSE BEFORE IT**. The Prophet said: 'Allah has pardoned my community for the things with which they speak to themselves as long as they do not act upon them or speak about them to others' ". (Ibid. https://www.altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=86&tSoraNo=2&tAyahNo=285&tDisplay=yes&Page=2&Size=1&LanguageId=2; bold and capital emphasis mine)

Q. 4:95

Narrated Al-Bara: There was revealed: "Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah." (Q. 4:95) The Prophet said, "Call Zaid for me and let him bring the board, the inkpot and the scapula bone." Then he said, "Write: Not equal are those Believers who sit …", and at that time 'Amr bin Um Maktum, the blind man

was sitting behind the Prophet. He said, “O Allah’s Apostle! What is your order for me (as regards the above Verse) as I am a blind man?” So, instead of the above verse, **the following verse was revealed: “Not equal are those believers who sit (at home) except those who are disabled and those who strive and fight in the cause of Allah**.” (Q. 4:95) (*Sahih al-Bukhari*, Volume 6, Book 61, Number 512 https://www.searchtruth.com/book_display.php?book=61&translator=1&start=0&number=512)

Q. 8:65-66

Then He said: ‘O prophet, God is sufficient for thee and the believers who follow thee. O prophet, exhort the believers to fight. If there are twenty steadfast ones among you they will overcome a thousand unbelievers for there are hundred of you they will overcome a thousand unbelievers for they are senseless people,’ i.e. they do not fight with a good intention nor for truth nor have they knowledge of what is good and what is evil. Abdullah b. Abu Najih from ‘Ata’ b. Abu Ribah from ‘Abdullah b. ‘Abbas told me **that WHEN THIS VERSE CAME DOWN it came as a shock to the Muslims who took it hard that twenty should have to fight two hundred, and a hundred fight a thousand. So God relieved them AND CANCELED THE VERSE WITH ANOTHER SAYING**: ‘Now has God relieved you and He knows that there is weakness amongst you, so if there are a hundred steadfast they shall overcome two hundred, and if there are a thousand of you they shall overcome two thousand by God’s permission, for God is with the steadfast.’ (‘Abdullah) said, ‘When they numbered half of the enemy it was wrong for them to run from them; but if they were less than half they were not bound to fight and it was permissible for them to withdraw.’ (*The Life of Muhammad, A Translation of Ibn Ishaq’s Sirat Rasul Allah*, with introduction and notes by Alfred Guillaume [Karachi Oxford University Press, Karachi, Tenth Impression 1995], p. 326; bold and capital emphasis mine)

Allah said next, commanding the believers and conveying good news to them…

<If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve.>

The *Ayah* says, one Muslim should endure ten disbelievers. **Allah abrogated this part later on**, but the good news remained. `Abdullah bin

Al-Mubarak said that Jarir bin Hazim narrated to them that, Az-Zubayr bin Al-Khirrit narrated to him, from `Ikrimah, from Ibn `Abbas, “When this verse was revealed…

<If there are twenty steadfast persons among you, they will overcome two hundred…> **it became difficult for the Muslims**, when Allah commanded that one Muslim is required to endure ten idolators. **Soon after, this matter was made easy**…

<Now Allah has lightened your (task)>, until…

<they shall overcome two hundred…>

Allah lowered the number [of adversaries that Muslims are required to endure], and thus, made the required patience less, compatible to the decrease in numbers.” Al-Bukhari recorded a similar narration from Ibn Al-Mubarak. Muhammad bin Ishaq recorded that Ibn `Abbas said, “When this *Ayah* was revealed, **it was difficult for the Muslims**, for they thought it was burdensome since twenty should fight two hundred, and a hundred against a thousand. **Allah made this ruling easy for them and abrogated this *Ayah* with another *Ayah***…

<Now Allah has lightened your (task), for He knows that there is weakness in you…>

Thereafter, if Muslims were half as many as their enemy, they were not allowed to run away from them. If the Muslims were fewer than that, they were not obligated to fight the disbelievers and thus allowed to avoid hostilities.” (*Tafsir Ibn Kathir* http://www.alim.org/library/quran/AlQuran-tafsir/TIK/8/64; bold emphasis mine)

Q. 25:68-70

Narrated Said bin Jubair: Ibn Abza said to me, “Ask Ibn ‘Abbas regarding the Statement of Allah: ‘And whoever murders a believer intentionally, his recompense is Hell.’ (4.69) And also His Statement: ‘…nor kill such life as Allah has forbidden, except for a just cause …..except those who repent, believe, and do good deeds.’ ” (25.68-70) So I asked Ibn ‘Abbas and he said, “When this (25.68-69) was revealed, the people of Mecca said, “We have invoked other gods with Allah, and we have murdered such lives which Allah has made sacred, and we have committed illegal sexual intercourse. **So Allah revealed: ‘Except those who repent, believe, and do good deeds and Allah is Oft-Forgiving, Most Merciful.’**

(25.70) (*Sahih al-Bukhari*, Volume 6, Book 60, Number 288 https://www.searchtruth.com/book_display.php?book=60&translator=1&start=0&number=288)

It, therefore, makes absolute sense and perfectly fits Muhammad's pattern that he would immediately correct his glorification of the three chief goddesses of the Meccans, thereby lapsing into idolatry, by expunging his praise of them and replacing that with a strict denunciation of their existence and worship.

THE MUSLIM EXPOSITORS ON Q. 22:52 AND 17:73-75

… Then the Apostle of Allah, may Allah bless him, approached them (Quraysh) and got close to them, and they also came near to him. One day he was sitting in their assembly near the Ka'bah, and he recited: "By the Star when it setteth", till he reached, "Have ye thought upon Al-Uzza and Manat, the third, the other". **Satan made him repeat these two phrases: These idols are high and their intercession is expected**. The Apostle of Allah, may Allah bless him, **repeated them**, and he went on reciting the whole *surah* and then fell in prostration, and the people also fell in prostration with him. **Al-Walid Ibn Al-Mughirah, who was an old man and could not prostrate, took a handful of dust to his forehead and prostrated on it**. It is said: Abu Uhayhah Sa'id Ibn al-'As, being an old man, took dust and prostrated on it. Some people say: It was al-Walid who took the dust; others say: It was Abu Uhayhah; while others say: Both did it. **They were pleased with what the Apostle of Allah, may Allah bless him, had uttered**. They said: We know that Allah gives life and causes death. He creates and gives us provisions, but our deities will intercede with Him, **and in what you have assigned to them, we are with you**. These words pricked the Apostle of Allah, may Allah bless him. He was sitting in his house and when it was evening, Gabriel, may peace be upon him, came to him and REVISED the *surah*. Then Gabriel said: Did I bring these two phrases. The Apostle of Allah, may Allah bless him, said: I ascribed to Allah, what He had not said. THEN ALLAH REVEALED TO HIM: "And they indeed strove hard to beguile thee (Muhammad) away from that wherewith We have inspired thee, that thou shouldst invent other than it against Us; and then would they have accepted thee as a friend.

And if We had not made thee wholly firm thou mightest almost have inclined unto them a little.

Then had We made thee taste a double (punishment) of living and a double (punishment) of dying then hadst thou found to [*sic*] helper against Us.

… This prostration became known to people till the news reached Abyssinia and the Companions of the Apostle of Allah, may Allah bless him, that the people of Makkah fell in protraction and joined Islam including al-Walid … The people said: When such persons have joined Islam, who else remains in Makkah? They said: Our relatives are dear to us. So they returned. When they were at a distance of one hour's walk from Makkah, they confronted some horsemen of Kinanah. They inquired about the Quraysh and their affairs. The horsemen said: **MUHAMMAD SPOKE WELL OF THEIR DEITIES, SO THEY FOLLOWED HIM, but they turned apostate. He began to abuse their gods and they began to harm him**. We left them in this struggle. They discussed that they should return to Abyssinia, but then they said: We have reached here, so let us enter (the town), see the Quraysh and visit our families and then return. (Ibn Sa'ad's *Kitab Al-Tabaqat Al-Kabir*, English translation by S. Moinul Haq, M.A., PH.D assisted by H.K. Ghazanfar M.A. (Kitab Bhavan Exporters & Importers, 1784 Kalan Mahal, Daryaganj, New Delhi- 110 002 India), Volume I, parts I & II, pp. 237-238; bold and capital emphasis mine)

And We did not send before you any messenger rasūl — this is a prophet who has been commanded to deliver a Message — or prophet nabī — one who has not been commanded to deliver anything — but that when he recited the scripture Satan cast into his recitation what is not from the Qur'ān but which those to whom he the prophet had been sent would find pleasing. The Prophet s had during an assembly of the men of Quraysh after reciting the following verses from sūrat al-Najm Have you considered Lāt and 'Uzzā? And Manāt the third one? 5319-20 **added as a result of Satan casting them onto his tongue without his the Prophet's being aware of it** the following words 'those are the high-flying cranes al-gharānīq al-'ulā and indeed their intercession is to be hoped for' and so they the men of Quraysh were thereby delighted. Gabriel however later informed him the Prophet of this that Satan had cast onto his tongue and he was grieved by it; but was subsequently comforted with this following verse that he might be reassured of God's pleasure thereat God abrogates nullifies whatever Satan had cast then God confirms His revelations. And God is Knower of Satan's casting of that which has been mentioned Wise in His enabling him Satan to do such things for He does whatever He will.

(*Tafsir al-Jalalayn*, Q. 22:52 https://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=74&tSoraNo=22&tAyahNo=52&tDisplay=yes&UserProfile=0&LanguageId=2; bold emphasis mine)

(Never sent We a messenger or a prophet before thee…) [22:52]. The commentators of the Qur'an said: "When the Messenger of Allah saw that his people were shunning him, he was aggrieved by their rejection of the message he brought them **and he secretly wished that Allah, exalted is He, reveals something to him which would bring him and his people closer to each other**, keen as he was to see them accept faith. One day, he sat in one of the congregations of Quraysh which attracted a huge number of its members, **and he wished that Allah, exalted is He, does not reveal to him on that day anything that might repel them from him**. Allah, exalted is He, revealed to him then Surah al-Najm (By the star when it stetteth…) [Surah 53]. The Messenger of Allah recited it but when he reached (Have ye thought upon al-Lat and al-'Uzza, and Manat, the third, the other) [53:19-20], **the devil put on his tongue what he had SECRETLY WISHED AND HOPED FOR and said**: 'These are the mighty cranes (gharaniq) and their intercession is hoped for'. When the Quraysh heard this, **they were very pleased**. The Messenger of Allah carried on reciting until the end of the Surah and then prostrated. All the Muslims followed suit and prostrated, and all the idolaters who were present prostrated too. All those who were present, whether Muslim or disbeliever, prostrated except al-Walid ibn al-Mughirah and Abu Uhyahah Sa'id ibn al-'As who were too advanced in age and could not prostrate, but they both grabbed a handful of dust and put their foreheads on it. **The Quraysh then dispersed, happy with what they heard**. They said: '**Muhammad has mentioned our idols with complimentary terms**. We know that Allah gives life and takes it away, He creates and provides sustenance, **but these idols of ours will intercede for us with Him. Now that Muhammad HAS ASSOCIATED THEM, we are all with him'**. That evening, Gabriel went to the Messenger of Allah and said: 'What have you done? You recited to people that which I did not bring from Allah, glorified is He, and you said what I did not say to you'. ('Alī ibn Ahmad al-Wahidi, *Asbab al-Nuzul*, Q. 22:52 https://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=86&tSoraNo=22&tAyahNo=52&tDisplay=yes&UserProfile=0&LanguageId=2; bold and capital emphasis mine)

The Messenger of Allah felt very saddened and was greatly scared of Allah. And so Allah, exalted is He, revealed this verse, upon which the Quraysh said: 'Muhammad has regretted what he has mentioned regarding the status of our idols vis-à-vis Allah'. **And they became even more antagonistic than before**". Abu Bakr al-Harithi informed us> Abu Bakr Muhammad ibn Hayyan> Abu Yahya al-Razi> Sahl al-'Askari> Yahya> 'Uthman ibn al-Aswad> Sa'id ibn Jubayr who said: "The Messenger of Allah recited (Have ye thought upon al-Lat and al-'Uzza, and Manat, the third, the other) **upon which the devil projected on his tongue**: 'These are the mighty cranes and their intercession is hoped for'. The idolaters were pleased. They said: 'He has mentioned our idols'. Then Gabriel came to the Messenger of Allah and said: 'Read back to me the speech of Allah'. When he read it to him, Gabriel said: 'As for this I did not bring; **this is from the devil'**. And so Allah, exalted is He, revealed (Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations…)". (Ibid. https://altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=86&tSoraNo=22&tAyahNo=52&tDisplay=yes&Page=2&Size=1&LanguageId=2; bold and capital emphasis mine)

It is narrated on the authority of Muhammad Ibn Ka'b Al-Qurathi that the Messenger of Allah recited Surat An-Najm to Allah's saying (what means): **{So have you considered al-Lat and al-'Uzza? And Manat, the third – the other one?}** [An-Najm, verse 19-20] THEN SATAN INSPIRED HIM TO SAY: "Those are the high goddesses whose intercession is expected". Then Allah revealed what means: **{Verily, they were about to tempt you away from that which We revealed to you to fabricate something other than it against Us, and (had you done so) then they would surely have taken you an intimate friend! And if We had not strengthened you, you would have almost inclined to them a little}**. [Al-Isra', verse 73-74] The Messenger of Allah then kept distressed till Allah revealed (what means): **{And We did not send before you any messenger or prophet except that when he spoke (or recited), Satan threw into it (his recitation some misunderstanding). But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise}**. [Al-Hajj, verse 52] [Abu Ash-Shaykh] (Jalal Al-Din Al-Suyuti, *Reasons and Occasions of Revelation of the Holy Qur'an (Lubab An-Nuqul Fi Asbab An-Nuzul)*, translated by Dr.

Muhammad Mahdi Al-Sharif [Dar Al-Kotob Al-Ilmiyah, Beirut 2015], Q. 17:73, pp. 235-236; capital emphasis mine)

It is narrated on the authority of Sa'id Ibn Jubayr that The Messenger of Allah recited Surat An-Najm to Allah's saying (what means): **{So have you considered al-Lat and al-'Uzza? And Manat, the third – the other one?}** [An-Najm, verse 19-20] THEN SATAN INSPIRED HIM TO SAY: "Those are the high goddesses whose intercession is expected". The polytheists said: "He (Muhammad) has never mentioned our gods with good before this day". Then he prostrated AND THEY PROSTRATED WITH HIM. On that occasion, Allah revealed this Qur'anic Verse. [Ibn Abu Hatim; Ibn Jarir and Ibn Al-Mundhir]

The same is narrated ON THE AUTHORITY OF IBN 'ABBAS. [Al-Bazzar and Ibn Mardawayh] (Ibid., Q. 22:52, p. 260; capital emphasis mine)

We further read in *Tafsir Dur al-Manthur* that:

Al-Bazaar and Al-Tabarani and Ibn Mardaweh and al-Ziya' have narrated **through a chain of all trustworthy (*Thiqa*) narrators** by the way of Said Ibn Jubayr, from Ibn Abbas that the Prophet recited the words of Surah Najm in the following manner:

"Have you then considered the Lat and the Uzza And Manat, the third, the last? ***These are the lofty (idols), verily their intercession is sought after****."*

The idolaters became delighted on hearing this from the prophet and said that their idols have also been mentioned in the Quran. Then Gabriel came and said to prophet:

"Recite same revelation and Quran which I have brought." Prophet again recited the words:

"Have you then considered the Lat and the Uzza And Manat, the third, the last? ***These are the lofty (idols), verily their intercession is sought after****."*

Gabriel said: "I had not brought these words, these are from Satan." **Then the following verse was revealed:**

And We did not send before you any messenger or prophet, but when he desired, Satan made a suggestion respecting his desire; but Allah annuls that which Satan casts, then does Allah establish His communications, and

Allah is Knowing, Wise. (Ibid., Volume 6, p. 65, on Q. 22:52 http://islamport.com/d/1/tfs/1/11/521.html)

Note carefully that the transmitters of the aforementioned were all trustworthy according to al-Suyuti.

There's more:

When the Messenger of God was in Mecca, he recited [*qara'a*] to them: "By the star when it sets." When he reached: "Have you considered al-Lat, al-'Uzza and Manat, the third, the other?", he said: "Indeed, their intercession is to be hoped for [*inna shafa 'ata-ha turtaja*]" – the Messenger of God did this unmindfully [*wa-saha rasul Allah*].

The Mushrikun, "in whose hearts there was sickness [*alladhina fi qulub-him marad*]," met him and greeted him and were greatly pleased at it. He said to them: "**But that was from Satan! [*inna-ma dhalika min al-shaytan*]**." **And God sent down:** "*And we have not sent before you a Messenger or a Prophet, but that when he tamanna, Satan (something) into his umniyyah, then God removes that which Satan cast."*

The above version appears in al-Tabari's *Tafsir*, 17:189, with the following transmission: Yunus b. 'Abd al-A'la al-Misri (170-264) – 'Abd Allah b. Wahb al-Misri (125-197) – Yunus b. Yazid al-Ayli (d. 160) – Muhammad b. Shihab al-Zuhri (51-124) – Abu Bakr b. 'Abd al-Rahman b. al-Harith (23-95).

It is also cited by Abu Ja'far al-Nahas al-Misri (d. 328) in *al-Naskh wa al-mansukh* (1:448-449 and 2:527-528) with the following chain: Al-Layth b. Sa'd al-Misri (94-175) – Yunus b. Yazid – al-Zuhri – Abu Bakr b. 'Abd al-Rahman.

What makes the above narrative significant to our discussion is that it is deemed a *sahih mursal* report, i.e., a report in which the transmitters are reliable but which doesn't go back to a companion of Muhammad, but to one of their followers.

Al-Suyuti cited this from al-Tabari and also from 'Abd b. Humayd al-Kissi/al-Kishshi/al-Kashshi al-Samarqandi (170s-249) (*Al-Durr*, 6:66), stating that they are *mursal sahih al-isnad*.

The leading 9th century hadith scholar Ibn Hajar al-'Asqalani also gave the same verdict (*Fath al-bari fi Sahih al-Bukhari* [Shirkat al-Taba'ah al-Fanniyyah al-Muttahidah, Cairo, Egypt], 18:40).

Even the late renowned Salafi hadith scholar Al-Albani, *Majaniq*, 9, accepted this verdict, despite rejecting its historicity due to the fact that it is a *mursal* report.

And here is another version of the same event:

The Messenger of God recited [*qara'a*]: "Have you considered al-Lat, al-'Uzza and Manat, the third, the other?" and Satan cast onto his tongue [*fa-alqa al-shaytan 'ala lisani-hi*]: "Those (are the high) flying cranes: there intercession is to be hoped for! [*tilka al-gharaniq al-'ula wa shafa'atu-hunna turtaja*]."

And the Mushrikun were greatly pleased by this and said: "He has mentioned our gods."

So Gabriel came to him and said: "Recite to me [*iqra' 'alayya*] what I brought you!" And he recited: "Have you considered al-Lat, al-'Uzza and Manat, the third, the other? Those (are the) high-flying cranes: their intercession is hoped for!" **He (Gabriel) said: "I did not bring you this! This is from Satan [*ma ataytu-ka bi-hadha hadha 'an al-shaytan*]**"; or he said: "This is from Satan! I did not bring you these" [*aw qala hadha min al-shaytan lam ati-ka bi-ha*].

So God sent down: "*We have not sent before you a Messenger or a Prophet but that when he tamanna, Satan cast something into his umniyyah,"* to the end of the verse.

This narration is quoted from the *Tafsir* of Ibn Mardawayh (323-410 AH) in a later hadith collection, namely the *Mukhtarah* of al-Diya' al-Maqdisi (537-634), with a chain going back to Ibn Abbas:

Ahmad b. Musa Ibn Mardawayh al-Isbahani – his father, Musa b. Mardawayh al-Isbahani (d. 360) – Ibrahim b. Muhammad b. Mattawayh al-Isbahani (d. 302) – Muhammad b. 'Ali al-Muqri' al-Baghdadi (d. 300) – Ja'far b. Muhammad al-Tayalisi al-Baghdadi (d. 282) – Ibrahim b. Muhammad b. 'Ar'arah al-Basri al-Baghdadi (d. 231) – Abu 'Asim al-Nabil al-Dahhak b. Makhlad al-Makki al-Basri (d. 212) – 'Uthman b. al-Aswad al-Makki (d. 150) – Sa'id b. Jubayr – Ibn 'Abbas. (Diya' al-Din Abu 'Abd Allah Muhammad b. 'Abd al-Wahid b. 'Abd al-Rahman al-Hanbali al-Maqdisi, *al-Ahadith al-mukhtarah aw al-mustakhraj min al-ahadith al-mukhtarah mim-ma lam yukhrij-hu al-Bukhari wa Muslim fi sahihay-hima*, edited by 'Abd al-Malik b. Abd Allah b. Duhaysh [Maktabat al-Nahdah al-Hadithah, Mecca], pp. 1990-1993).

Al-Suyuti also cites this hadith both directly from Ibn Mardawayh, claiming that its chain is made up of reliable transmitters (*sanad rijalu-hu thiqat*; cf. al-Durr 6:65), and from al-Diya al-Maqdisi's citation of Ibn Mardawayh.

In fact, Ja'far b. Muhammad al-Tayalisi al-Baghdadi, Ibrahim b. Muhammad b. 'Ar'arah al-Basri al-Baghdadi, Abu 'Asim al-Nabil al-Dahhak b. Makhlad al-Makki al-Basri, and 'Uthman b. al-Aswad al-Makki are considered to be impeachable as transmitters and seem to have been *muhaddithun* (hadith scholars). 'Uthman b. al-Aswad was also known for studying under two prominent *mufassirun* (commentators), namely Mujahid b. Jabr and 'Atiyyah b. Sa'd al-'Awfi.

Moreover, Ibn Hajar al-Asqalani considered this particular transmission to be the most reliable of all the chains narrating the Satanic verses (cf. *Takhrij ahadith al-Kashshaf*, p. 114).

These next reports are even more significant since they not only provide further substantiation that Satan caused Muhammad to recite the Satanic verses, but they also prove that Muhammad used to worship these false goddesses. These narratives further call into question Muhammad's entire salvation:

Then those who had gone (to Abyssinia) the first time returned before (the departure of) Ja'far b. Abi Talib and his companions. This is when God sent down the surah in which He states, "By the star when it sets." The Mushrikun had said: "If only this man would speak favourably of our gods [*yadhkuru alihata-na bi-khayr*], we would secure him [*aqrarna-hu*] and his companions. He does not speak of any the Jews and Christians who oppose his religion with the abuse and invective [*al-shatm wa al-sharr*] with which he speaks of our gods."

When God sent down the surah in which He mentions, "By the star," he (the Prophet) recited [*qara'a*], "Have you considered al-Lat, al-'Uzza and Manat, the third, the other?" At this point, Satan cast into it (Surat al-Najm) [*alqa al-shaytanu fi-ha 'inda dhalika*] a mention of the evil ones [*dhikr al-tawaghit*], and he (the Prophet) said [*fa-qala*]: "Indeed, they are high-flying cranes! And, indeed, their intercession is to be hoped for! [*inna-hunna la-min al-gharaniq al-'ula wa inna shafa'ata-hum (sic) la turtaja*]"; that was the rhyming prose [*saj'*] of Satan and was an instance of his sedition [min fitnati-hi].

Those two phrases became lodged in the heart of every Mushrik; their tongues were debased by them, they rejoiced at them [*dhallat bi-ha*

alsinatu-hum wa istabsharu bi-ha] and said: "***MUHAMMAD HAS RETURNED TO HIS ORIGINAL RELIGION AND THE RELIGION OF HIS TRIBE*** [*qad raja'a Muhammad ila dini-hi al-awwal wa din qawmi-hi*]"…

As for the Mushrikun, their minds were set at ease in regard to the Prophet and his Companions when they heard what Satan cast into the *umniyyah* of the Prophet [*lamma sami'u al-ladhi alqa al-shaytan fi umniyyat al-nabi*]. Satan told them that the Messenger of God had recited them (the Satanic verses) when in *sajdah*, so they made the *sajdah* in veneration of their gods…

The Messenger of God was greatly distressed by this [*wa kabura dhalika 'ala rasul Allah*]. In the evening, Gabriel came to him. He (the Prophet) complained to him [*fa-shaka ilay-hi*], so he (Gabriel) ordered him (to recite the surah) and he (the Prophet) recited to him [*fa-qara'a 'alay-hi*]. When he (the Prophet) reached them (the Satanic verses) [*fa-lamma balagha-ha*] (OR: when he (Gabriel) heard [*sami'a*] (the Satanic verses)), Gabriel absolved himself of responsibility for them [*tabarra'a min-ha*] and said: "God protect me from these! My Lord did not send them down, nor your Lord command me with them! [*ma'adh Allah min hatayni ma anzala-huma rabb-i wa la amara-ni bi-hima rabbu-ka*]." When the Messenger of God saw this, he was greatly disturbed [*shaqqa 'alay-hi*] and said: "***I HAVE OBEYED SATAN AND SPOKEN HIS WORDS AND HE HAS BECOME A PARTNER IN GOD'S MATTER WITH ME*** [*ata'tu al-shaytana wa takallamtu bi-kalami-hi wa sharika-ni fi amr Allah]*."

So God removed that which Satan cast [*fa-nasakha Allahu 'azza wa jalla ma alqa al-shaytan*] and sent down upon him: "We have not sent before you a Messenger or a Prophet but that when he removes that which Satan casts and establishes his Signs clearly – and God is All-Knowing, All-Wise – to make that which Satan cast a trial for those in whose hearts is a sickness, and for those whose hearts are hardened. Indeed, the Wrongdoers are in far dissension."

The aforementioned report has been variously transmitted by the following Muslim authorities:

Muhammad Mustafa al-A'zami*, Maghazi rasul Allah li-'Urwah ibn al-Zubayr bi-riwayat Abi al-Aswad 'an-hu (al-nuskhah al-mustrakhrajah*, Maktab al-Tarbiyah al-'Arabi li-Duwal al-Khalij, Riyad, 1981, pp. 160-161.

Abu al-Qasim Sulayman b. Ahmad al-Tabarani narrated it with the following chain: Muhammad b. 'Amr b. Khalid al-Harrani al-Misri (d. 292 AH) – 'Amr

b. Khalid al-Harrani al-Misri (d. 229) – ‘Abd Allah Ibn Lahi’ah al-Misri (97-174) – Muhammad b. ‘Abd al-Rahman Abu al-Aswad al-Madani al-Misri (d. 136/7) – ‘Urwah b. al-Zubayr al-Madani (23-94). (*al-Mu’jam al-Kabir*, edited by Hamdi ‘Abd al-Majid al-Salafi [Wizarat al-Awqaf wa al-Shu’un al-Diniyyah, Baghdad, 1971], 9:34-36)

Abu Bakr Muhammad b. ‘Ali al-Muttawi’i al-Ghazi al-Naysaburi al-Makki gives the following chain:

Abu al- ‘Abbas Ahmad b. al-Hasan b. Bundar al-Razi al-Makki (d. 409) – Abu al-Qasim Sulayman b. Ahmad al-Tabarani – Muhammad b. ‘Amr b. Khalid al-Harrani al-Misri – ‘Amr b. Khalid al-Harrani al-Misri – ‘Urwah b. al-Zubayr. (*Kitab man sabara zafira*, pp. 77b-78b)

Even someone as renowned as Ibn Kathir had no choice but to acknowledge the fact that many Muslim commentators referred to this story of the Devil duping Muhammad into glorifying the false goddesses of Arabia, despite his personal rejection of this event:

At this point MANY of the scholars of Tafsir mentioned the story of the Gharaniq and how many of those who had migrated to Ethiopia came back when they thought that the idolators of the Quraysh had become Muslims, but these reports **all come through Mursal chains of narration** and I do not think that any of them may be regarded as *Sahih*. And Allah knows best… (*Tafsir Ibn Kathir* https://www.alim.org/quran/tafsir/ibn-kathir/surah/22/52/; bold and capital emphasis mine)

BASED ON SAHIH CHAINS

As was already noted earlier, many of the reports are based on *sahih* or sound chains of transmission, refuting the lie of Muhammadans such as Ali Ataie that the episode is based on weak or fabricated hadiths.

For example, Jalauddin as-Suyuti recorded varying narrations of the satanic verses, all of which were based on authentic chains:

“Ibn Jarir and Ibn al-Munder and Ibn Abi Hatim and Ibn Mardawayh have narrated **through a *Sahih* chain** by the way of Said Ibn Jubayr who said…”

“Ibn Jarir, Ibn Al Munzir and Ibn Abi Hatim narrated **with a *Sahih* chain** from Abi Al ‘Aliyah…”

“Abd bin Hamid and Ibn Jarir by the way of Yunis, from Ibn Shahab narrated… **with a *Mursal Sahih* chain**.”

Qadhi Thanaullah Pani Patti Uthmani, in his commentary of the above mentioned verse, though doubting the veracity of this episode, nevertheless, acknowledges that the event is based on multiply attested and strong narrations:

“… However the tradition we previously mentioned from Said bin Jubayr by Bazar, Ibn Mardawayh and Tabarani, is indeed successive (*mutawatur*) and strong (*qawi*). Ibn Hajar Asqalani has stated that from the abundance of traditions reported, it is deemed that there is some truth in it…”

Here’s what Ibn Hajar al-Asqalani actually wrote:

لكن كثرة الطرق تدل على أن للقصة أصلاً مع أن لها طريقين صحيحين

“However, various versions mean that the story has an origin although there are two authentic versions.” (*Fatah al-Bari Sharh Sahih al-Bukhari*, Volume 8, p. 439)

Ibn Abi Bakar al-Haythami is another Sunni scholar who affirmed that the episode concerning the satanic verses is *Sahih*:

رواه البزار والطبراني وزاد إلى قوله : { عذاب يوم عقيم } يوم بدر ورجالهما رجال الصحيح

“Al-Bazar and Tabarani narrated it and they added ‘*the penalty of a Mighty Day’* in the day of Badr. **The narrators are the narrators of *Sahih***.” (*Majma al-Zawadi*, Volume 7, p. 248, Number 11376)

IBN TAYMIYYAH’S ACCEPTANCE OF THE SATANIC VERSES!

Moreover, the darling of Salafi Muslims, i.e., Ibn Tamiyyah, also believed that the “Satanic Verses” took place, and erroneously thought that this actually establishes that Muhammad was a genuine prophet!

What occurred with suratul-Najm (Q. 53) and its recitation, ‘*These are the lofty (idols), verily their intercession is sought after,’* **is well known amongst the *Salaf*; that this was recited by the messenger of Allah** and then Allah abrogated it.” (*Minhaj Sunnah*, Volume 2, p. 409 https://web.archive.org/web/20090329200908/http://arabic.islamicweb.com/Books/taimiya.asp?book=365&id=967)

The following modern Muslim writer candidly admits:

Given this background, and given the consistent assertion throughout the Qur'an is that God alone should be worshipped, many Muslim scholars have rejected the validity of the report about the so-called "Satanic Verses." This report claims that due to the distress the Prophet felt because of the severe persecution of his followers, he was susceptible to the suggestion of Satan to interject a verse into Sura al-Najm suggesting that the celestial goddesses al-Lat, al-'Uzza, and Manat are "high flying cranes whose intercession is approved." This validation of the beliefs of the Meccans was said to have pleased them so that they stopped their persecution of the Muslims. However, Gabriel appeared to the Prophet and made him aware of his mistake and revealed the verse,

We have not sent a prophet or a messenger before you except that when he longed for something Satan cast suggestion into his longing. But God will annul what Satan has suggested, then God will establish his verses; indeed God is All-knowing, Wise, (Hajj; 22:52)

For the majority of Muslim scholars, this report does not meet the standard established by hadith criticism because it lacks a valid *isnad* and its content contradicts the belief of the majority of Muslims that prophets are infallible. **A minority of scholars, however, most notably the Syrian Hanbali scholar Ibn Taymiyya (d. 728/1328), accept the validity of these reports**.

Ibn Taymiyya agreed with the majority that all prophets are infallible; however, he understood this infallibility not as preventing prophets from ever committing errors but as preventing them from persisting in them once committed. The commission of such errors is part of God's wisdom to allow them an opportunity to repent and perfect their character. (Ingrid Mattson, *The Story of the Qur'an: Its History and Place in Muslim Life* [Wiley-Blackwell, Second edition 2013], pp. 54-55; bold emphasis mine)

Even the renowned Islamic professor and Muslim convert Dr. Jonathan Brown admits that Ibn Taymiyya defended the historicity of Muhammad reciting the satanic verses:

According to this story, soon afterwards Gabriel informed Muhammad that the last verse had not been revealed by God. **Rather, Satan had FOOLED the Prophet into thinking it was divine revelation**. The verse was removed from the Quran and replaced by the verse that follows verse 53:20 in the Quran we know today: 'These [supposed goddesses] are

nothing but empty names you have invented, you and your forefathers, for which God has bestowed no warrant from on high' (53:21-3). God then comforted Muhammad by revealing that 'We never sent a messenger or prophet before you without Satan intervening in his desires. But God abrogates what Satan interposes' (Quran 22:52).

The story of the Satanic Verses appears in the *Sira* of Ibn Ishaq **as well as most early works of Quranic commentary (*tafsir*)**. Western historians have accepted it as true based on the HCM principle that reports that seem to contradict orthodoxy must be true (who would make them up?). As Watt notes, the Satanic Verses story is 'so strange that it must be true in its essentials'.

Indeed, the story seems to undermine the central pillars of Muhammad's claim to prophecy: his status as an infallible channel of revelation and the complete reliability of the Quran. From a Muslim point of view, if Satan could interfere in the revelation of the holy book, how do we know that other verses were not also tampered with?? From the point of view of a non-Muslim evaluating Muhammad's claims to prophethood, his 'error' in the revelation makes him seem like a mere mortal who first politicked to earn Meccan support and then tried to cover up a mistake.

We must be careful, however, in relying too heavily on the principles of the Historical Critical Method. Just because we think that a story makes an orthodox tradition look bad does not mean that the participants in that tradition viewed it in the same way. The great historian of the Prophet's campaigns, al-Waqidi (d. 822), reports that when Muhammad sent Khalid bin al-Walid to destroy the idol of 'Uzza, **it came alive in the form of a naked black woman** with long, wild hair. This also seems to contradict the orthodox vision of Islam. The Quran repeatedly states that idols cannot speak or defend themselves (see, for example, Quran 21:58-67).

We must consider the possibility that early Muslims saw the story of the Satanic Verses, as well as those of live idols, as totally consistent with their religion. Certainly, most Muslim scholars later rejected the story of the Satanic Verses as heresy. The Spanish Muslim scholar Qadi Iyad (d. 1149) argued that the story could not have been true because none of the critics of Muhammad from the Quraysh ever took advantage of the episode to undermine his claims of prophecy. **But other Muslim scholars accepted the Satanic Verses as fact**. Some, like Ibn Taymiyya (d. 1328), explained

them by saying that the Prophet was still entirely trustworthy as a medium of revelation because God would have corrected him whenever the Devil confused him. In the late antique world in which God constantly intervened in the lives of His prophets, the Satanic Verses would not seem out of place. (Brown, *Muhammad: A Very Short Introduction* [Oxford University Press Inc., New York 2011], pp. 97-99; bold emphasis mine)

This now brings me to my next point.

MUHAMMAD COMMITS *SHIRK*!

Muhammad knowingly committed the unforgiveable sin of *shirk*, or of associating other gods/goddesses along with Allah when Satan caused him to both acknowledge the existence of the three pagan goddesses, and to glorify them as highly exalted intercessors.

Muhammad did this even though he had been sternly warned by his god that this would make all his previous efforts null and void, and would result in his being consigned among the losers whom Allah would severely torment:

Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; **then set not up rivals unto God when ye know (the truth)**. S. 2:22 Abdullah Yusuf Ali

God forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with God is to devise a sin Most heinous indeed. S. 4:48 Y. Ali

That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge. We gave him Isaac and Jacob: all (three) guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good: And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous: And Isma'il and Elisha, and Jonas, and Lot: and to all We gave favour above the nations: (To them) and to their fathers, and progeny and brethren: We chose them, and we guided them to a straight way. This is the guidance of God: He giveth that guidance to whom He pleaseth, of His worshippers. **If they were to join other gods with Him, all that they did would be vain for them**. S. 6:83-88 Y. Ali

O Prophet! Fear God, **and hearken not to the Unbelievers and the Hypocrites**: verily God is full of Knowledge and Wisdom. S. 33:1 Y. Ali

But it has already been revealed to thee, – as it was to those before thee, – "If thou wert to join (gods with God), **truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good)**". S. 39:65 Y. Ali

Muhammad himself realized that he had turned Satan into Allah's associate and partner when he invariably recited statements which the devil caused him to utter in praise of the so-called daughters of Allah (*banat Allah*):

Those two phrases became lodged in the heart of every Mushrik; their tongues were debased by them, they rejoiced at them [*dhallat bi-ha alsinatu-hum wa istabsharu bi-ha*] and said: "***MUHAMMAD HAS RETURNED TO HIS ORIGINAL RELIGION AND THE RELIGION OF HIS TRIBE*** [*qad raja'a Muhammad ila dini-hi al-awwal wa din qawmi-hi*]"…

When the Messenger of God saw this, he was greatly disturbed [*shaqqa 'alay-hi*] and said: "***I HAVE OBEYED SATAN AND SPOKEN HIS WORDS AND HE HAS BECOME A PARTNER IN GOD'S MATTER WITH ME*** [*ata'tu al-shaytana wa takallamtu bi-kalami-hi wa **SHARIKA**-ni fi amr Allah]*."

As such, Muhammad stands condemned as a false prophet by the words of his very own deity, proving that Muhammad is in hell where he belongs.

CONCLUSION

I have shown in these series of posts that, contrary to the lies and deceit of Muhammadan Ali Ataie, the satanic verses are based on authentic, reliable chains of transmitters as acknowledge by some of Islam's greatest scholars and historians. The earliest sources uniformly attest that Satan caused Muhammad to commit *shirk*, wherein he praised and magnified the three pagan goddesses loved and worship by his pagan tribe. In so doing, Muhammad exposed himself as a charlatan and a false prophet who could not distinguish between a message from Satan from that which he was supposedly receiving from the true God.

I conclude by citing the statements of the late Shahab Ahmed, who was perhaps the leading Muslim scholar in respect to the satanic verses, having done the most research into this subject.

Ahmad concluded his research as follows:

The Satanic verses incident constituted a standard element in the historical memory of the Muslim community **in the first 150 years of Islam, and was recorded by almost all prominent scholars** working in the fields of *tafsir* and *sirah-Maghazi*. (*The Satanic Verses Incident in the Memory of the Early Muslim Community – An Analysis of the Early Riwayahs and their Isnads*, A dissertation presented at Princeton University, 1999, p. i; bold emphasis mine)

[We have] repeatedly dated the reports of the Satanic Verses incident **to the late 1st and early 2nd centuries**; in other words, to what seems to have been **the earliest period of systematic collection and organization of historical memory materials in the Muslim community**. As regards the discourses of which these reports formed a part, we have found that all the reports were transmitted **by late 1st/early 2nd century *sirah-maghazi* and *tafsir* scholars**. (Ibid., p. 258; bold emphasis mine)

The Satanic verses were being transmitted in **almost every important intellectual centre in the *Dar al-Islam***: Madinah, Mecca, Basrah, Kufah, Baghdad, Missisah, Rayy, Balkh, Samarqand, San'a', Fustat and Qayrawan. (Ibid., p. 260; bold emphasis mine)

The Satanic verses incident is narrated in numerous reports (**between 18 and 25**, depending on how one reckons an independent *riwayah*) scattered in the *sirah nabawiyyah* and *tafsir* literature **originating in the first two centuries of Islam**. The indications are that the incident **formed a fairly standard element in the historical memory of the early Muslim community regarding the life of its founder**. (*Ibn Taymiyyah and the Satanic Verses*, *Studia Islamica*, no. 87, 1998, p. 70; bold emphasis mine)

Al-Tabari, one of Islam's greatest commentators and historians, relays two versions of the story:

Satan Casts a False Revelation on the Messenger of God's Tongue

The Messenger of God was eager for the welfare of his people and wished to effect a reconciliation with them in whatever ways he could. It is said that he wanted to find a way to do this, and what happened was as follows.

Ibn Humayd – Salamah – Muhammad b. Ishaq – Yazid b. Ziyad al-Madani – Muhammad b. Ka'b al-Qurazi: When the Messenger of God saw how his tribe turned their backs on him and was grieved to see them shunning the

message he had brought to them from God, **he longed in his soul that something would come to him from God which would reconcile him with his tribe**. With his love for his tribe and his eagerness for their welfare **it would have delighted him if some of the difficulties which they made for him could have been smoothed out, and he debated with himself and fervently desired such an outcome**. Then God revealed:

By the Star when it sets, your comrade does not err, nor is he deceived; nor does he speak out of (his own) desire…

and when he came to the words:

Have you thought upon al-Lat and al-'Uzza and Manat, the third, the other?

Satan cast on his tongue, because of his inner debates and what he desired to bring to his people, the words:

These are the high-flying cranes; verily their intercession is accepted with approval.

When Quraysh heard this, **they rejoiced and were happy and delighted at the way in which he spoke of their gods**, and they listened to him, while the Muslims, having complete trust in their Prophet in respect of the messages which he brought from God, **did not suspect him of error, illusion, or mistake**. When he came to the prostration, having completed the surah, he prostrated himself and the Muslims did likewise, following their Prophet, trusting in the message which he had brought and following his example. Those polytheists of the Quraysh and others who were in the mosque likewise prostrated themselves **because of the reference to their gods which they had heard, so that there was no one in the mosque, believer or unbeliever, who did not prostrate himself**. The one exception was al-Walid b. Al-Mughirah, who was a very old man and could not prostrate himself; but he took a handful of soil from the valley in his hand and bowed over that. Then they all dispersed from the mosque. **The Quraysh left delighted by the mention of their gods which they had heard, saying, "Muhammad has mentioned our gods in the most favorable way possible, stating in his recitation that they are the high flying cranes and that their intercession is received with approval**."

The news of the prostration reached those of the Messenger of God's companions who were in Abyssinia and people said, "**The Quraysh have accepted Islam**." Some rose up to return, while others remained behind.

Then Gabriel came to the Messenger of God and said, "**Muhammad, what have you done? You have recited to the people that which I did not bring to you from God, and you have said that which was not said to you**." Then the Messenger of God was much grieved and feared God greatly, but God sent down a revelation to him, for He was merciful to him, consoling him and making the matter light for him, informing him that there had never been a prophet or a messenger before him who desired as he desired and wished as he wished **but that Satan had cast words into his recitation, as he had cast words on Muhammad's tongue**. Then God cancelled what Satan had thus cast, and established his verses by telling him that he was like other prophets and messengers, **and revealed:**

Never did we send a messenger or a prophet before you but that when he recited (the Message) Satan cast words into his recitation (*umniyyah*). God abrogates what Satan casts. Then God established his verses. God is knower, wise.

Thus God removed the sorrow from his Messenger, reassured him about that which he had feared and cancelled the words **which Satan had cast on his tongue, that their gods were the high flying cranes whose intercession was accepted with approval**. He now revealed, following the mention of "al-Lat, al-'Uzza and Manat, the third, the other," the words:

Are yours the males and his the females? That indeed were an unfair division! They are but names which you have named, you and your fathers.

to the words:

to whom he wills and accepts.

This means, how can the intercession of their gods avail with God?

When Muhammad brought a revelation from God **canceling what Satan had cast on the tongue of His Prophet, the Quraysh said, "Muhammad has repented of what he said concerning the position of your gods with God, and has altered it and brought something else**." Those two phrases which Satan had cast on the tongue of the Messenger of God were in the mouth of every polytheists, and they became even more ill-disposed and more violent in their persecution of those of them who had accepted Islam and followed the messenger of God.

Those of the Companions of the Messenger of God who had left Abyssinia upon hearing that Quraysh had accepted Islam by prostrating themselves with the Messenger of God now approached. When they were near Mecca,

they heard that the report that the people of Mecca had accepted Islam was false. Not one of them entered Mecca without obtaining protection or entering secretly. Among those who came to Mecca and remained there until they emigrated to al-Madinah and were present with the Prophet at Badr, were, from the Banu Abd Shams b. Abd Manaf b. Qusayy, Uthman b. ‘Affan b. Abi al-‘As b. Umayyah, accompanied by his wife Ruqayyah the daughter of the Messenger of God; Abu Hudhayfah b. ‘Utbah b. Rabi‘ah b. Abd Shams, accompanied by his wife Sahlah bt. Suhayl; together with a number of others numbering thirty three men.

Al-Qasim b. Al-Hasan – al Husayn b. Daud – Hajja – Abu Ma‘shar – Muhammad b. Ka‘b al-Qurazi and Muhammad b. Qays: The Messenger of God was sitting in a large gathering of Quraysh, wishing that day that no revelation would come to him from God which could cause them to turn away from him. Then God revealed:

By the Star when it sets, your comrade does not err, nor is he deceived…

and the Messenger of God recited it until he came to:

Have you thought upon al-Lat and al-Uzza and Manat, the third, the other?

when Satan cast on his tongue two phrases:

These are the high-flying cranes; verily their intercession is to be desired.

He uttered them and went on to complete the surah. When he prostrated himself at the end of the surah, the whole company prostrated themselves with him. Al-Walid b. al-Mughirah raised some dust to his forehead and bowed over that, since he was a very old man and could not prostrate himself. They were satisfied with what Muhammad had uttered and said, “We recognize that it is God who gives life and death, who creates and who provides sustenance, but if these gods of ours intercede for us with him, and if you give them a share, we are with you.”

That evening Gabriel came to him and reviewed the surah with him, and when he reached the two phrases **which Satan had cast upon his tongue** he said, “I did not bring you these two.” Then the Messenger of God said, “**I have FABRICATED things against God and have imputed to him words which He has not spoken**.” **Then God revealed to him:**

And they indeed strove hard to beguile you away from what we have revealed to you, that you should invent other than it against us…

to the words:

and then you would have found no helper against us.

He remained grief stricken and anxious **until the revelation of the verse:**

Never did we send a messenger or a prophet before you… to the words… God is knower, wise.

When those who had emigrated to Abyssinia heard that all the people of Mecca had accepted Islam, they returned to their clans, saying, “They are more dear to us”; but they found that the people had reversed their decision when God cancelled what Satan had cast upon the Messenger of God’s tongue. (*The History of al-Tabari*, translated and annotated by W. Montgomery Watt and M.V. McDonald [State University of New York Press (SUNY), Albany, NY 1988], Volume 6, pp. 107-112; bold and capital emphasis mine)

Here, again, are the verses that al-Tabari indicates were supposedly sent down as a consequence of Muhammad reciting the words of Satan:

Verily, they were about to tempt you away from that which We have revealed (the Qur’an) unto you (O Muhammad), to fabricate something other than it against Us, and then they would certainly have taken you a friend! And had We not made you stand firm, you would nearly have inclined to them a little. In that case, We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us. S. 17:73-75 Hilali-Khan

Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation or narrated or spoke, *Shaitan* (Satan) threw (some falsehood) in it. But Allah abolishes that which *Shaitan* (Satan) throws in. Then Allah establishes His Revelations. And Allah is All-Knower, All-Wise: That He (Allah) may make what is thrown in by *Shaitan* (Satan) **a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened**. And certainly, the *Zalimun* (polytheists and wrong-doers, etc.) are in an opposition far-off (from the truth against Allah’s Messenger and the believers). S. 22:52-53 Hilali-Khan

With that in mind, the most authentic and authoritative collection of sunni traditions provides tacit support for the historicity of this event. Imam al-Bukhari records two narratives which attest that all the pagans prostrated along with Muhammad when the latter finished reciting *surat-Najm*, chapter

53, the very *surah* that contained Muhammad's praise of the three goddesses:

Narrated Ibn Abbas: The Prophet I prostrated while reciting An-Najm and with him prostrated the Muslims, ***the pagans***, the jinns, and all human beings. (*Sahih al-Bukhari*, Volume 2, Book 19, Number 177 https://www.searchtruth.com/book_display.php?book=19&translator=1&start=0&number=177)

Narrated Ibn Abbas: The Prophet performed a prostration when he finished reciting Surat-an-Najm, and all the Muslims ***and pagans*** and Jinns and human beings prostrated along with him. (*Sahih al-Bukhari*, Volume 6, Book 60, Number 385 https://www.searchtruth.com/book_display.php?book=60&translator=1&start=0&number=385)

It makes absolutely no sense to argue, as some Muslims do, that the reason why all the pagans fell down in worship at Muhammad's recital of *surah* 53 is because of its beauty and majesty, since they had never done so before or afterwards for any other *surah*.

The irrationality of such a claim is further seen from the fact that this *surah* in its current form contains a severe rebuke and condemnation of the pagans for their belief in and worship of female deities. Why, then, would they all bow down after hearing Muhammad renounce them and the three daughters of Allah?

The more sensible explanation is that Muhammad's recital of *surat-Najm* initially included the praise of the three goddesses which Satan inspired him to recite:

"Surat-an-Najm" is the same Surah 53 which Muhammad was reciting according to the narratives we have quoted. What else could have prompted all present, both Muslims and pagans, to prostrate behind Muhammad but the concession made to the Meccan goddesses? One can understand the Muslims following any lead Muhammad gave (see the quote from Ibn Ishaq) but it is hard, if not impossible, to believe that the pagan Meccans would have joined Muhammad in worship at the end of the Surah if he had quoted it as it now stands with such a vehement denunciation of these same goddesses by name. The story does appear to have a compelling historical foundation. (John Gilchrist, *Muhammad and the Religion of Islam*, *Muhammad and the Religion of Islam*, 3. The Nature

of Muhammad's Prophetic Experience, Satan's Interjection and its Implications)

Moreover, and contrary to the claims of some Muhammadans, there is even solid historical evidence that Ibn Ishaq, the man who wrote the earliest extant biography on Muhammad's life in the eighth century, e.g., *Sirat Rasulullah* ("The Life of the Messenger of Allah"), included this incident in his work. And yet, this story of Muhammad's compromise was subsequently removed by Ibn Hisham, the Muslim who edited and reworked Ibn Ishaq's *sirah* in the ninth century AD.

In fact, Ibn Hisham admitted to omitting material from Ibn Ishaq's *sirah* that he felt was either weak or too embarrassing to the character of Muhammad:

"… There is, in the Qarawiyun mosque library at Fez in Morocco, a manuscript entitled *Kitab al-Maghazi* (Book of the Campaigns) which, among other sources, contains a record of lectures given at one time by Ibn Ishaq on the life of Muhammad which includes the story of the concession made by Muhammad to the pagan Meccans. The narrative is very similar to that in Tabari's work except that the actual 'satanic verses' are only referred to and not actually quoted in the text."
(Gilchrist, *Muhammad and the Religion of Islam*, pp. 117ff.)

And in support of the statements of Gilchrist, not what the renowned Islamist and the very scholar who translated Ibn Ishaq's *sirah* into English, Alfred Guillaume, noted in regards to this manuscript find in the library at Fez:

The Verse Inserted into the Koran at the Instigation of Satan

Ms. fo. 56b; T. pp. 1192f.; S. p. 229; I.H. p. 241; L. p. 161

There can be little doubt that Ibn Hisham cut out some of the text which came to him because he gives no reason for the sudden conversion of the people of Mecca and leaves it unexplained. The full story hitherto has been known **only from Tabari's who quoted Ibn Ishaq on the authority of Salama**. In that version it is made clear that it was the prophet's desire to end the estrangement between him and his people and to make it easier for them to accept Islam **that prompted him to yield to the suggestion of Satan and add the words "These are the exalted cranes (*gharaniq*) whose intercession is to be hoped for"** (or, in another version, "approved").

The manuscript agrees with Salama's report from Ibn Ishaq that the emigrants returned from Abyssinia because they heard of the conversion of Quraysh **in consequence of the concession to polytheism**, but strangely enough it does not quote the offending words. Presumable they were deliberately omitted and readers must have known what they were because otherwise the narrative would be unintelligible. Two verses are referred to, but the second is not quoted. In view of its interest I give a translation of the manuscript: "(The emigrants) remained where they were until they heard that the people of Mecca had accepted Islam and prostrated themselves. That was because the chapter of The Star (53) had been sent down to Muhammad and the apostle recited it. Both Muslim and polytheist listened to it silently until he reached his words 'Have you seen (or, "considered") al-Lat and al-Uzza?' They gave ear to him attentively while the faithful believed (their prophet). **Some apostatized when they heard the 'saj' of the Satan and said 'By Allah we will serve them (the *Gharaniq*) so that they may bring us near to Allah'. The Satan taught these two verses to every polytheist and their tongues took to them easily**. This weighed heavily upon the apostle until Gabriel came to him and complained to him of these two verses and the effect that they had upon the people. Gabriel declined responsibility for them and said '**YOU RECITED to the people something which I did not bring you from God and YOU SAID what you were not told to say**'. The apostle was deeply grieved and afraid. Then God send down by way of comfort to him: 'Never did we send an apostle or a prophet before you but when he wished Satan cast a suggestion into his wish' as far as the words 'Knowing, Wise'' (Sura 22:51).

Ibn Kathir gives a fantastic reason for the conversion of the Meccans and says that Ibn Ishaq's tradition is not sound. He says that he himself has not quoted the story of the *gharaniq* because there might be some who heard it for the first time and would not be able to take a right view of it.

Suhayli with his customary honesty makes no bones about it. He says that the cause of the return of the emigrants was as we have heard, **and he also tells that besides Ibn Ishaq, Musa ibn 'Uqba handed on the tradition**. He says that traditionists reject this hadith, and those who accept it have ways of explaining it. One of these, he says, namely that Satan spoke of the words which were broadcast through the town but the apostle did not utter them, **would be excellent were it not for the fact that the tradition asserts that Gabriel said to Muhammad "I did not bring you**

this”. (Alfred Guillaume, *New Light on the Life of Muhammad* [Manchester University Press], pp. 38-39 https://books.google.com/books?id=tNHnAAAAIAAJ&printsec=frontcover#v=onepage&q=instigation%20of%20satan&f=false; bold and capital emphasis mine)

With the foregoing in perspective, it is abundantly clear that the evidence for the devil moving Muhammad to praise the daughters of Allah, thereby causing him to commit the unforgiveable sin of associating others with the Islamic evidence, is massive and overwhelming. Therefore, Muslims cannot be conveniently brush aside or ignored this story as a fabrication, especially when it originated from within the Islamic community, being taught and passed on by some of Islam’s greatest and earliest scholars.

Additional Sources of the Satanic Verses Event of Muhammad

- **50 Sources**: There are 50 different sources reporting various versions of the Satanic Verses story.
- **Notable Early Scholars**:
    1. **Six reports** trace back to **Kaʿb al-Qurazi**, a prominent early scholar of the Qur’an.
    2. **Five reports** trace back to ʿ**Urwah ibn al-Zubayr**, an early Meccan scholar recognized as the founder of the study of the life of Muhammad. He was also:
        - A nephew of Aisha
        - A grandson of Abu Bakr
        - The son of Asma, one of the first 20 converts to Islam.
    3. **Two reports** go back to **Abu Bakr ibn ʿAbd al-Rahman ibn al-Harith**, a leading scholar in Islamic law during the first century.
    4. **Five reports** trace back to **Abu al-ʿAliyah al-Basri**, another notable Qur’anic scholar. He studied the Qur’an with several significant figures:
        - Caliph Umar
        - Ubayy ibn Ka'b
        - Zayd ibn Thabit
        - Ibn ʿAbbas
    5. **Two reports** go back to **al-Suddi**, an early scholar who studied with **Ibn ʿAbbas**.
    6. **One report** originates from the **tafsir of Muhammad ibn al-Saʾib al-Kalbi**, who compiled the longest tafsir written up until his time.

7. **Four reports** are attributed to **Qatadah ibn Diʿamah**, one of the early renowned commentators of Islam.
8. **One report** goes back to **al-Dahhak**, a first-century expert in tafsir.
9. **One report** is linked to ʿ**Ikrimah**, a former slave of **Ibn** ʿ**Abbas** and an expart on the life of Muhammad.
10. **Six reports** directly trace back to **Ibn** ʿ**Abbas**, regarded as the founder of Qur'anic studies.
11. Several reports are linked to **Saʿid ibn Jubayr**, a leading scholar of his time and a top student of **Ibn** ʿ**Abbas**.

- **Prevalence in Early Islamic Tradition**:

1. The story is widespread across first-century Islamic sources. However, later Muslim scholars, feeling embarrassed by it, began to deny its occurrence.
2. The denial stems from an inability to reconcile the idea that the Prophet Muhammad might have delivered a revelation influenced by Satan, only to retract it later, arguing that all prophets might experience such an incident.

Surah An-Nisa (4:48) states:

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And whoever associates others with Allah has certainly fabricated a tremendous sin."

MUHAMMAD'S "SATANIC VERSES" REVISTED

The late renowned Islamic scholar Alfred Guillaume wrote a booklet on a manuscript find, which was kept in the Qarawiyun library at Fez and numbered 727. This manuscript (ms.) contains a report of a person who had heard the lecture of Ibn Ishaq on the life of Muhammad.
Ibn Ishaq is the Muslim who had written a biography on Muhammad in the eighth century AD titled *Sirat Rasulullah*, which Guillaume has translated into English. This biography was subsequently edited and purged by Ibn Hisham in the ninth century (c. 830 AD).

The importance of this ms. can be seen from the fact that it confirms that Ibn Ishaq did in fact narrate the event of Satan inspiring Muhammad to recite lines praising the three pagan goddesses of the Quraysh al-Lat, al-Uzza and Manat. Unfortunately, Ibn Hisham expunged this report from his editorial reworking of Ibn Ishaq's *sirah*.

This lapse into blatant idolatry on Muhammad's part, where he was duped by Satan to commit the unforgiveable sin of *shirk* (cf. Q. 2:22; 4:48, 116), was later corrected and the lines abrogated by "Gabriel" who had informed him that Allah had not "revealed" these words to his "messenger."

I quote from Guillaume's booklet which mentions these details:

The Verses Inserted in the Koran ***at the Instigation of Satan***

Ms. fo. 56b; T. pp. 1192f.; S. p. 229; I.H. p. 241; L. p. 165

There can be little doubt that Ibn Hisham cut out some of the text which came to him because he gives no reasons for the sudden conversion of the people of Mecca and leaves it unexplained. The full story hitherto has been known only from Tabari who quoted Ibn Ishaq on the authority of Salama. In that version it is made clear that it was the prophet's desire to end the estrangement between him and his people and to make it easier for them to accept Islam **that prompted him yield to the suggestion of Satan and add the words** "**These are the exalted cranes (*gharaniq*) whose intercession is to be hoped for" (or, in another version, "approved")**.

The MS. agrees with Salam's report from Ibn Ishaq that the emigrants returned from Abyssinia because they heard of the conversion of Quraysh **in consequence of the concession to polytheism**, but strangely enough it does not quote the offending words. Presumably they were deliberately omitted and readers must have known what they were because otherwise the narrative is unintelligible. Two verses are referred to, but the second is not quoted. In view of its interest I give a translation of the MS.: "(The emigrants) remained where they were until they heard that the people of Mecca had accepted Islam and prostrated themselves. That was because the chapter of The Star (53) had been sent down to Muhammad and the apostle recited it. Both Muslim and polytheist listened to it silently until he reached his words 'Have you seen (or, "considered") al-Lat and al-Uzza?' They gave their ear to him attentively while the faithful believed (their prophet). Some apostatized when they heard the *saj'* of the Satan and said 'By Allah we will serve them (the *Gharaniq*) so that they may bring us near to Allah'. **The Satan taught these two verses to every polytheist and their tongue took them easily**. This weighed heavily upon the apostle until Gabriel came to him and complained to him of these two verses and the effect that they had upon the people. **Gabriel declined responsibility for them and said 'You recited to the people something**

which I did not bring you from God and you said what you were not told to say'. The apostle was deeply grieved and afraid. Then God sent down by way of comfort to him: 'Never did we send an apostle or a prophet before you but when he wished Satan cast a suggestion into his wish' as far as the words 'Knowing, Wise'" (Sura 22, 51).1

Ibn Kathir gives a fantastic reason for the conversion of the Meccans and says that Ibn Ishaq's tradition is not sound. He says that he himself has not quoted the story of the *gharaniq* because there might be some who heard it for the first time and would not able to take a right view of it.

Suhalyi with his customary honesty makes no bones about it. He says that the cause of the return of the emigrants was as we have heard, and he also tells us that besides Ibn Ishaq, Musa ibn 'Uqba handed on this tradition. He says that traditionists reject this *hadith*, and those who accept it have ways of explaining it. One of these, he says, namely that Satan spoke the words which were broadcast through the town but the apostle did not utter them, would be excellent **were it not for the fact that the tradition asserts that Gabriel said to Muhammad "I did not bring you this**." (Guillaume, *New Light on the Life of Muhammad* [Manchester University Press], pp. 38-39; emphasis mine)

The daughters of Allah in history

We read that the moon Allah was a male deity. Did this Allah have a wife or a female partner?

This question will infuriate many diehard believers of Islam. But historical evidences, especially epigraphical proof is too compelling to reject. From the cuneiform writings of the Sumerian (of Babylon), it stands out that Allah did have a consort (a wife, perhaps) and her name was Lilith. The conjecture is that Allat was the product of union
of Allah and Lilith. Allat resembled Lilith, her mother, who is depicted in the Sumerian epigraphs with two huge breasts and a gigantic vulva. Phillip Hitti, in his authoritative book, History of the Arabs shows the image of Allat in a bronze coin of the Nabateans (Hitti, 2002, p. 86). This image of Allat has the striking resemblance of the goddess Saraswati, the Hindu goddess of learning. It is also possible that the other two daughters of Allah; namely; Uzza and Manat were from Lilith, or possibly from other concubines of Allah. These goddesses are referred to in the Qur'an as the daughters (Satanic verses, 53:19-20) of Allah. When Muhammad was utterly

disappointed with the meager success of his mission, he sought reconciliation with the Pagan Quraysh. He extolled these three daughters of Allah and wanted their exalted blessing. However, Muhammad was quick to recognize his folly and claimed that all Prophets, at times, were inspired by the Satan. Then he cancelled those verses from the Qur'an.

Hisham al-Kalbi, the author, of Kitab al-Asnam (The Book of Idols), writes about these three daughters of Allah:

Allat: She stood in al-Taif. She was more recent than Manah. She was a cubic rock. 'Attab ibn Malik of the Thaqif was her keeper. They built an edifice over her. The Quraysh and all Arabs used to worship her and name their children after her. She stood on the left side of the present mosque at Taif. Verse 53:19 mentions her. Mughirah ibn Shu'bab destroyed her and burnt her temple to the ground.

Ibn-Hajar, swearing by Allah said, "By Allat and 'Uzza and those who in them believe, and by Allah verily He is greater than both" (ibn al-Kalbi, 1952, p. 15).

Uzza: Uzza is more recent than Allat or Manah. The Arabs named their children after her.
Zilim ibn As'ad introduced al-Uzza. She was situated in a valley in Nakhlat called Hurad-to the right of the road from Mecca to al-Iraq, above Dhat-Irq. Zilim built a house over her calling it Buss. People received divine messages there. Children were named-Abd-al-Uzza. She was the greatest among the Quraysh. They used to seek her favors through sacrifice. Muhammad had offered a sacrifice, a white sheep to al-Uzza. The Quraysh circumambulated Ka'ba saying:

By Allat and al-Uzza,
And Manah, the third idol besides
Verily they are the most exalted females
Whose intercession is sought.

These verses were abrogated and replaced by verses 53:19-20 and 17:75-76.
Allat, al-Uzza and Manah were called the daughters of Allah.

Al-Uzza had a place of sacrifice called al-Ghabghab. Arabs used to sacrifice cattle there. After sacrifice they used to divide the meat among those present at the ceremony. The Quraysh venerated her above all other idols (ibn al-Kalbi, 1952, p. 17).

Having watched a Television documentary on the ruins of Arabia Petra, situated at north-western Saudi Arabia, it is my conjecture that the Meccan goddess Uzza probably resembled Kali, the Hindu goddess of destruction.

Manah (alternative spelling of Manat): It was the most ancient idol. The Arabs named their children after it. She was at Qudayd, between Medina and Mecca. They used to sacrifice before her-particularly Aws and Khazraj as well as the inhabitants of Medina and Mecca. At the end of pilgrimage, when about to return home, people would set out to the place of Manah, shave their heads and stay there for a while. The pilgrimage was not complete until they visited Manah.
Manah is mentioned in 53:20. She was the goddess of the Hudhayl and the Khuza'ah. Ali demolished her, took all her treasures and took them to Muhammad-two swords-presented to Manah by al-Harith ibn Abi-Shamir al-Ghaassan, the king of Ghassan. These swords were called Mikhdam and Rasub. Muhammad gave these two swords to Ali. Dhu-al-Faqr was one of these swords. It was the sword of Ali. However, another version of this destruction story says that Ali found these two swords in the temple of al-Fals, the idol of Tayyi (ibn al-Kalbi, 1952, pp. 13-14).
Here are a few more comments on the three daughters of Allah: Allat, Uzza and Manat.
Allat was the goddess of war, Uzza, the goddess of sacrifice and Manat, the goddess of destiny or fate (Walker, 2004, p. 45).
Allat was connected with the moon, Uzza with the planet Venus and Manat with the star Sirius (Ibid, p. 46).
The above information will clarify why Islam's symbol is the crescent and a star. Clearly, Paganism in Islam is still inherent, if we have to interpret these symbols: Crescent-for Allah and the star (Venus)-for His daughter Uzza.The third daughter of Allah, Manat is represented by the star Sirius. Even the Qur'an says that Allah is the Lord of the Alpha Sirius. Here is the Qur'anic verse on the star Alpha Sirius (Manat). Needless to say, the Islamist scholars have a different version of interpretation of these symbolism of Islam (Islam is supposed to be devoid of any symbolism, whatsoever)-the star for five prayers, crescent, beginning of the new moon-signifying the growth of Islam. I am yet to read any verses in the Qur'an and any hadith which support this interpretation of the crescent and the star.
Let us read what the Qur'an says.

God is the Lord of the galaxies (Alpha Sirius, the brightest star visible from earth)-53:49
YUSUFALI: That He is the Lord of Sirius (the Mighty Star);
PICKTHAL: And that He it is Who is the Lord of Sirius;
SHAKIR: And that He is the Lord of the Sirius; [Q 053.049]

In a foot note on this verse, Abdullah Yusuf Ali writes:

The tenth aphorism refers to a mighty phenomenon of nature, the magnificent star Sirius, which is such a prominent object in the skies, in the early part of the solar year, say from January to April. It is the brightest star in the firmament and its bluish light causes wonder and terror in Pagan minds. The Pagan Arabs worshipped it as a divinity. But God is the Lord, Creator and Cherisher, of the most magnificent part of creation, and worship is due Him alone (Ali, 1983, p. 1450, foot note 5119).

The learned Abdullah Yususf Ali probably wanted to avoid the embarrassing truth. Nowhere in the Arab history tell us that the Meccans were scared of the appearance of the star Sirius. They always thought of Sirius as a goddess, just as they thought of the moon as the god Allah. It was Muhammad who wanted to twist their long-held belief.

In this verse, Allah clearly says that He is the Lord of Sirius, which, according to the Sumerian epigraph, is none but Manat, one of the daughters of Allah.
The goddesses of the 'satanic' verses were located at Taif, Nakhla and at al-Mushallal, very close to Mecca (Tabari, 1988, p. 6.42).

Allat, identified by Herodotus with Aphrodite Urania, was the chief female deity. That is, Allat was the Arabic version of the Greek goddess Aphrodite Urania (Hitti, 2002, p. 72).
Al-Uzza was a Greek Aphrodite (Ibid, .p. 79).

Al-Uzza was the counterpart of the Greek goddess Aphrodite. A son of al-Harith was offered as a sacrifice to al-Uzza. Ten years later, al-Harith took his revenge and slew his Lakhmid enemy in a battle in the district of Qinnasrin. This battle is known as the "Day of Halimah" of Arabic tradition. Halimah was the daughter of al-Harith, who, before the battle, perfumed with her own hands the hundred Ghassanid champions ready for death and clad them in shrouds of white linen in addition to coats of mail (suicide squad?) (Ibid). Note: the italicized words are mine.

Al-Lat was in Taif. Muhammad offered a sacrifice to al-Uzza. Al-Uzza, the mightiest was Venus, the morning star. Her sanctuary consisted of three trees. Human sacrifice characterized her cult. Al-Rahman (the compassionate), RHM occurs as the name of a deity in pre-Islamic Sabaean inscription. Shirk-south Arabia inscription, worship of one Supreme Being with who other minor deities were associated (Ibid, p. 99).

Manah was the goddess of fate. She was in a sanctuary of black stone in Qusayd on the road between Mecca and Yathrib. Still today the Arabs believe in the power of her. Hubal was the chief deity of Ka'ba in human form. Hubal was imported from Mesopotamia (Ibid, p. 100).

■The Quran is Easy to Remember

"And We have certainly made the Quran easy for remembrance, so is there any who will remember?"
(Quran, 54:17)

"And We have certainly made the Quran easy for remembrance, so is there any who will remember?"
(Quran, 54:22)

"And We have certainly made the Quran easy for remembrance, so is there any who will remember?"
(Quran, 54:32)

"And We have certainly made the Quran easy for remembrance, so is there any who will remember?"
(Quran, 54:40)

■Clarity of the Quran's Message

"This is a clear statement to [all] the people and a guidance and instruction for those conscious of God."
(Quran, 3:138)

■No Confusion in the Quran

"A Quran in Arabic, without any deviance, so that they may become righteous."
(Quran, 39:28)

■Sent Down in a Clear Arabic Language

1. *"Indeed, We have sent it down as an Arabic Quran that you might understand."*
   (Quran, 12:2)
2. *"We have made the Quran easy to understand in your tongue, so that you may give good news to the righteous and warn the wrongdoers."*
   (Quran, 12:1)
3. *"We have made the Quran easy to understand, but there are those who refuse to understand."*
   (Quran, 20:113)
4. *"And We have explained in detail in this Quran for the people every kind of example, but most people refuse to accept anything but disbelief."*
   (Quran, 39:28)
5. *"We have sent down the Quran in Arabic, so that you may understand its meaning."*
   (Quran, 41:44)
6. *"This is a clear Quran, in Arabic, so that you may understand."*
   (Quran, 54:17)

So now you know very well that for whom Quran was revealed

The term *gharāniq*, often translated as "cranes," was understood to refer to high-soaring, angelic beings.[3] By appearing to acknowledge the status of these goddesses as intercessors, the Prophet had, for a moment, offered the theological compromise the Quraysh had long sought.

■1.1 The Prostration of the Quraysh and the Return of the Emigrants

The effect of these words was instantaneous and profound. The leaders of the Quraysh, who had been relentlessly hostile, were reportedly "delighted and greatly pleased" at this apparent validation of their ancestral deities.[2] The narrative reports that when the Prophet concluded the *surah* with its final verse commanding prostration, a remarkable event occurred: the entire assembly, both believers and polytheists, fell to the ground in a unified act of worship.[3]

This dramatic, albeit temporary, reconciliation had far-reaching consequences. News of the event—that the Quraysh had ceased their persecution and accepted Muhammad's message—traveled across the Red Sea to Abyssinia, where a group of Muslims had previously fled to escape the violence in Mecca.[2] Believing it was safe to return, a number of these emigrants began their journey back to their homeland. This detail is a crucial narrative anchor, as it links the *Gharaniq* incident directly to the well-documented history of the first *hijra* (emigration) and subsequent return.

■1.2 The Retraction and Abrogation

According to the traditional accounts, the reconciliation was short-lived. Later that same day, the angel Gabriel appeared before the Prophet, not to deliver a new revelation, but to confront him. "O Muhammad, what have you done!" Gabriel is reported to have said. "You have recited to the people something which I have not brought you from God, and you have spoken what He did not say to you".[3] The Prophet was overcome with sorrow and fear of God's wrath.[3]

In response to his distress, a new set of divine revelations was sent down. These served a dual purpose: to abrogate the satanic interpolation and to console the Prophet. The specific Quranic verses identified by early commentators as fulfilling this role are, first, the continuation of Surah An-Najm itself (verses 53:21-26), which now contained a scathing refutation of the goddesses, questioning how God could have daughters while mortals had sons.[2] Second, and of central importance to the incident's theological explanation, was the revelation of Surah Al-Hajj, verse 52: "Never did We send a Messenger or a Prophet before you, but that whenever he had a desire, Satan interfered with that desire. But Allah eradicates the interference of Satan and strengthens His Signs".[2] This verse contextualized the Prophet's error, framing it not as a unique failure but as part of a divine trial faced by all previous messengers.

When this divine correction became known, the Quraysh, realizing the concession had been withdrawn, reportedly said, "Muhammad has gone back on what he said".[2] Their persecution of the Muslims resumed with even greater ferocity. The returning emigrants, arriving at the outskirts of Mecca, learned that the news of peace was false and were forced to either turn back or enter the city under the protection of a powerful clan, their hopes of a safe return shattered.[2]

Section 2: The Chronological Conundrum: Dating Surah An-Najm and Surah Al-Hajj

The central premise of the query—that the abrogation of the *Gharaniq* verses occurred not immediately but after a significant delay—hinges on the chronological dating of the Quranic chapters (*surahs*) associated with the event. An analysis of both traditional Islamic chronologies and modern academic scholarship reveals a stark temporal gap between the revelation of Surah An-Najm, during which the incident is said to have occurred, and Surah Al-Hajj, which contains the primary verse of abrogation. This discrepancy is not a fringe theory but a direct and unavoidable consequence of the established timeline of Quranic revelation.

■2.1 Dating Surah An-Najm (The Star) and the Incident

There is a broad and consistent consensus within early Islamic sources that the *Gharaniq* incident took place in the middle of the Meccan period. The *Tabaqat* of Ibn Sa'd, a foundational work of biographical history, provides a specific date, placing the event in the month of Ramadan in the fifth year of the Prophet's call to prophethood (approximately 615 CE).[5] This dating is narratively coherent, as it situates the event shortly after the first migration of Muslims to Abyssinia, which is said to have taken place in Rajab of the same year, thus providing the necessary context for the emigrants' subsequent decision to return.[5]

This historical dating is corroborated by Quranic chronologies. In the traditional Egyptian ordering, which is widely used as a standard, Surah An-Najm (Chapter 53) is listed as the 23rd *surah* to be revealed, placing it firmly within the Meccan period.[7] While some modern scholars propose slightly different sequences, virtually all agree that Surah An-Najm is a Meccan revelation from this middle period.

■2.2 Dating Surah Al-Hajj (The Pilgrimage) and the Abrogation

The chronological placement of Surah Al-Hajj (Chapter 22) is more complex but ultimately decisive for this analysis. It is widely recognized by both classical commentators and modern scholars as a composite *surah*, meaning its verses were revealed at different times and it contains sections from both the Meccan and Medinan periods.[9]

However, there is a near-universal consensus regarding the specific verse at the heart of the abrogation narrative: verse 22:52. This passage, which explains that Satan has always attempted to interfere in the revelations of prophets, is identified as a Medinan revelation.[2] Classical exegetes and modern scholars consistently date its revelation to the very early period after the *Hijra* (the migration to Medina), most likely in the first year (approximately 622-623 CE).[9] The historical context often cited for this period is the nascent Muslim state's consolidation of its identity and its first encounters with armed conflict, as the verses immediately preceding this section of Surah Al-Hajj grant the Muslims permission to wage war for the first time.[9] The verse's theme of divine reassurance in the face of satanic opposition fits this new, more confrontational Medinan context.

■2.3 Calculating the Chronological Gap

The established dating of these two key *surahs* creates an unavoidable chronological gap. By juxtaposing the dates from the traditional sources, the duration of this interval becomes clear.

- The *Gharaniq* incident, tied to the revelation of Surah An-Najm, is dated to the **5th year of the Prophetic Call (c. 615 CE)**.
- The primary abrogating verse, Surah Al-Hajj 22:52, is dated to the **1st year of the Hijrah (c. 622-623 CE)**. The Prophetic Call began in 610 CE, so the 1st year of Hijrah corresponds to the 13th year of the mission.

A simple calculation reveals a significant delay: the difference between the 13th year of the mission (623 CE) and the 5th year (615 CE) is **eight years**. This is not a hidden or obscure point; some classical commentators were themselves aware of this temporal problem. One source explicitly notes the strangeness of the traditional account, pointing out that the verse of abrogation (in Surah Al-Hajj) was revealed "about 8 or 9 years after the alleged incident," while the verses of "reproof" (Surah 17:73-75, also dated to late Mecca) came five or six years after the event.[11]

The following table visualizes this timeline, mapping the key revelations against the major events of the Prophet's career to provide a clear, evidence-based overview of the chronological disparity.

Event	Traditional Islamic Date	Estimated Gregorian Date (CE)	Relevant Quranic Verse(s)	Primary Source Citation(s)
Start of	N/A	c. 610	Surah Al-Alaq	[12]

Prophetic Mission			(96:1-5)	
First Migration to Abyssinia	Rajab, 5th Year of Call	c. 615	N/A	[5]
Gharaniq Incident	**Ramadan, 5th Year of Call**	**c. 615**	**Surah An-Najm (53)**	[5]
Revelation of "Reproof" Verses	c. 11th-12th Year of Call	c. 620-621	Surah Bani Isra'il (17:73-75)	[9]
The Hijrah (Migration to Medina)	1st Year of Hijrah	622	N/A	[13]
Revelation of Abrogation Verse	**1st Year of Hijrah**	**c. 622-623**	**Surah Al-Hajj (22:52)**	[9]

This chronological analysis demonstrates that the eight-year gap is not a speculative theory but a direct result of accepting the traditional dating of the Quranic chapters involved. The existence of this gap is a textual and historical fact.

Theologically, the idea that God would allow His Prophet to recite satanic verses and permit this error to stand uncorrected for eight years is deemed incompatible with the divine protection afforded to prophets and the integrity of the revelatory process. Logically, the narrative becomes absurd: a divine reproof arriving five or six years after the fact, followed by a formal abrogation nearly a decade later, strains credulity.[9]

The *Gharaniq* verses were indeed uttered and, crucially, remained un-abrogated and thus doctrinally operative for the entire eight-year period until the revelation of Surah Al-Hajj 22:52 in Medina.[15]

The theological consequences of this hypothesis are immense. It would mean that for a substantial portion of the Prophet's Meccan ministry—a period of nearly eight years—the

nascent Muslim community may have practiced a form of religion that was not strictly monotheistic. It suggests a period of sanctioned henotheism, where Allah was worshipped as the supreme deity but the intercession of lesser divine beings (the goddesses) was also permitted.[15] This interpretation recasts the early history of Islam not as an uncompromising struggle for pure monotheism, but as a period of pragmatic theological flexibility and compromise that was only later, after the community's political and military consolidation in Medina, retroactively purified by a "delayed abrogation."

■3. The Academic-Critical Theory: "Historical Telescoping"

A third approach, developed within Western academic scholarship, offers a more nuanced interpretation of the narrative and its chronology. This theory, articulated by scholars such as Alford T. Welch, suggests that the traditional story of the *Gharaniq* is a form of "historical telescoping".[3] This historical-critical method treats the narrative not as a literal, day-by-day account but as a literary text that has condensed and simplified a much longer and more complex historical process.

According to this view, the eight-year gap between the two *surahs* may actually reflect the approximate duration of a real historical period of negotiation, accommodation, and potential compromise between the Prophet Muhammad and the polytheist Quraysh.[3] The neat, dramatic story of a single utterance, a same-day correction by Gabriel, and a clear abrogation is seen as a later historiographical simplification/fabrication. This simplification served to contain a theologically messy and prolonged period of ambiguity within a manageable and ultimately orthodox-affirming framework. By reducing a potential years-long policy of accommodation to a momentary, satanically-induced slip that was swiftly corrected by God, the later tradition could acknowledge the memory of a compromise while simultaneously neutralizing its theological threat.[3] In this interpretation, the chronological gap is not a literal eight-year acceptance of polytheism, but is rather a faint echo of a complex historical reality that was later reframed and "telescoped" into a single, dramatic episode.

■4. Arguments for Historicity: The Early Consensus and the "Criterion of Embarrassment"

The most compelling evidence for the historical reality of the incident is its near-universal acceptance within the early Muslim community. The groundbreaking research of the late Harvard scholar Shahab Ahmed, in his posthumous work *Before Orthodoxy: The Satanic Verses in Early Islam*, demonstrates this conclusively. Ahmed meticulously documents over fifty historical reports of the incident from the first two centuries of Islam and shows that, far from being a fringe belief, the story was an "absolutely standard element" in the Prophet's biography.[15] For the "overwhelming majority of the Muslim community" in this formative period, it was an established fact that the Prophet had, on one occasion, mistaken satanic suggestion for divine revelation.[16]

This early consensus is powerfully supported by a historiographical principle known as the "criterion of embarrassment." A wide range of Western scholars, including William Montgomery Watt, Alfred Guillaume, and Maxime Rodinson, have argued that it is highly improbable, if not inconceivable, that early Muslim biographers would invent a story so profoundly unflattering to their Prophet.[3] The narrative, which depicts Muhammad as fallible and capable of being deceived by Satan, runs contrary to the hagiographical tendencies of religious traditions. The very fact that the story is so theologically problematic is, paradoxically, seen as the strongest indicator of its authenticity; it must be true, the argument goes, because no one would have made it up.

However, over subsequent centuries, the theological doctrine of *'iṣmat al-anbiyā'*—the divine protection of prophets from sin and error, or prophetic infallibility—became a central tenet of Islamic orthodoxy.[3] As this doctrine crystallized, the *Gharaniq* story became theologically intolerable.

■5.1 The Challenge to Prophetic Infallibility ('Isma)

The doctrine of *'ismat al-anbiyā'*, or the divine protection of prophets from error, is a cornerstone of orthodox Islamic theology. While the traditional, single-day version of the *Gharaniq* incident already strains this doctrine by admitting a momentary lapse, a delay of eight years magnifies the challenge to an almost insurmountable degree. It transforms a fleeting mistake, quickly rectified, into a sustained and foundational error in the Prophet's proclamation of *tawhid* (the absolute oneness of God), the central message of his entire mission.[24]

An eight-year period during which verses acknowledging the intercession of pagan goddesses were part of the recited scripture would imply that the Prophet was not merely fallible in a minor matter, but was fundamentally mistaken about the nature of God for a significant portion of his ministry. It would suggest that the early Muslim community in Mecca, for years, followed a compromised monotheism, a notion entirely at odds with the traditional narrative of an uncompromising and heroic struggle against polytheism. The concept of a Prophet divinely guided and protected in his transmission of revelation becomes difficult to sustain in the face of such a prolonged and fundamental error.

■5.2 The Nature of Revelation and the Quran

A delayed abrogation would necessitate a radical rethinking of the nature of divine revelation and the composition of the Quran. The orthodox understanding posits a direct and uncorrupted transmission of God's word from the divine realm to the Prophet via the angel Gabriel. The *Gharaniq* story, even in its brief form, introduces a third party into this process: Satan. An eight-year delay would suggest that this satanic interference was not a minor anomaly but a significant and lasting corruption of the sacred text.

This raises the deeply unsettling question articulated by critics of the story for centuries: if the Prophet was unable to distinguish the voice of God from the voice of Satan on this occasion, and if this error persisted for eight years, what guarantee is there for the authenticity of the rest of the Quran?.[2] This possibility undermines the certainty of the entire scriptural corpus. It suggests a model of revelation that is not a pristine dictation but a dynamic, messy process of trial and error, subject to socio-political pressures, satanic meddling, and subsequent, delayed divine corrections.[2] The Quran would be seen less as a static, eternal text and more as a document that evolved over time in response to human and supernatural conflict.

■5.3 Re-evaluating the Early Muslim Community

Finally, the hypothesis of a delayed abrogation forces a dramatic re-evaluation of the character and beliefs of the first Muslims. As Shahab Ahmed's work suggests, the very acceptance of the *Gharaniq* story by the early community indicates that their worldview was one in which such a divine test of their Prophet was "entirely thinkable".[15] They seemingly operated with a concept of prophethood that embraced human fallibility and struggle.

An eight-year period of living with the *Gharaniq* verses would paint a picture of this nascent community as being far more pragmatic and theologically flexible than later tradition portrays. It would suggest a group willing to engage in significant theological compromise to ensure its survival and foster reconciliation with the dominant power structure of Mecca. The later abrogation in Medina, from this perspective, could be seen not just as a theological correction but as a political one, occurring only after the Muslims had achieved a position of strength and independence, no longer needing the compromise that had been necessary in their vulnerable early years. The early community would thus appear less as ideological purists and more as adaptable survivors navigating a complex and hostile environment.

Conclusion: Synthesizing the Evidence on the "Eight-Year" Claim

This investigation into the claim that the *Gharaniq* ("Satanic Verses") incident was followed by an eight-year period before its abrogation yields a complex and multi-layered conclusion. The analysis of primary sources and secondary scholarship confirms that the chronological premise is not only plausible but is, in fact, textually and historically sound based on the standard dating of the relevant Quranic chapters. A clear temporal gap of approximately eight years exists between the traditional dating of the incident during the recitation of the Meccan Surah An-Najm (c. 615 CE) and the revelation of the primary explanatory verse, 22:52, in the Medinan Surah Al-Hajj (c. 623 CE).

A prominent theory within Western historical-critical scholarship, notably that of Alford T. Welch, proposes that the narrative represents a "historical telescoping." This view reinterprets the story not as a literal account of a single event but as a literary condensation of a much longer, more ambiguous period of negotiation and potential compromise between the Prophet and the Quraysh. In this model, the eight-year gap is not a period of "delayed abrogation" but rather a faint echo of the actual duration of this complex historical process, which was later simplified into a tidy, theologically manageable anecdote.

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God’s Everlasting Covenant

God commanded Abraham to sacrifice Isaac. In the ancient world your love for your God was measured by the value of the sacrifice you brought to the altar. The greater the value of your sacrifice the greater your devotion to your God. Hence, in the land of Canaan followers of the god Malik believed that a man's ultimate act of piety was sacrificing his own child to Malik. The priests would heat up a bronze statue of the pagan god until it was glowing.

The devout would place their children into its fiery arms and the children would burn. Then came Abraham and one of the most famous stories in the Old Testament. God commanded Abraham to sacrifice his son Isaac. Abraham was so faithful to God that he was ready to obey God's command to sacrifice what was to Abraham the most precious thing in the world, his son Isaac. He loved God so much that he tied up his son, put him on a pile of wood and was about to plunge a knife into him. Critics of the Bible look at this and say God told Abraham to sacrifice his own son and Abraham was going to obey him! How barbaric! But, as usual, the critics completely missed the point. They're not simply missing some insignificant random point here, they're missing what may be the most amazing, life-changing, mind-blowing point that's ever been made in the history forever. I challenge

every last one of you Atheist, Muslim, Jew, Hindu, whatever you may be. I challenge you to read through this until you get the point, and then find any story by anyone ever that's this deep, this profound, this powerful, this epic. Challenge accepted? Good.

Genesis 22:1-2 (written in around 1445-1406 BC by Moses)

1 Some time later God tested Abraham. He said to him, "Abraham!"
"Here I am," he replied.
2 Then God said, "Take your son, your only son, whom you love—Isaac—and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you."

Abraham of course had another son- Ishmael, but Ishmael had been cast out in Genesis 21, leaving Abraham with Isaac as his only son. God tells Abraham to take Isaac to the region of Moriah, which is the region of Jerusalem.

Genesis 22:3-8 (written in around 1445-1406 BC by Moses)

3 Early the next morning Abraham got up and loaded his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about. 4 On the third day Abraham looked up and saw the place in the distance. 5 He said to his servants, "Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you."
6 Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together, 7 Isaac spoke up and said to his father Abraham, "Father?"
"Yes, my son?" Abraham replied.
"The fire and wood are here," Isaac said, "but where is the lamb for the burnt offering?"
8 Abraham answered, "God himself will provide the lamb for the burnt offering, my son." And the two of them went on together.

Notice that Isaac had to carry the wood on which he was to be sacrificed. Abraham obviously hadn't told anyone what he was about to do. Interestingly Abraham the prophet says that God himself will provide a 'lamb' for the burnt offering.

Genesis 22:9-12 (written in around 1445-1406 BC by Moses)

9 When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid

him on the altar, on top of the wood. 10 Then he reached out his hand and took the knife to slay his son. 11 But the angel of the Lord called out to him from heaven, "Abraham! Abraham!"
"Here I am," he replied.
12 "Do not lay a hand on the boy," he said. "Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son."

Who told Abraham to stop the sacrifice? It's 'The angel of the Lord'. There are lots of angels in the Bible. The word Angel simply means messenger. But this particular messenger called 'The angel of the Lord' here is no ordinary angel. He's a messenger who speaks for God, but he also identifies as God. Even here in Genesis 22 the angel of the Lord speaks as God. He says "you have not withheld from me your son". So according to 'the angel of the Lord' Abraham was offering a sacrifice to him- to 'the angel of the Lord'.

Genesis 22:13-14 (written in around 1445-1406 BC by Moses)
13 Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. 14 So Abraham called that place The Lord Will Provide. And to this day it is said, "On the mountain of the Lord it will be provided."
Abraham told Isaac that God himself would provide a lamb for the sacrifice. But God provided a ram. Where's the lamb? Abraham called that place the Lord will provide. Where were they? They were at the region of Moriah. Mount Moriah is the Temple Mount in Jerusalem.
2 Chronicles 3:1 (written in around 450-400 BC by Ezra)
1 Then Solomon began to build the temple of the Lord in Jerusalem on Mount Moriah, where the Lord had appeared to his father David. It was on the threshing floor of Araunah the Jebusite, the place provided by David.

So there's a specific mountain- Mount Moriah and there's the region of Moriah. Abraham was somewhere in the area of Jerusalem. God showed him a specific place. God provided his own sacrifice and for many centuries Abraham's descendants would say on the mountain of the Lord it will be provided.
Genesis 22:15-18 (written in around 1445-1406 BC by Moses)
15 The angel of the Lord called to Abraham from heaven a second time 16 and said, "I swear by myself, declares the Lord, that because you have

done this and have not withheld your son, your only son, 17 I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, 18 and through your offspring all nations on earth will be blessed, because you have obeyed me."

'The angel of the Lord' declares "I swear by myself", "I will surely bless you", "I will make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, and through your offspring all nations on earth will be blessed, because you have obeyed me". That is quite the promise. The angel of the Lord told that all nations on earth would be blessed through Abraham's offspring. But Abraham was ready to sacrifice his offspring- his son Isaac, when God told him to. Keep in mind Isaac was no ordinary son- he was the son of Promise. Years earlier Abraham had complained that even though God had blessed him abundantly, God hadn't blessed him with a son to be his heir. And, Abraham knew they were already too late, because he and his wife were way, way past their adulthood. But God told him in Genesis 15 that he would indeed have a son.

Genesis 15:4-5 (written in around 1445-1406 BC by Moses)

4 Then the word of the Lord came to him: "This man will not be your heir, but a son who is your own flesh and blood will be your heir." 5 He took him outside and said, "Look up at the sky and count the stars—if indeed you can count them." Then he said to him, "So shall your offspring be."

His descendants would be like the stars in the sky. This passage is where we see what made Abraham unique among his contemporaries. Abraham wasn't unique because he was willing to sacrifice his son. There were pagans who were willing to do that. Abraham was unique because God kept making promises to him that sounded increasingly unbelievable, but Abraham kept believing that God was going to do what he promised. Abraham believed the Lord. In Genesis 17 God told him that the son of Promise would be born to Sarah who would be the mother of Nations:

Genesis 17:16 (written in around 1445-1406 BC by Moses)

16 I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of nations; kings of peoples will come from her."

Genesis 17:19 (written in around 1445-1406 BC by Moses)

19 Then God said, “Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him.

God would establish an Everlasting Covenant through Isaac. So, when God commanded Abraham to sacrifice his son, this was a very special son, this son was prophesied, and this son would have a miraculous birth. The Everlasting Covenant would come through this son. Then God said remember all that stuff I said about your son, remember all the promises I made about him? You know how all of your hopes and dreams are riding on this one particular son, now I want you to sacrifice him as a burnt offering. Abraham's God suddenly started sounding just like the gods of the pagans- sacrifice your child to me. We look at this as people in the 21st century, we look at this as people who came long after: the complete reversal of paganism that was about to take place. But try to think about this from the perspective of the people around Abraham. Abraham was surrounded by people who were convinced that the greatest thing they could ever do was sacrifice their children to their God. Abraham was ready to do it, but the angel of the Lord told him to stop. The takeaway message of the story of Abraham and Isaac for the surrounding culture was this: Abraham is just as devout as the most devout of any of you. He's the sort of person who's willing to do whatever his God commands. He loves his God so much that he's ready to sacrifice what he values most in this world. The difference between you and Abraham is not that Abraham is willing to sacrifice his son, some of you pagans are willing to do that too. The difference between you and Abraham is that Abraham's God doesn't want him to sacrifice his son. Abraham's God stops him from sacrificing his son. Abraham's God provides his own sacrifice. So, putting all of this together- God who is no ordinary God, orders his Prophet who is no ordinary prophet, to sacrifice his son, who is no ordinary son. But the sacrifice is stopped by an angel, who is no Ordinary angel. This story isn't finished, because there was something about a lamb and an everlasting covenant and all nations being blessed through Abraham's offspring. Recap, if necessary as it is very important.

So, how was God going to bless all nations through Abraham's offspring? Well, we start getting some hints through the prophets in Isaiah 53. We find a prophecy about someone who would be punished for the sins of others.

Isaiah 53:4-7 (written in around 739-686 BC by Isaiah)

4 Surely he took up our pain

and bore our suffering,
yet we considered him punished by God,
stricken by him, and afflicted.
5 But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was on him,
and by his wounds we are healed.
6 We all, like sheep, have gone astray,
each of us has turned to our own way;
and the Lord has laid on him
the iniquity of us all.
7 He was oppressed and afflicted,
yet he did not open his mouth;
he was led like a lamb to the slaughter,
and as a sheep before its shearers is silent,
so he did not open his mouth.

Then we get some puzzling details. For instance in Zechariah 12 God says

Zechariah 12:10 (written in around 520-480 BC by Zechariah)

10 "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.

This is God speaking and God says that people will look at Him after piercing Him. How does someone pierce God and look at Him? And then oddly enough after God says they will look on Me, He switches to the third person and refers to the one who's pierced as Him, as if there's some sort of distinction between God and the one who's pierced. Confusing? We read about the angel of the Lord who somehow is the Lord even though he's distinct from the Lord. There's the one who was pierced was somehow God and distinct from God. Is there anyone who can clear this up for us? Let's check the Gospel of John starting at the very first verse.

John 1:1 (written in around 85-90 CE by John)

1 In the beginning was the Word, and the Word was with God, and the Word was God.

So, the Word was God but was also with God. That reminds me of the Angel of the Lord, the messenger who spoke for God, but was also God. Yes, the angel of the Lord was the pre-incarnate Jesus. He was the Eternal Word who was with God and who was God. But, he entered creation as Jesus of Nazareth via the Incarnation. Because how else would they pierce God?

John 1:14 (written in around 85-90 CE by John)

14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

So, here the distinction between the Lord and the angel of the Lord, is the distinction between God and the word of God, is the distinction between the father and the son. John the Baptist started preaching before Jesus but when John saw Jesus approaching he said:

John 1:29 (written in around 85-90 CE by John)

29 The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!

Is this the lamb we've been waiting for? John also said in the same passage:

John 1:32-34 (written in around 85-90 CE by John)

32 And John bore record, saying, "I saw the Spirit descending from Heaven like a dove, and It abode upon Him.

33 And I knew Him not. But He that sent me to baptize with water, the Same said unto me, 'Upon whom thou shalt see the Spirit descending and remaining on Him, the Same is He that baptizeth with the Holy Ghost.'

34 And I saw and bore record that this is the Son of God."

John is referring to Jesus' baptism:

Matthew 3:16-17 (written in around 60-66 CE by Matthew)

16 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. 17 And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

The voice is the voice of God the Father. Notice that God the Father and God the Holy Spirit together identify Jesus as the Divine Son, which is how John knew who Jesus really was. John the Baptist identified Jesus as the Lamb of God who would take away the sins of the world. John identified

Jesus as the Son of God because that's what God the Father and God the Holy Spirit revealed to him. A little later in the Gospel of John in chapter 3 Jesus is having a discussion with a Pharisee named Nicodemus. Since Nicodemus had a thorough knowledge of the scriptures, Jesus asked him how do you not understand what's going on here.

John 3:10 (written in around 85-90 CE by John)

10 "You are Israel's teacher," said Jesus, "and do you not understand these things?

And then we get the most famous verse of any book in history.

John 3:16 (written in around 85-90 CE by John)

16 For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

Among the pagans, your love for your God was measured by the value of your sacrifice. The most precious thing you could ever have would be your children, especially if you only had one child and especially if that child was your heir. So the greatest thing you could do was sacrifice your only son to your God. That's how you would demonstrate your love for your God.

God ordered Abraham to sacrifice his son- a very special son, a son like no other, the son of promise. Then the angel of the Lord AKA (Also Known As) the word AKA The Eternal Divine Son AKA the pre-incarnate Christ stopped Abraham because God provides his own sacrifice. God would provide a lamb. Then God provided a ram. What about the lamb? Well, the lamb turns out to be 'the angel of the Lord'/ the word/ the Divine Son/ the pre-incarnate Christ. So, when Abraham said that God would provide a lamb, the lamb that God would provide was there. But, lamb AKA the angel of the Lord AKA the word AKA the Son AKA the pre-incarnate Christ was the one who told Abraham to shut down the sacrifice of Isaac. The word/ 'the angel of the Lord' enters creation as Jesus of Nazareth. And this is definitely no ordinary son, this is the eternal divine Son who because of his incarnation is also the son of Abraham, the son of Isaac, the son of Jacob, the son of David. He's the Messiah he's the one through whom all nations of the world would be blessed. He's the one through whom the world would be saved.

John 3:17 (written in around 85-90 CE by John)

17 For God did not send his Son into the world to condemn the world, but to save the world through him.

Jesus is the ultimate son of promise. Everything, all the promises, the entire world is riding on this son of promise. This is the most important son ever. And we mocked him spit on him hit him lashed him and nailed him to a cross. Ironically some of the descendants of Abraham united with the pagans to have him crucified. Abraham was willing to kill Isaac just like the most devout pagans were willing to kill their sons. Abraham sacrificed the ram that the angel of the Lord provided as a substitute for Isaac. Then when the ultimate son of promise appeared descendants of Abraham and descendants of pagans worked together to execute him. Where? That's in the region of Moriah. Like Isaac before him, Jesus didn't fight back. In John 19 we have the complaints of the Jewish leaders:

John 19:7 (written in around 85-90 CE by John)

7 The Jewish leaders insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."

The Romans didn't care much about this, but they did have a problem with someone claiming to be king. Claiming to be king would put you on the cross.

John 19:17-19 (written in around 85-90 CE by John)

17 And He, bearing His cross, went forth into a place called the Place of a Skull

18 where they crucified Him and two others with Him, one on either side and Jesus in the midst.

19 And Pilate wrote a title and put it on the cross. And the writing was: Jesus Of Nazareth The King Of The Jews.

Remember Isaac carrying the wood for the fire? Calling a crucified man the king of the Jews was simultaneously an insult to the Jewish leaders like- hey I know you hate this guy, so I'm calling him your king. It's a standard Roman warning to anyone thinking about challenging the ruller. The irony is that it was true- Jesus is the king of the Jews and the king of everyone else. But, we nailed him to a cross and he died.

John 19:36-37 (written in around 85-90 CE by John)

36 These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken," 37 and, as another scripture says, "They will look on the one they have pierced."

Remember Zechariah 12 where God says they will look on me the one they have pierced?

Zechariah 12:10 (written in around 520-480 BC by Zechariah)
10 “And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.

In Acts 3 Peter heals a lame beggar in the name of Jesus, and that gives him the opportunity to share some of his newfound knowledge.

Acts 3:11-16 (written in around 63-64 CE by Luke)
11 While the man held on to Peter and John, all the people were astonished and came running to them in the place called Solomon’s Colonnade. 12 When Peter saw this, he said to them: “Fellow Israelites, why does this surprise you? Why do you stare at us as if by our own power or godliness we had made this man walk? 13 The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his servant Jesus. You handed him over to be killed, and you disowned him before Pilate, though he had decided to let him go. 14 You disowned the Holy and Righteous One and asked that a murderer be released to you. 15 You killed the author of life, but God raised him from the dead. We are witnesses of this. 16 By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus’ name and the faith that comes through him that has completely healed him, as you can all see.

Peter calls Jesus the author of Life, which would be God. But God raised him from the dead there's that recurring distinction between God and a servant, who's also God.
Acts 3:17-26 (written in around 63-64 CE by Luke)
17 “Now, fellow Israelites, I know that you acted in ignorance, as did your leaders. 18 But this is how God fulfilled what he had foretold through all the prophets, saying that his Messiah would suffer. 19 Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, 20 and that he may send the Messiah, who has been appointed for you—even Jesus. 21 Heaven must receive him until the time comes for God to restore everything, as he promised long ago through his holy prophets. 22 For Moses said, ‘The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. 23 Anyone who does not listen to him will be

completely cut off from their people.’24 “Indeed, beginning with Samuel, all the prophets who have spoken have foretold these days. 25 And you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, ‘Through your offspring all peoples on earth will be blessed.’ 26 When God raised up his servant, he sent him first to you to bless you by turning each of you from your wicked ways.”

Here in Acts 3 verse 22-23 Deuteronomy 18:15-19 is quoted. In verse 25 Genesis 22:18 is quoted. Peter brings it back to the story of Abraham and Isaac- when the angel of the Lord promised Abraham that all nations would be blessed through his offspring. Peter points out that God sent his servant Jesus AKA the Lamb of God who takes away the sins of the world AKA the angel of the Lord AKA the word of God AKA The Son of God to the Jews first. Later in Acts, we see how the Gospel spread to the Gentiles as well, so that all nations would be blessed through Jesus. But there's also this part about God raising Jesus from the dead. Interestingly that was part of the story about Abraham and Isaac too.

Hebrews 11:17-19 (written in around 66-70 CE by Paul)
17 By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had embraced the promises was about to sacrifice his one and only son, 18 even though God had said to him, “It is through Isaac that your offspring will be reckoned.” 19 Abraham reasoned that God could even raise the dead, and so in a manner of speaking he did receive Isaac back from death.

When we went through Genesis 22 we saw that as Abraham was about to go sacrifice Isaac:
Genesis 22:5 (written in around 1445-1406 BC by Moses)
5 He said to his servants, “Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you.”

We, both of us, will come back to you. Why did Abraham say that Isaac would return when Isaac was about to be sacrificed? Well according to Hebrews Abraham reasoned that God could raise Isaac from the dead. In other words, Abraham had two pieces of information to go on-
1/ God said that Abraham's descendants would be like the stars and that the Covenant would be through Isaac.

2/ God ordered Abraham to sacrifice Isaac. Abraham believed God and did the math- if Isaac's about to die and I'm going to have a ton of descendants through Isaac then God is going to raise him from the dead.
Think about how this sets the stage for the Messiah. There are prophecies about the Messiah being the blessing to all nations and ruling the world. There are also prophecies about the Messiah claiming that he would suffer and die. How do we make sense of this? Well we could say it makes no sense for the Messiah to die and rule the world. So these prophecies must be talking about different people. That's one way to make sense of the conflicting messages from the prophets. But, if you think like Abraham how would you reconcile the conflicting messages? You'd say if God tells us that the Messiah is going to suffer and die and that all nations are going to be blessed through the Messiah and his reign, then God is going to raise the Messiah from the dead. That's what you would expect if you were going to apply Abrahamic thinking to Messianic prophecies, and it's exactly what happened. Now as this story unfolded did you catch the complete total reversal of ancient paganism? The ancient pagans said sacrifice your son to show your love for your God. The God of the Bible says it's not how this works, shut it down. You don't offer your son to show your love for me, I offer my son to show my love for you. It's no longer like "Abraham's so loved God that he gave his only son", it's like "God so loved the world that he gave his only son". God flips the Pagan script. No more sacrificing your way to God, God sacrifices his way to you and he brings his own sacrifice. You can see this all the way from the first book of the Bible to the last book of the Bible. Because it was the plan all along.

Revelation 13:8 (written in around 70-96 CE by John)

8 All inhabitants of the earth will worship the beast—all whose names have not been written in the Lamb's book of life, the Lamb who was slain from the creation of the world.

The Lamb was slain from the creation of the world. But, notice what else this prophecy says- everyone whose name hasn't been written in the Lamb's Book of Life will worship the beast (read chapter 10 to know more about the beast). If you reject the reversal of paganism through the Gospel you go right back to paganism.

Why did Jesus Die?

In the Book of Genesis Joseph's brothers sold him into slavery in order to get rid of him. The next time they saw Joseph he was very rich and very powerful. They were terrified that he was going to kill them. But, Joseph eventually said to comfort his brothers “what you meant for evil God meant for good”. Joseph saw that even though there was a malicious human cause of his suffering, but there was a divine purpose using that malicious human intent to achieve something that would save countless lives. Many centuries later a Jewish carpenter was executed by Roman soldiers with the support of the Jewish religious leaders. They wanted to get rid of him and they did it for only 3 Days. The message of Christianity in a nutshell is that what they meant for evil God meant for good. Think about what happened on the cross. Jesus of Nazareth was mocked beaten tortured and killed. The flogging would have left the skin on his back hanging like ribbons. His veins and arteries would have been exposed. His wrists and feet were pierced with large Nails. Because of the way he was positioned on the cross he had to push himself up on his pierced feet in order to

exhale. The word excruciating is derived from Latin words, meaning out of the cross. But, we should also think about the purpose. Why did Jesus die on the cross? It turns out the answer goes far beyond the malicious human cause. The Bible offers lots of reasons Jesus came to die. Let's go through 10 of them.

Reason one: To fulfill Old Testament prophecy

700 years before Jesus walked the shores of the Sea of Galilee the prophet Isaiah wrote about someone who would die for our sins and rise from the dead. In Isaiah the prophet says:

Isaiah 53:4-6 (written in around 739-686 BC by Isaiah)

4 Surely he took up our pain
and bore our suffering,
yet we considered him punished by God,
stricken by him, and afflicted.
5 But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was on him,
and by his wounds we are healed.
6 We all, like sheep, have gone astray,
each of us has turned to our own way;
and the Lord has laid on him
the iniquity of us all.

The crucifixion of the Messiah wasn't something that caught God off guard. It was part of an eternal plan.

Reason two: To establish a covenant/ agreement

There are several covenants in the Bible. God established a covenant with the children of Israel which we read about in the Old Testament. But even in the Old Testament, there were prophecies about a future covenant- a new covenant.

Jeremiah 31:31-34 (written in around 605-580 BC by Jeremiah)

31 “The days are coming,” declares the Lord,
“when I will make a new covenant
with the people of Israel
and with the people of Judah.
32 It will not be like the covenant

I made with their ancestors
when I took them by the hand
to lead them out of Egypt,
because they broke my covenant,
though I was a husband to them,"
declares the Lord.
33 "This is the covenant I will make with the people of Israel
after that time," declares the Lord.
"I will put my law in their minds
and write it on their hearts.
I will be their God,
and they will be my people.
34 No longer will they teach their neighbor,
or say to one another, 'Know the Lord,'
because they will all know me,
from the least of them to the greatest,"
declares the Lord.
"For I will forgive their wickedness
and will remember their sins no more."

God said that a new covenant was coming- a covenant that would bring forgiveness of sins. More than six centuries later Jesus sat down for the last supper with his disciples.

Matthew 26:26-28 (written in around 60-66 CE by Matthew)

26 While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body."

27 Then he took a cup, and when he had given thanks, he gave it to them, saying, "Drink from it, all of you. 28 This is my blood of the covenant, which is poured out for many for the forgiveness of sins.

The New Covenant was established through the blood of Christ.

Reason three: To become a ransom for many

Remember that New Covenant we were just talking about and how it's connected to forgiveness of sins. The letter to the Hebrews compares the Old Covenant and the New Covenant. The author quotes the passage we

read from Jeremiah and he argues that while the Old Covenant was outward and temporary the New Covenant is Inward and eternal.

Hebrews 9:13-15 (written in around 66-70 CE by Paul)

13 The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. 14 How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

15 For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.

A ransom is a payment to set someone free. Christ died as a ransom to set them free from the sins committed under the First Covenant and this echoes what Jesus said in:

Mark 10:45 (written in around 64-67 CE by Mark & Simon Peter)

45 For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

Reason four: To demonstrate God's love

The God of the Bible is perfect in his attributes. Since God's justice is perfect, all sin must be punished. If God let some sin slide, he wouldn't be perfect in his justice. But, God's love is also perfect. Which means that He's vastly more loving than we are, so much so that He's willing to take the punishment that we deserve upon himself. God loves sinners so much that the second person of the Trinity entered into creation as Jesus of Nazareth to pay the price for our sins.

Romans 5:6-8 (written in 57 CE by Paul)

6 You see, at just the right time, when we were still powerless, Christ died for the ungodly. 7 Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die. 8 But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

John 3:16 (written in around 85-90 CE by John)

16 For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

Reason five: To give us his righteousness

Some people can be described as righteous even in the Bible. But, that's a comparative righteousness, so and so is righteous compared to other people. When we compare ourselves to God, all we can say is what the prophet Isaiah said:

Isaiah 64:6 (written in around 739-686 BC by Isaiah)

6 All of us have become like one who is unclean,

and all our righteous acts are like filthy rags;

we all shrivel up like a leaf,

and like the wind our sins sweep us away.

You might be good compared to me. I might be good compared to someone else. But, we aren't good enough to spend eternity with a perfect being. And there's nothing we can do to make ourselves good enough to spend eternity with a perfect being. So if we're going to spend eternity with a perfect being we need a righteousness that comes from someone other than ourselves. How are we going to get this righteousness?

Romans 3:21-24 (written in 57 CE by Paul)

21 But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. 22 This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, 23 for all have sinned and fall short of the glory of God, 24 and all are justified freely by his grace through the redemption that came by Christ Jesus.

2 Corinthians 5:21 (written in 56 CE by Paul)

21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

The Greek word for Gospel means ‘Good News’. The good news is that God gives the righteousness of Christ to people who did absolutely nothing to earn it.

Reason six: To transform us into God's temples

Since we have the righteousness of Christ we can be what we were created to be.

John 6:38 (written in around 85-90 CE by John)

38 For I have come down from heaven not to do my will but to do the will of him who sent me.

But where was he going when he left heaven and came to earth as Jesus of Nazareth? Was he going to Bethlehem? Was he going to Nazareth? Was he going to the Cross? Was he going to the tomb? Jesus went to all of these places, but he had a particular destination in mind. He tells us exactly where he was going in the last two verses of John 17 where the divine Son shortly before his crucifixion says to the Father:

John 17:25-26 (written in around 85-90 CE by John)

25 “Righteous Father, though the world does not know you, I know you, and they know that you have sent me. 26 I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.”

Where was Jesus going when he left heaven and came to earth? Right here, we were Jesus’ destination when he left heaven.

1 Corinthians 6:19 (written in 55 CE by Paul)

19 Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own;

Jesus died on the cross to cleanse new temples for God's glory. Christians are the walking, talking, living, breathing temples of our creator, because of Jesus.

Reason seven: To clear a path for genuine morality

A common atheist misunderstanding of Christian ethics is that Christians only do the right thing because we don't want to be punished in hell. According to this view atheists who do the right thing are better because they do it just because it's right, not because they're trying to avoid hell.

Valid point- what if someone only does what's right because of how it's going to benefit him? Is he really doing what's right if he only does it for selfish reasons? In other words you can help an old lady cross the street because it's a good thing to do. But what if you help her cross the street because someone pays you to help her. Have you done anything morally praiseworthy? True morality isn't just doing the right thing. It's doing the right thing for the right reason. There are two main obstacles to doing the right thing for the right reason-

1/ What if there isn't really a right thing to do. That's the atheist threat to morality. If there's no real foundation for right and wrong in atheism, then morality comes down to how you're wired and how you're conditioned by society. And so thinking that something is objectively right or wrong becomes a kind of delusion.

2/ If you only do the right thing to receive some reward, or to avoid being punished then everything you do is done out of selfishness. That's the Islamic threat to morality. But in Christianity your good deeds don't get you to heaven, Jesus does.

Ephesians 2:8-10 (written in around 56-60 CE by Paul)

8 For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— 9 not by works, so that no one can boast. 10 For we are God’s handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

Since God is real, there's a real right and wrong. Thus avoiding the atheist obstacle to morality. Even though we do good works, we're not doing these good works because we think they'll earn us a trip to Heaven. Thus avoiding the Islamic obstacle to morality. Christians do what's right because it's right, and because we honor God, and because we're grateful. No selfishness in Christian ethics.

Reason eight: To set an example

In Luke 9 Jesus says

Luke 9:22-23 (written in around 61-64 CE by Luke)

22 And he said, "The Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and he must be killed and on the third day be raised to life."

23 Then he said to them all: "Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me.

By laying down his life for the sake of others Jesus set an example for his followers. His followers definitely got that message.

Ephesians 5:25-27 (written in around 56-60 CE by Paul)

25 Husbands, love your wives, just as Christ loved the church and gave himself up for her 26 to make her holy, cleansing her by the washing with water through the word, 27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

Husbands should love their wives enough to be ready to be crucified for them. Why? Well look at what Jesus did for his bride- the church.

Philippians 2:5-11 (written in 61 CE by Paul, Timothy)

5 In your relationships with one another, have the same mindset as Christ Jesus:
6 Who, being in very nature God,
did not consider equality with God something to be used to his own advantage;
7 rather, he made himself nothing
by taking the very nature of a servant,
being made in human likeness.
8 And being found in appearance as a man,
he humbled himself
by becoming obedient to death—
even death on a cross!

9 Therefore God exalted him to the highest place
and gave him the name that is above every name,
10 that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,
11 and every tongue acknowledge that Jesus Christ is Lord,
to the glory of God the Father.

Reason nine: To shatter Dividing Walls based on race, class and gender

Unfortunately human beings usually don't have the same mindset as Jesus in our relationships. Which is why we have endless division and hostility. But, Jesus said

Matthew 5:43-48 (written in around 60-66 CE by Matthew)

43 “You have heard that it was said, ‘Love your neighbor and hate your enemy.’ 44 But I tell you, love your enemies and pray for those who persecute you, 45 that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. 46 If you love those who love you, what reward will you get? Are not even the tax collectors doing that? 47 And if you greet only your own people, what are you doing more than others? Do not even pagans do that? 48 Be perfect, therefore, as your heavenly Father is perfect.

All those people you view as your enemies God loves them too, not just you. And when we realize that we have not only the same Creator but also the same Savior the walls that divide us come tumbling down.

Galatians 3:26-29 (written in around 48-52 CE by Paul)

26 So in Christ Jesus you are all children of God through faith, 27 for all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. 29 If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.

Reason ten: To show us that God can turn the greatest evil into the greatest good

What's the worst thing that could possibly happen? Here, you might think about something that would be worst to you personally. Maybe your child dying, or something like that. But, if we leave all of our personal views out of it, I think, we might conclude that the worst thing that could possibly happen would be- the Creator of the universe who gave us life and everything else miraculously entering into creation- healing people, feeding people, telling people to love each other and then getting brutally tortured and executed like the world's most depraved criminal. That's the worst thing that could possibly happen. And yet it turned out to be the best thing that ever happened. Which means that God can turn the greatest evil into the greatest good. This should always be embedded in your thinking. We can see how this thinking impacted the earliest Christian community in Acts 4. Persecution against Christians is starting to warm up and they gather together and pray

Acts 4:24-28 (written in around 63-64 CE by Luke)

24 When they heard this, they raised their voices together in prayer to God. “Sovereign Lord,” they said, “you made the heavens and the earth and the sea, and everything in them. 25 You spoke by the Holy Spirit through the mouth of your servant, our father David:

“‘Why do the nations rage

and the peoples plot in vain?

26 The kings of the earth rise up

and the rulers band together

against the Lord

and against his anointed one.

27 Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed. 28 They did what your power and will had decided beforehand should happen.

These Christians acknowledge that Herod and Pilate and the Romans and the Jewish leaders conspired against Jesus. But they also know that it was

all part of God's plan to bring Salvation to the world. how do you think that knowledge helped them endure persecution? If God can take the worst thing that could ever happen and turn it into the greatest thing that could ever happen, what do you think he can do with whatever problems you're facing?

Of course the Bible gives more reasons for Jesus' death. If you would like to dig deeper John Piper wrote a short book titled “50 reasons why Jesus came to die”. It covers several of the same points discussed here along with many many more.

Not to miss the details of eternal plan/covenant read the book sincerely, if necessary over and over. Highlight portions you need to recheck later or often. For clarity you can check different translation of the verse online. Even you can check Hebrew Greek interlinear Bible online, where you can find strong number and check detailed description of each of the word. You can even find photograph of entire manuscript of Bible carbon dated.

Seeing Jesus in Prophecies: A Biblical Exploration

Jesus told in Luke 24:25-27:

25 He said to them, “How foolish you are, and how slow to believe all that the prophets have spoken! 26 Did not the Messiah have to suffer these things and then enter his glory?” 27 And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

Jesus fulfilled 60 major Old Testament prophecies-with about 270 additional ramifications-all of which were made more than 400 years before His birth. In one day God fulfilled no fewer than 28 specific prophecies spoken at least 500 years earlier about Jesus Christ:

1/ He will be betrayed by a friend:

Prophecy:
Psalm 41:9 (written in around 440-400 BC by David & others):
Even my close friend, someone I trusted, one who shared my bread, has turned against me.

Fulfillment:
Matthew 26:49 (written in around 60-66 CE by Matthew):
Going at once to Jesus, Judas said, 'Greetings, Rabbi!' and kissed him.

2/ The price of his betrayal will be 30 pieces of silver:

Prophecy:
Zechariah 11:12 (written in around 520-480 BC by Zechariah):
I told them, 'If you think it best, give me my pay; but if not, keep it.' So they paid me thirty pieces of silver.
Fulfillment:
Matthew 26:15 (written in around 60-66 CE by Matthew):
and asked, 'What are you willing to give me if I deliver him over to you?' So they counted out for him thirty pieces of silver.
3/ His betrayal money will be cast to the floor of the temple:

Prophecy:
Zechariah 11:13 (written in around 520-480 BC by Zechariah):
And the Lord said to me, 'Throw it to the potter'—the handsome price at which they valued me! So I took the thirty pieces of silver and threw them to the potter at the house of the Lord.
Fulfillment:
Matthew 27:5 (written in around 60-66 CE by Matthew):
So Judas threw the money into the temple and left. Then he went away and hanged himself.

4/ His betrayal money will be used to buy the potter's field:

Prophecy:
Zechariah 11:13 (written in around 520-480 BC by Zechariah):
And the Lord said to me, 'Throw it to the potter'—the handsome price at which they valued me! So I took the thirty pieces of silver and threw them to the potter at the house of the Lord.
Fulfillment:
Matthew 27:7 (written in around 60-66 CE by Matthew):
So they decided to use the money to buy the potter's field as a burial place for foreigners.
5/ He will be forsaken and deserted by His disciples:

Prophecy:
Zechariah 13:7 (written in around 520-480 BC by Zechariah):

‘Awake, sword, against my shepherd, against the man who is close to me!’ declares the Lord Almighty. ‘Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones.’

Fulfillment:

Mark 14:50 (written in around 64-67 CE by Mark and Peter):

Then everyone deserted him and fled.

6/ He will be accused by false witnesses:

Prophecy:

Psalm 35:11 (written in around 440-400 BC by David & others):

Ruthless witnesses come forward; they question me on things I know nothing about.

Fulfillment:

Matthew 26:59-60 (written in around 60-66 CE by Matthew):

The chief priests and the whole Sanhedrin were looking for false evidence against Jesus so that they could put him to death. But they did not find any, though many false witnesses came forward. Finally two came forward.

7/ He will be silent before his accusers:

Prophecy: Isaiah 53:7 (written in around 739-686 BC by Isaiah)

He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth.

Fulfillment:

Matthew 27:12 (written in around 60-66 CE by Matthew):

When he was accused by the chief priests and the elders, he gave no answer.

8/ He will be wounded and bruised:

Prophecy:

Isaiah 53:5 (written in around 739-686 BC by Isaiah)

But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.

Fulfillment:

Matthew 27:26 (written in around 60-66 CE by Matthew):

Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.

9/ He will be hated without a cause:

Prophecy:

Psalm 69:4 (written in around 440-400 BC by David & others):

Those who hate me without reason outnumber the hairs of my head; many are my enemies without cause, those who seek to destroy me. I am forced to restore what I did not steal.

Fulfillment:

John 15:25 (written in around 85-90 CE by John):

But this is to fulfill what is written in their Law: 'They hated me without reason.'

10/ He will be struck and spit on:

Prophecy: Isaiah 50:6 (written in around 739-686 BC by Isaiah)

I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting.

Fulfillment:

Matthew 26:67 (written in around 60-66 CE by Matthew):

Then they spit in his face and struck him with their fists. Others slapped him.

11/ He will be mocked, ridiculed, and rejected:

Prophecy: Isaiah 53:3 (written in around 739-686 BC by Isaiah)

He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem.

Fulfillment:

Matthew 27:27-31 (written in around 60-66 CE by Matthew):

Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. They stripped him and put a scarlet robe on him, and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand. Then they knelt in front of him and mocked him. 'Hail, king of the Jews!' they said. They spit on him, and took the staff and struck him on the head again and again. After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.

John 7:5 (written in around 85-90 CE by John):

For even his own brothers did not believe in him.

John 7:48 (written in around 85-90 CE by John):

'Have any of the rulers or of the Pharisees believed in him?'

12/ He will collapse from weakness:

Prophecy: Psalm 109:24-25 (written in around 440-400 BC by David & others):

My knees give way from fasting; my body is thin and gaunt. I am an object of scorn to my accusers; when they see me, they shake their heads.

Fulfillment: Luke 23:26 (written in around 61-64 CE by Luke):

As the soldiers led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus.

13/ He will be taunted with specific words:

Prophecy:

Psalm 22:6-8 (written in around 440-400 BC by David & others):

But I am a worm and not a man, scorned by everyone, despised by the people. All who see me mock me; they hurl insults, shaking their heads. 'He trusts in the Lord,' they say, 'let the Lord rescue him. Let him deliver him, since he delights in him.'

Fulfillment:

Matthew 27:39-43 (written in around 60-66 CE by Matthew):

Those who passed by hurled insults at him, shaking their heads and saying, 'You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!' In the same way the chief priests, the teachers of the law and the elders mocked him. 'He saved others,' they said, 'but he can't save himself! He's the king of Israel! Let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said, "I am the Son of God."'

14/ People will shake their heads at him:

Prophecy:

Psalm 109:25 (written in around 440-400 BC by David & others):

I am an object of scorn to my accusers; when they see me, they shake their heads.

Fulfillment:

Matthew 27:39 (written in around 60-66 CE by Matthew):

Those who passed by hurled insults at him, shaking their heads.

15/ People will stare at him:

Prophecy:

Psalm 22:17 (written in around 440-400 BC by David & others):

All my bones are on display; people stare and gloat over me.

Fulfillment: Luke 23:35 (written in around 61-66 CE by Luke):

The people stood watching, and the rulers even sneered at him. They said, 'He saved others; let him save himself if he is God's Messiah, the Chosen One.'

16/ He will be executed among 'sinners':

Prophecy: Isaiah 53:12 (written in around 739-686 BC by Isaiah)
Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

Fulfillment:
Matthew 27:38 (written in around 60-66 CE by Matthew):
Two rebels were crucified with him, one on his right and one on his left.

17/ His hands and feet will be pierced:

Prophecy:
Psalm 22:16 (written in around 440-400 BC by David & others):
Dogs surround me, a pack of villains encircles me; they pierce my hands and my feet.

Fulfillment: Luke 23:33 (written in around 61-66 CE by Luke):
When they came to the place called the Skull, they crucified him there, along with the criminals—one on his right, the other on his left.

18/ He will pray for his persecutors:

Prophecy: Isaiah 53:12 (written in around 739-686 BC by Isaiah)
Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

Fulfillment: Luke 23:34 (written in around 61-66 CE by Luke):
Jesus said, 'Father, forgive them, for they do not know what they are doing.' And they divided up his clothes by casting lots.

19/ His friends and family will stand far off and watch:

Prophecy:
Psalm 38:11 (written in around 440-400 BC by David & others):
My friends and companions avoid me because of my wounds; my neighbors stay far away.

Fulfillment: Luke 23:49 (written in around 61-66 CE by Luke):
But all those who knew him, including the women who had followed him from Galilee, stood at a distance, watching these things.

20/ His garments will be divided up and awarded by the casting of lots:

Prophecy:
Psalm 22:18 (written in around 440-400 BC by David & others):
They divide my clothes among them and cast lots for my garment.
Fulfillment: John 19:23-24 (written in around 85-90 CE by John):
When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. 'Let's not tear it,' they said to one another. 'Let's decide by lot who will get it.' This happened that the scripture might be fulfilled that said, 'They divided my clothes among them and cast lots for my garment.' So this is what the soldiers did.

21/ He will thirst:

Prophecy:
Psalm 69:21 (written in around 440-400 BC by David & others):
They put gall in my food and gave me vinegar for my thirst.
Fulfillment: John 19:28 (written in around 85-90 CE by John):
Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, 'I am thirsty.'
22/ He will be given gall and vinegar:

Prophecy:
Psalm 69:21 (written in around 440-400 BC by David & others):
They put gall in my food and gave me vinegar for my thirst.
Fulfillment:
Matthew 27:34 (written in around 60-66 CE by Matthew):
There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it.
23/ He will commit himself to God:

Prophecy:
Psalm 31:5 (written in around 440-400 BC by David & others):
Into your hands I commit my spirit; deliver me, Lord, my faithful God.
Fulfillment: Luke 23:46 (written in around 61-64 CE by Luke):
Jesus called out with a loud voice, 'Father, into your hands I commit my spirit.' When he had said this, he breathed his last.
24/ His bones will be left unbroken:

Prophecy:
Psalm 34:20 (written in around 440-400 BC by David & others):
He protects all his bones, not one of them will be broken.
Fulfillment: John 19:33 (written in around 85-90 CE by John):
But when they came to Jesus and found that he was already dead, they did not break his legs.
25/ His side will be pierced:

Prophecy:
Zechariah 12:10 (written in around 520-480 BC by Zechariah):
And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.
Fulfillment: John 19:34 (written in around 85-90 CE by John):
Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.
26/ Darkness will come over the land at midday:

Prophecy: Amos 8:9 (written in around 792-752 BC by Amos):
'In that day,' declares the Sovereign Lord, 'I will make the sun go down at noon and darken the earth in broad daylight.'
Fulfillment:
Matthew 27:45 (written in around 60-66 CE by Matthew):
From noon until three in the afternoon darkness came over all the land.
27/ He will be buried in a rich man's tomb:

Prophecy: Isaiah 53:9 (written in around 739-686 BC by Isaiah)
He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.
Fulfillment:
Matthew 27:57-60 (written in around 60-66 CE by Matthew):
As evening approached, there came a rich man from Arimathea, named Joseph, who had himself become a disciple of Jesus. Going to Pilate, he asked for Jesus' body, and Pilate ordered that it be given to him. Joseph took the body, wrapped it in a clean linen cloth, and placed it in his own new tomb that he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb and went away.
28/ He will die 483 years after the declaration of Artaxerxes to rebuild the temple in 444 BC:

Prophecy:

Daniel 9:24-26 (written in around 550-530 CE by Daniel):

Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place. Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble. After the sixty-two 'sevens,' the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.

Fulfillment:

The prophecy in Daniel refers to "seventy sevens" (weeks of years), which equates to 490 years. The timeline is divided into three parts: 7 sevens (49 years), 62 sevens (434 years), and the final 1 seven (7 years). The 483 years (49+434) lead up to the Anointed One being "cut off," which Christians interpret as the death of Jesus. Calculating from Artaxerxes' decree in 444 BC to rebuild Jerusalem, this timeline aligns with Jesus' crucifixion around 30-33 AD.

Your people and your holy city: This refers specifically to the people of Israel and Jerusalem. The prophecy is directed at the Jewish people and the fate of their holy city.

Finish the transgression and make an end of sins: This speaks to the ultimate resolution of human sin. Christians believe this was fulfilled through Jesus Christ’s sacrifice on the cross, which dealt with sin once and for all.

Make reconciliation for iniquity: This refers to atonement for sin. Christians interpret this as Christ’s atoning work, reconciling humanity to God through His death and resurrection.

Bring in everlasting righteousness: This points to a future time when Christ’s righteousness will be fully realized in the world, often interpreted as the establishment of God's eternal kingdom.

Seal up vision and prophecy: This suggests the fulfillment of prophecy and the completion of God’s revelation, which Christians believe is realized through Christ.

Anoint the Most Holy: This can be interpreted in different ways. Some view it as the anointing of Christ, while others see it as the dedication of a holy place or a future anointing related to the end times.

As a final testimony, on the third day after his death, He will be raised from the dead:

Psalm 16:10 (written in around 440-400 BC by David & others):
because you will not abandon me to the realm of the dead, nor will you let your faithful one see decay.
Acts 2:31 (written in around 63-64 CE by Luke):

Seeing what was to come, he spoke of the resurrection of the Messiah, that he was not abandoned to the realm of the dead, nor did his body see decay.

He will ascend to heaven:

Psalm 68:18 (written in around 440-400 BC by David & others):
When you ascended on high, you took many captives; you received gifts from people, even from the rebellious—that you, Lord God, might dwell there.
Acts 1:9 (written in around 63-64 CE by Luke):

After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.

And be seated at the right hand of God in full majesty and authority:

Psalm 110:1 (written in around 440-400 BC by David & others):
The Lord says to my Lord: 'Sit at my right hand, until I make your enemies a footstool for your feet.'
Hebrews 1:3 (written in around 66-70 CE by Paul):

The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

The writer of Hebrews tells us that God has spoken to us through His Son in Hebrews 1:2 (written in around 66-70 CE by Paul):

but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe.

Paul wrote in his letter to the Colossians 1:15–17 that Jesus:

(written in around 58-60 CE by Paul, Timoteos):

is the image of the invisible God, the firstborn over all creation. For in Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through Him and for Him. He is before all things, and in Him all things hold together

Micah 5:2 (written in around 733-701 BC by Micah):

But you, Bethlehem Ephrathah,
though you are small among the clans of Judah,
out of you will come for me
one who will be ruler over Israel,
whose origins are from of old,
from ancient times

The phrase translated “from of old” is used in Habbakuk 1:12 to describe God’s eternal nature.

Habbakuk 1:12 (written in around 626-590 CE by Habakkuk):

Lord, are you not from everlasting?

Psalm 22:16–18 (written in around 440-400 BC by David & others):

Dogs surround me,
a pack of villains encircles me;
they pierce my hands and my feet.
All my bones are on display;
people stare and gloat over me.
They divide my clothes among them
and cast lots for my garment

Psalms 22, 23, and 24 make up a messianic trilogy of the Shepherd. Actually, the correct Psalm is Psalm 22, not Psalm 24. Here are the quoted verses with the text:

Psalm 22 speaks to the Good Shepherd who lays down His life for the sheep:

Psalm 22:1 (written in around 440-400 BC by David & others):

My God, my God, why have you forsaken me? Why are you so far from saving me, so far from my cries of anguish?

John 10:11 (written in around 85-90 CE by John):

I am the good shepherd. The good shepherd lays down his life for the sheep.

Jesus quotes this Psalm from the cross when He asks:

Matthew 27:46 (written in around 60-66 CE by Matthew):

About three in the afternoon Jesus cried out in a loud voice, 'Eli, Eli, lema sabachthani?' (which means 'My God, my God, why have you forsaken me?')

Psalm 22:1 (written in around 440-400 BC by David & others):

My God, my God, why have you forsaken me? Why are you so far from saving me, so far from my cries of anguish?

Psalm 23, points at Jesus' role of protecting His sheep, meeting their daily needs, guiding them, and empathizing with their weakness. The Psalmist talks about the shepherd leading him beside still waters. **Psalm 23:2 (written in around 440-400 BC by David & others):**
He makes me lie down in green pastures, he leads me beside quiet waters,
While prophesying about Israel's coming deliverance, Isaiah uses this same imagery in Isaiah 49:10 (written in around 739-686 BC by Isaiah):
They will neither hunger nor thirst,
nor will the desert heat or the sun beat down on them.
He who has compassion on them will guide them
and lead them beside springs of water.
John also invokes this imagery when prophesying about the future of the righteous in Revelation 7:17 (written in around 70-96 CE by John):
For the Lamb at the center of the throne
will be their shepherd;
'he will lead them to springs of living water.'
'And God will wipe away every tear from their eyes'

Psalm 24 describes Jesus' future role as King of Kings, fulfilling His promises as the King of glory.
Psalm 24:7-10 (written in around 440-400 BC by David & others):

7 Lift up your heads, you gates; be lifted up, you ancient doors, that the King of glory may come in. 8 Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. 9 Lift up your heads, you gates; lift them up, you ancient doors, that the King of glory may come in. 10 Who is he, this King of glory? The Lord Almighty— he is the King of glory.

Explanation:

The King of Glory:

Verse 7-10 refers to the “King of glory.” In Christian interpretation, this title is attributed to Jesus Christ, who is seen as the fulfillment of the Old Testament prophecies about the Messiah. The repetition emphasizes the importance and the magnificence of the arrival of this King.

Jesus' Future Role:

King of Kings: In the New Testament, Jesus is referred to as the King of Kings and Lord of Lords (Revelation 19:16). Psalm 24 anticipates this role, portraying a victorious and mighty king entering through the gates, symbolizing His return and reign over all creation.

Fulfillment of Promises: Jesus fulfills the promises of God to establish an eternal kingdom. His entry as the King of glory signifies the culmination of God's redemptive plan and the establishment of His kingdom on earth.

The Gates and Doors:

Ancient Gates and Doors: These symbolize the barriers that separate humanity from the divine. The command to lift up the gates and doors signifies the opening of the way for the King of glory to enter. This can be seen as a metaphor for Jesus’ role in reconciling humanity with God, removing the barriers of sin and death through His sacrifice and resurrection.

The Lord Almighty:

The Lord Strong and Mighty: This description aligns with Jesus’ victory over sin, death, and Satan. His resurrection and ascension demonstrate His power and authority, validating Him as the Lord Almighty and the rightful King of glory.

New Testament Connections:

Revelation: The imagery in Psalm 24 parallels the scenes in Revelation where Jesus is depicted as the triumphant and reigning King (Revelation 11:15). The calls to open the gates resonate with the New Jerusalem’s gates being open for the glory of the nations to enter (Revelation 21:25-26).

Jesus went out of His way to identify Himself as the good shepherd, which means that He is both a leader and a companion to His sheep. But throughout the Old Testament, the identity of Israel’s chief shepherd

belonged to God, which was often contrasted against the poor shepherding of Israel's leaders.

On his deathbed, Jacob communicated that God had been his shepherd all of his life.

Genesis 48:15 (written in around 1445-1406 BC by Moses):

Then he blessed Joseph and said, 'May the God before whom my fathers Abraham and Isaac walked faithfully, the God who has been my shepherd all my life to this day,'

Psalm 23:1-2 (written in around 440-400 BC by David & others):

The Lord is my shepherd, I lack nothing. He makes me lie down in green pastures, he leads me beside quiet waters,

One of the most evocative passages about God's power and care, Isaiah says in Isaiah 40:10–11 (written in around 739-686 BC by Isiah):

See, the Sovereign Lord comes with power,
and he rules with a mighty arm.
See, his reward is with him,
and his recompense accompanies him.
He tends his flock like a shepherd:
He gathers the lambs in his arms
and carries them close to his heart;
he gently leads those that have young

It's not difficult to surmise that by taking on the mantle of "good Shepherd," Jesus was taking upon Himself the identity of the Old Testament's great Shepherd. Back in the garden of Eden, God told the deceiving serpent that he would strike the heel of the woman's offspring, but his head would ultimately be crushed in Genesis 3:15.

Genesis 3:15 is often referred to as the "Protoevangelium" or "first Gospel," as it is seen as the first prophecy of the coming Messiah who would defeat Satan. The "offspring" of the woman is interpreted as a reference to Jesus Christ, who would ultimately crush the power of Satan.

Genesis 3:15 (written in around 1445-1406 BC by Moses):

And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.

This came to pass when Jesus was crucified but, in the process, conquered Satan and death. The Bible makes it clear that humanity's

salvation was worked out long before Jesus was born. In Ephesians, Paul declares that God chose us to be in Christ before the world was created.

Ephesians 1:4 (written in around 58-60 CE by Paul):

For he chose us in him before the creation of the world to be holy and blameless in his sight. In love.

Revelation proclaims that Jesus (the Lamb) was slain from the creation of the world.

Revelation 13:8 (written in around 70-96 BC by John):

All inhabitants of the earth will worship the beast—all whose names have not been written in the Lamb's book of life, the Lamb who was slain from the creation of the world.

The Lamb's Book of Life: A metaphor for those who are saved and have eternal life through Jesus Christ.

When talking about Jesus as humanity's Savior, it's important to consider how Scripture talks about the role of savior. Isaiah addresses this topic succinctly:

Isaiah 43:3 (written in around 739-686 BC by Isaiah)

For I am the Lord your God,
the Holy One of Israel, your Savior.

Isaiah 43:10–11 (written in around 739-686 BC by Isaiah)

"You are my witnesses," declares the Lord,
"and my servant whom I have chosen,
so that you may know and believe me
and understand that I am he.
Before me no god was formed,
nor will there be one after me.
I, even I, am the Lord,
and apart from me there is no savior

Isaiah 45:21 (written in around 739-686 BC by Isaiah)

Declare what is to be, present it—
let them take counsel together.
Who foretold this long ago,
who declared it from the distant past?
Was it not I, the Lord?
And there is no God apart from me,
a righteous God and a Savior;

there is none but me

The point is clear. There is only one Savior, and it is the Lord. To call Jesus the Savior of humankind is to call Him God. In fact, Jesus' name literally means "Yahweh is salvation." This salvation is Scripture's central theme. When Jesus appears to the disciples after His resurrection, they're overcome with amazement and joy. Jesus reminds them:

Luke 24:44 (written in around 61-64 CE by Luke):

"This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms".

It's obvious from Jesus' statement that He had tried to explain this all to them in the past, but they didn't entirely understand. Jesus had just explained all these things to the travelers on the path to Emmaus.

He said to them in **Luke 24:25–27 (written in around 61-64 CE by Luke):**

25 He said to them, "How foolish you are, and how slow to believe all that the prophets have spoken! 26 Did not the Messiah have to suffer these things and then enter his glory?" 27 And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

Explanation: These verses are part of the account of Jesus appearing to two disciples on the road to Emmaus after His resurrection. The disciples are confused and saddened by the events of Jesus' crucifixion, not understanding that it was a fulfillment of prophecy.

Verse 25: Jesus rebukes the disciples for their lack of understanding and belief in what the prophets had foretold.

Verse 26: He explains that the Messiah's suffering and subsequent entry into glory were necessary and prophesied events.

Verse 27: Jesus then goes through the Scriptures, starting with the writings of Moses and continuing through all the prophets, to show how they pointed to Him and His mission.

Scripture makes it clear that there is no savior besides God and that salvation belongs to the Lord alone

Psalm 3:8 (written in around 440-400 BC by David & others):

From the Lord comes deliverance.
May your blessing be on your people.

The psalmist acknowledges that salvation and deliverance come from God alone. This is a declaration of trust in God's power and sovereignty. This would explain why Jesus is the central theme of the Old Testament. If He is the Savior of the world (John 4:42, Acts 5:31, Philippians 3:20, 2 Timothy 1:10), He is also God.

John 4:42 (written in around 85-90 CE by John):

They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world."

Explanation: In this verse, the Samaritans are speaking to the woman who met Jesus at the well. Initially, they believed in Jesus because of her testimony. However, after hearing Jesus themselves, they came to believe in Him directly, acknowledging Him as the "Savior of the world." This reflects the transformative power of encountering Jesus personally and recognizing His role in salvation.

Acts 5:31 (written in around 63-64 CE by Luke):

God exalted him to his own right hand as Prince and Savior that he might bring Israel to repentance and forgive their sins.

Explanation: This verse is part of Peter's speech to the Sanhedrin. Peter declares that God has exalted Jesus to His right hand as "Prince and Savior" to grant repentance and forgiveness to Israel. It emphasizes Jesus' divine exaltation and His role in bringing about repentance and forgiveness, highlighting His authority and purpose in God's plan of salvation.

Philippians 3:20 (written in 61 CE by Paul & Timothy):

But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ.

Explanation: Paul writes to the Philippians, reminding them that their true citizenship is in heaven, not on earth. As citizens of heaven, they eagerly await the return of their Savior, Jesus Christ. This verse underscores the believer's hope and anticipation of Jesus' second coming and the ultimate fulfillment of their salvation.

2 Timothy 1:10 (written in 67 CE by Paul):

but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the Gospel.

Explanation: Paul is writing to Timothy, highlighting the revelation of God's grace through Jesus Christ. Jesus, referred to as our Savior, has defeated death and brought eternal life and immortality to light through the Gospel. This verse emphasizes the profound impact of Jesus' life, death, and resurrection on the believer's understanding of life and eternity.

And this explains why an angel would appear to the shepherds after Christ's birth to proclaim this good news:

Luke 2:11 (written in around 61-64 CE by Luke):

Today in the town of David a Savior has been born to you; he is the Messiah, the Lord

Daniel 9:24-27 (written in around 550-530 BC by Daniel)

Seventy weeks are decreed for your people and your holy city: to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. Know therefore and understand: from the time that the word went out to restore and rebuild Jerusalem until the time of an anointed prince, there shall be seven weeks; and for sixty-two weeks it shall be built again with streets and moat, but in a troubled time. After the sixty-two weeks, an anointed one shall be cut off and shall have nothing, and the troops of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. He shall make a strong covenant with many for one week, and for half of the week he shall make sacrifice and offering cease; and in their place shall be an abomination that desolates, until the decreed end is poured out upon the desolator.

Explanation:

Seventy 'Sevens' (Weeks):

The term "sevens" is often interpreted as weeks of years, meaning 70 times 7 years, which equals 490 years. This period is broken down into specific segments: 7 'sevens' (49 years), 62 'sevens' (434 years), and 1 'seven' (7 years).

Anointed One (Messiah):

Verse 25 mentions the coming of an "Anointed One" (or Messiah), a ruler. Christians interpret this as a prophecy about the coming of Jesus Christ, the Messiah.

Rebuilding of Jerusalem:

The prophecy states that from the time the decree is issued to restore and rebuild Jerusalem until the Anointed One comes, there will be 7 ‘sevens’ and 62 ‘sevens’ (49 + 434 = 483 years). This period is believed to correspond to the time between the decree to rebuild Jerusalem (which historically happened around 445 B.C.) and the arrival of Jesus.

The Anointed One Put to Death:

Verse 26 says, "After the sixty-two ‘sevens,’ the Anointed One will be put to death and will have nothing." Christians see this as a clear reference to the crucifixion of Jesus, who was killed after His public ministry.

Destruction of Jerusalem and the Temple:

The prophecy also mentions that after the death of the Anointed One, "the people of the ruler who will come will destroy the city and the sanctuary." This is interpreted as the destruction of Jerusalem and the Temple in 70 A.D. by the Romans.

Final ‘Seven’:

Verse 27 talks about the final ‘seven’ and mentions a covenant being confirmed for one ‘seven’ and in the middle of this ‘seven,’ sacrifices and offerings being stopped. Some interpretations link this to the events of Jesus' ministry and the subsequent end of the sacrificial system due to His ultimate sacrifice.

Deuteronomy 18:15-19 (written in 1406 BC by Moses)

15 The Lord your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him. 16 For this is what you asked of the Lord your God at Horeb on the day of the assembly when you said, “Let us not hear the voice of the Lord our God nor see this great fire anymore, or we will die.”

17 The Lord said to me: “What they say is good. 18 I will raise up for them a prophet like you from among their fellow Israelites, and I will put my words in his mouth. He will tell them everything I command him. 19 I myself

will call to account anyone who does not listen to my words that the prophet speaks in my name.

Explanation:

Jesus as the Fulfillment:

Jesus is the fulfillment of this prophecy. In the New Testament, Jesus is often seen as the new and greater Moses, who brings a new covenant and leads His people in a new exodus from sin.

Authority and Teaching:

Like Moses, Jesus performed miracles, taught with authority, and provided a new law. Jesus' teachings and actions align with the description of the prophet who would speak God's words.

New Testament Confirmation:

In the New Testament, this prophecy is explicitly linked to Jesus. For example, in Acts 3:22-23, Peter quotes this passage from Deuteronomy and applies it directly to Jesus, stating that Jesus is the prophet Moses spoke about.

Acts 3:22-23 (written in around 63-64 CE by Luke):

For Moses said, 'The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. Anyone who does not listen to him will be completely cut off from their people.'

Ezekiel 37:24 (written in around 597-573 BC by Ezekiel):
24 "'My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees.

Ezekiel 37:24 refers to a person coming from the House of David as the servant of God, unique Shepherd of Israel, which will rule over the House of Judah (verse 16) and over the Tribe of Joseph (verse 17) so that he will "make them one stick, and they shall be one in mine hand" (verse 19), in a unique nation of Israel. It talks about someone from the family line of David being a ruler over God's people. This person is described as a special shepherd who will lead both the tribe of Judah and the tribe of Joseph, bringing them together as one united nation.

Now, this might sound a bit confusing because historically, after King David's son Solomon died, the kingdom of Israel split into two separate kingdoms: the northern kingdom (Israel) and the southern kingdom (Judah). So, it seems unlikely that this verse is talking about King David himself since he lived long before these kingdoms split.

Ezekiel, the prophet who wrote this, lived many years after King David, around 600 years before Jesus. He was given visions and prophecies about the future, and in this passage, he's describing a future leader from the line of David who will bring unity to the divided people of Israel.

The mention of "David" here is symbolic. It represents a ruler who shares similar qualities to King David—someone who is strong, wise, and chosen by God. This ruler will bring together the scattered people of Israel and lead them in following God's laws.

The prophecy also speaks of this leader gathering the people of Israel back to their homeland, where they will live together as one nation. It's a vision of restoration and unity under the leadership of this chosen ruler.

So, while Ezekiel mentions "David" as a symbolic figure, the message is about a future leader who will come from the line of David, bringing unity, peace, and obedience to God's people. This leader will fulfill God's promise to gather His people and establish His kingdom on earth.

Ezekiel 37:25-27 (written in around 597-573 BC by Ezekiel):
25 They will live in the land I gave to my servant Jacob, the land where your ancestors lived. They and their children and their children's children will live there forever, and David my servant will be their prince forever. 26 I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and increase their numbers, and I will put my sanctuary among them forever. 27 My dwelling place will be with them; I will be their God, and they will be my people."

They will "live" ('made for thee to dwell' in Song of The Sea Exodus 15:17) in the land. The "dwelling place" (Hebrew mishkan מִשְׁכָּן Exodus 25:9) recalls the wilderness tabernacle. The Sanctuary (Hebrew miqdash מִקְדָּשׁ Exodus 15:17) points rather to the Temple, in particular the renewed Temple, which will occupy Ezekiel's attention in the last chapters of 40–48. Ezekiel's Temple is more glorious than the Tabernacle of Moses (Exodus 25–40) and the Temple of Solomon (1 Kings 5–8), pointing forward to several beliefs:

(1) the glory in which God dwells with man in the Messiah, John 1:14: "The Word became a human being and lived with us, and we saw his Sh'khinah" (שְׁכִינָה Exodus 25:8)
(2) The Messiah's body is the Temple, John 2:19–21: "Yeshua answered them, 'Destroy this temple, and in three days I will raise it up again.' The Judeans said, 'It took 46 years to build this Temple, and you're going to raise it in three days?' But the 'temple' he had spoken of was his body."
(3) the messianic community as the Temple, 1 Corinthians 3:16: "Don't you know that you people are God's Temple and that God's Spirit lives in you?", Ephesians 2:20–22 "You have been built on the foundation of the emissaries and the prophets, with the cornerstone being Yeshua the Messiah himself. In union with him the whole building is held together, and it is growing into a holy temple in union with the Lord. Yes, in union with him, you yourselves are being built together into a spiritual dwelling-place for God!", 1 Peter 2:5 "...you yourselves, as living stones, are being built into a spiritual house to be cohanim set apart for God to offer spiritual sacrifices acceptable to him through Yeshua the Messiah."
(4) the body of the individual believer, 1 Corinthians 6:19: "Or don't you know that your body is a Temple for the Ruach HaKodesh who lives inside you, whom you received from God? The fact is, you don't belong to yourselves"
(5) the heavenly Jerusalem, Revelation 21:9-22:5
Christian belief varies, with one segment holding that the Kingdom of God is not worldly at all, while another believe that the Kingdom is both spiritual and will be of this world in a Messianic Age where Jesus will rule on the throne of David. Christians (in particular Evangelicals) believe that it is both, and claim that it is spiritual (the historical Jesus completed salvation) and within right now, and physical and outward at the return of the Messiah (Second Coming of Jesus as "New Jerusalem, coming down out of heaven from God" Revelation 21:1–4)

Hosea 11:1 (written in around 782-722 BC by Hosea):

"When Israel was a child, I loved him, and out of Egypt I called my son."

Explanation of Hosea 11:1 as a Prophecy About Jesus

Historical Context:

In its original context, Hosea 11:1 refers to God’s love for Israel and the nation’s deliverance from slavery in Egypt. This verse speaks of Israel

metaphorically as God's "son," whom He called out of Egypt during the Exodus.

New Testament Interpretation:

The Gospel of Matthew applies this verse to Jesus in a typological sense. In Matthew 2:13-15, after Jesus is born, Joseph is warned in a dream to take Mary and Jesus to Egypt to escape King Herod's decree to kill all male infants in Bethlehem. After Herod dies, Joseph is instructed to bring his family back to Israel. Matthew sees this return from Egypt as fulfilling Hosea 11:1.

Matthew 2:13-15 (written in around 60-66 CE by Matthew):

When they had gone, an angel of the Lord appeared to Joseph in a dream. 'Get up,' he said, 'take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.' So he got up, took the child and his mother during the night and left for Egypt, where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: 'Out of Egypt I called my son.'

Typological Fulfillment:

Typology is a concept where events, persons, or statements in the Old Testament are seen as prefiguring or foreshadowing events or aspects of Christ and the New Testament. In this case, Matthew sees the historical event of Israel being called out of Egypt as a "type" or foreshadowing of Jesus' return from Egypt. Jesus is identified with Israel, the "son" of God, and His journey out of Egypt symbolically reenacts Israel's history.

Jesus as the True Israel:

The application of Hosea 11:1 to Jesus underscores the belief that Jesus embodies the true fulfillment of what Israel was meant to be. Jesus, as the Son of God, re-lives the experiences of Israel, but in a way that brings about their ultimate redemption and fulfillment.

Isaiah 11:12 (written in around 739-686 BC by Isaiah)

And he shall set up a banner for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Context of Isaiah 11:

Isaiah 11 is a chapter that describes the coming of a messianic figure from the line of Jesse (David's father). This figure, often interpreted as the Messiah, is described as a righteous ruler who will bring justice, peace, and knowledge of the Lord to the earth.

Isaiah 11:1-2 (written in around 739-686 BC by Isaiah)

A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the Lord will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the Lord.

Gathering the Exiles:

In verse 12, the Messiah is depicted as raising a banner for the nations, signaling a gathering of the exiled and scattered people of Israel and Judah from all parts of the world. This act symbolizes the restoration and reunification of God's people.

Jesus as the Messiah:

Christians believe that Jesus is the fulfillment of the Old Testament prophecies concerning the Messiah. Jesus, as the descendant of David, is seen as the one who fulfills the promise of bringing together and restoring God's people.

Spiritual Fulfillment:

While the immediate context of Isaiah 11:12 may refer to a physical gathering of the Jewish exiles, Christians interpret this prophecy as also having a spiritual dimension. Jesus' ministry and message extend the invitation to all nations, gathering people into the spiritual kingdom of God.

John 10:16 (written in around 85-90 CE by John):

I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.

Universal Mission:

Jesus' mission is seen as universal, reaching out to both Jews and Gentiles. This aligns with Isaiah's vision of the Messiah raising a banner for the nations and gathering people from the four corners of the earth.

Matthew 28:19-20 (written in around 60-66 CE by Matthew):

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

Christians refer to the foundation of the State of Israel as fulfillment of this prophecy. Others argue that the fulfillment is that Jesus as Messiah brings all nations to himself (cf. 11:10 "*Nations will seek his counsel / And his abode will be honored.*") citing John 12:32 ("*And I, when I am lifted up from the earth, will draw all people to myself.*") and Paul in Romans 15:12 when he quotes Isaiah 11:10, emphasizing the inclusion of the gentiles into the people of God.
Some Christians also believe that Isaiah 2:2 is to be understood in connection with Isaiah 11:10,12.

Isaiah 2:2 (written in around 739-686 BC by Isaiah)

In the days to come, The Mount of the Lord's house Shall stand firm above the mountains And tower above the hills; And all the nations Shall gaze on it with joy.

Some Christians believe that Jesus the Messiah is the ultimate "house" or dwelling place of God, as is told in John 1:14 ("*And the Word became flesh and dwelt among us, and we have seen his glory*") and 2:19–21 ("*Jesus answered them, 'Destroy this temple, and in three days I will raise it up.' The Jews then said, 'It has taken forty-six years to build this temple, and will you raise it up in three days?' But he was speaking about the temple of his body.*"). Through him the messianic community becomes a temple in 1 Corinthians 3:16 ("*Do you not know that you all are God's temple and that God's Spirit dwells in you?*") and Ephesians 2:20–22 ("*...built on the foundation of the apostles and prophets, the Messiah Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit.*"). It is through the Messiah's exaltation all nations are drawn to him, as in Luke 24:47 ("*...and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem*.").

Isaiah 28:16 (written in around 739-686 BC by Isaiah)

So this is what the Sovereign Lord says: 'See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who relies on it will never be stricken with panic.'

Explanation and Connection to Jesus:

Cornerstone Imagery:

The cornerstone is a crucial part of a building's foundation. In ancient construction, the cornerstone was the first stone set, determining the position and stability of the entire structure.

Jesus as the Cornerstone:

In the New Testament, Jesus is identified as the cornerstone. This signifies that Jesus is the foundation of the Church, providing stability and alignment for all believers.

In 1 Peter 2:6-8 the Apostle Peter quotes Isaiah 28:16 to affirm that Jesus is the fulfillment of this prophecy. Peter combines Isaiah 28:16 with other Old Testament passages (Psalm 118:22 and Isaiah 8:14) to describe Jesus both as the cornerstone and as a stone that causes people to stumble.

1 Peter 2:6-8 (written in around 62-64 CE by Peter):

For in Scripture it says: 'See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame.'

Now to you who believe, this stone is precious. But to those who do not believe, 'The stone the builders rejected has become the cornerstone,' and, 'A stone that causes people to stumble and a rock that makes them fall.'

They stumble because they disobey the message—which is also what they were destined for."

Psalm 118:22 speaks of the stone the builders rejected becoming the cornerstone. Christians interpret this to mean that although Jesus was rejected by the religious leaders and others, He became the most important part of God's plan for salvation.

Psalm 118:22 (written in around 440-400 BC by David & others):

The stone the builders rejected has become the cornerstone;

Isaiah 8:14 refers to the stone being a sanctuary for some but a stone of stumbling and a rock of offense for others. Jesus is seen as fulfilling this dual role, being a refuge for believers and a point of contention for those who reject Him.

Isaiah 8:14 (written in around 739-686 BC by Isaiah)

He will be a holy place; for both Israel and Judah he will be a stone that causes people to stumble and a rock that makes them fall. And for the people of Jerusalem he will be a trap and a snare.

Isaiah 53:5 (written in around 739-686 BC by Isaiah)

But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.

Explanation of Isaiah 53:5 as a Prophecy About Jesus:

Suffering Servant:

Isaiah 53 is part of a larger section in the Book of Isaiah known as the "Suffering Servant" passages (Isaiah 52:13-53:12). These passages describe a servant of God who suffers and is rejected, yet through his suffering, brings redemption to others.

Pierced for Our Transgressions:

The phrase "pierced for our transgressions" is interpreted as a reference to Jesus' crucifixion, where He was literally pierced by nails and a spear. This suffering was seen as bearing the penalty for human sins.

John 19:34 (written in around 85-90 CE by John):

Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.

Crushed for Our Iniquities:

"Crushed for our iniquities" emphasizes the severity of the suffering endured by the servant. Christians see Jesus’ intense suffering and crucifixion as fulfilling this description, bearing the weight of humanity’s sins.

Punishment that Brought Us Peace:

The servant’s punishment is said to bring peace and healing to others. Jesus' sacrificial death is viewed as the means by which peace with God is restored, reconciling humanity to God.

Romans 5:1 (written in 57 CE by Paul):

Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ,

By His Wounds We Are Healed:

The idea that "by his wounds we are healed" is seen as Jesus' suffering bringing spiritual healing and salvation to believers. His wounds, inflicted during His crucifixion, are seen as the means by which humanity is healed from the consequences of sin.

1 Peter 2:24 (written in around 62-64 CE by Peter):

He himself bore our sins in his body on the cross, so that we might die to sins and live for righteousness; 'by his wounds you have been healed.'

John 1:1-2 (written in around 85-90 CE by John):

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning.

Psalm 2:1-9 (written in around 440-400 BC by David & others):

1 Why do the nations conspire and the peoples plot in vain? 2 The kings of the earth rise up and the rulers band together against the Lord and against his anointed, saying, 3 “Let us break their chains and throw off their shackles.”

4 The One enthroned in heaven laughs; the Lord scoffs at them. 5 He rebukes them in his anger and terrifies them in his wrath, saying, 6 “I have installed my king on Zion, my holy mountain.”

7 I will proclaim the Lord’s decree: He said to me, “You are my son; today I have become your father. 8 Ask me, and I will make the nations your inheritance, the ends of the earth your possession. 9 You will break them with a rod of iron; you will dash them to pieces like pottery.”

Explanation of Psalm 2:1-9 as a Prophecy About Jesus:

Rebellion of the Nations (Verses 1-3):

The psalm opens with a depiction of nations and their leaders conspiring against the Lord and His anointed one. Christians see this as foreshadowing the opposition Jesus faced from earthly powers, including both Jewish and Roman authorities.

God's Response (Verses 4-6):

God responds to the rebellion with laughter, declaring His sovereign power and the futility of opposing His will. He states that He has installed His king on Zion, His holy mountain. This is interpreted as God's declaration of Jesus' ultimate authority and kingship.

Declaration of the Son (Verse 7):

Verse 7 is pivotal: "You are my son; today I have become your father." This verse is directly quoted in the New Testament to refer to Jesus, emphasizing His divine sonship and unique relationship with God the Father.

Acts 13:33 (written in around 63-64 CE by Luke):

He has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: 'You are my son; today I have become your father.'

Inheritance and Authority (Verses 8-9):

God promises the anointed one dominion over the nations and the ends of the earth. The imagery of breaking them with a rod of iron and dashing them to pieces like pottery speaks to the powerful and unassailable rule of this king. In Christian theology, this is seen as a prophecy of Christ's eventual reign over all creation, exercising divine authority.

Revelation 2:27 (written in around 70-96 CE by John):

That one 'will rule them with an iron scepter and will dash them to pieces like pottery'—just as I have received authority from my Father.

Psalm 16:7-11 (written in around 440-400 BC by David & others):

I will praise the Lord, who counsels me; even at night my heart instructs me.
I keep my eyes always on the Lord. With him at my right hand, I will not be shaken.
Therefore my heart is glad and my tongue rejoices; my body also will rest secure,
because you will not abandon me to the realm of the dead, nor will you let your faithful one see decay.
You make known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.

Interpretation as a Prophecy about Jesus

Verse 10 - "You will not abandon me to the realm of the dead, nor will you let your faithful one see decay."

This verse is pivotal in the Christian interpretation. The "realm of the dead" (Sheol in Hebrew) and the idea of not seeing decay are seen as references to Jesus' resurrection. In the New Testament, this verse is quoted by Peter in Acts 2:27 and by Paul in Acts 13:35 as evidence that Jesus' resurrection was foretold in the Old Testament.

Verse 9 - "My body also will rest secure."

Christians interpret this as Jesus' body resting in the tomb in security, knowing He would not be abandoned to death permanently.

Verse 11 - "You make known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand."

This is seen as foreshadowing Jesus' ascension and His eternal place at the right hand of God, which is a recurring theme in the New Testament (e.g., Mark 16:19, Hebrews 12:2).

New Testament References

In his Pentecost sermon, Peter quotes Psalm 16:8-11 in Acts 2:25-31. He explains that David, the author of the Psalm, was a prophet and knew that God had promised that one of his descendants would sit on his throne. Peter argues that David was speaking of the resurrection of the Messiah, that He was not abandoned to the realm of the dead, nor did His body see decay.

Paul also references Psalm 16:10 in his sermon at Pisidian Antioch in Acts 13:35-37. He emphasizes that David served God's purpose in his own generation and then died, but the one whom God raised from the dead did not see decay. Paul asserts that Jesus is the fulfillment of this prophecy.

Psalm 22:1 (written in around 440-400 BC by David & others):

My God, my God, why have you forsaken me? Why are you so far from saving me, so far from my cries of anguish?

New Testament Connection:

Matthew 27:46 and **Mark 15:34**: Jesus quotes this verse while on the cross: *About three in the afternoon Jesus cried out in a loud voice, 'Eli, Eli, lema sabachthani?' (which means 'My God, my God, why have you forsaken me?').*

This direct quotation establishes a strong connection between Jesus' suffering and the words of Psalm 22.

Psalm 22:7-8 (written in around 440-400 BC by David & others):

All who see me mock me; they hurl insults, shaking their heads. 8 'He trusts in the Lord,' they say, 'let the Lord rescue him. Let him deliver him, since he delights in him.'

New Testament Connection:

Matthew 27:39-43 (written in around 60-66 CE by Matthew):

The people passing by the crucifixion mocked Jesus, shaking their heads and saying, "Those who passed by hurled insults at him, shaking their heads and saying, 'You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!' In the same way the chief priests, the teachers of the law and the elders mocked him. 'He saved others,' they said, 'but he can't save himself! He's the king of Israel! Let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said, "I am the Son of God."'"

This closely mirrors the mockery described in Psalm 22.

Psalm 22:16 (written in around 440-400 BC by David & others):

Dogs surround me, a pack of villains encircles me; they pierce my hands and my feet.

New Testament Connection:

John 20:25-27 is seen as a prophetic reference to the crucifixion, specifically the piercing of Jesus' hands and feet by the nails of the cross.

John 20:25-27 (written in around 85-90 CE by John):

So the other disciples told him, 'We have seen the Lord!' But he said to them, 'Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe.' A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, 'Peace be with you!' Then he said to Thomas, 'Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.'

Psalm 22:18 (written in around 440-400 BC by David & others):

They divide my clothes among them and cast lots for my garment.

New Testament Connection:

In John 19:23-24 the soldiers who crucified Jesus divided His garments and cast lots for His clothing.

John 19:23-24 (written in around 85-90 CE by John):

When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. 'Let's not tear it,' they said to one another. 'Let's decide by lot who will get it.' This happened that the scripture might be fulfilled that said: 'They divided my clothes among them and cast lots for my garment.' So this is what the soldiers did.

Summary of Prophetic Elements and Their Fulfillment:

Psalm 22:1 - Jesus' Cry of Abandonment:

Fulfillment: Jesus quotes this on the cross (Matthew 27:46, Mark 15:34).

Psalm 22:7-8 - Mockery and Taunting:

Fulfillment: Passersby and religious leaders mock Jesus (Matthew 27:39-43).

Psalm 22:16 - Piercing of Hands and Feet:

Fulfillment: Crucifixion nails pierce Jesus' hands and feet (John 20:25-27).

Psalm 22:18 - Dividing Garments and Casting Lots:

Fulfillment: Soldiers cast lots for Jesus' clothing (John 19:23-24).

Psalm 34:20 (written in around 440-400 BC by David & others):

He protects all his bones, not one of them will be broken.

New Testament Connection

The prophecy is seen as fulfilled in the events surrounding Jesus' crucifixion:

John 19:31-36 (written in around 85-90 CE by John):

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. These things happened so that the scripture would be fulfilled: 'Not one of his bones will be broken,' and, as another scripture says, 'They will look on the one they have pierced.'

Explanation of the Prophecy

Historical Context of Crucifixion:

During Roman crucifixions, it was common to break the legs of those being crucified to hasten death, ensuring that they would die before the Sabbath or another significant day. This act would prevent the crucified individuals from being able to push themselves up to breathe, leading to quicker asphyxiation.

Fulfillment in Jesus' Crucifixion:

The soldiers broke the legs of the two thieves crucified alongside Jesus, but when they came to Jesus, they found He was already dead. Therefore, they did not break His legs. This specific detail ensured the fulfillment of the prophecy from Psalm 34:20.

Symbolic Significance:

The unbroken bones symbolize Jesus' perfection and the fulfillment of Old Testament prophecies. In addition to Psalm 34:20, this event also relates to the regulations for the Passover lamb, where none of its bones were to be broken (Exodus 12:46). Jesus is seen as the ultimate Passover Lamb, whose sacrifice brings deliverance from sin.

Psalm 69:21 (written in around 440-400 BC by David & others):

They put gall in my food and gave me vinegar for my thirst.

New Testament Connection

This verse is seen as being fulfilled during Jesus' crucifixion when He was offered sour wine (vinegar) to drink.

Matthew 27:34 (written in around 60-66 CE by Matthew):

There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it.

Matthew 27:48 (written in around 60-66 CE by Matthew):

Immediately one of them ran and got a sponge. He filled it with wine vinegar, put it on a staff, and offered it to Jesus to drink.

John 19:28-30 (written in around 85-90 CE by John):

Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, 'I am thirsty.' A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. When he had received the drink, Jesus said, 'It is finished.' With that, he bowed his head and gave up his spirit.

Explanation of the Prophecy

Gall and Vinegar:

In Psalm 69:21, "gall" refers to a bitter substance, often associated with suffering and poison. "Vinegar" in the context of the crucifixion refers to sour wine, a cheap and common drink for Roman soldiers.
The offering of sour wine (vinegar) to Jesus on the cross is seen as a direct fulfillment of this verse. The soldiers' act of giving Jesus this sour wine to drink, when He expressed His thirst, aligns with the imagery of suffering described in Psalm 69.
Historical Context:

During Roman crucifixions, it was customary to offer the condemned a mixture of wine and myrrh (or gall) to numb the pain. However, Jesus refused the initial offer (Matthew 27:34) but later accepted the sour wine (John 19:28-30) to fulfill the Scripture.
Fulfillment in the Crucifixion:

The details in the New Testament accounts emphasize that these actions were done to fulfill Scripture. Jesus’ thirst and the offering of vinegar were seen as fulfilling the prophecy from Psalm 69:21.

This event is noted as significant in the Gospels, demonstrating that Jesus' suffering and the specific details of His crucifixion were in accordance with Old Testament prophecies.

Psalm 110:1 (written in around 440-400 BC by David & others):

The Lord says to my lord: 'Sit at my right hand until I make your enemies a footstool for your feet.'

New Testament Connection:

In Matthew 22:44, Mark 12:36, Luke 20:42-43 Jesus quotes this verse to demonstrate His divine authority and identity as the Messiah.
In Acts 2:34-35 Peter cites this verse in his Pentecost sermon to assert Jesus' exaltation and divine authority.
In Hebrews 1:13 the author of Hebrews uses this verse to show Jesus' superiority over angels.

Speaker and Addressee:

The first "Lord" (YHWH) speaks to "my lord" (the king). In Jewish tradition, this could refer to a reigning king or a future anointed one (Messiah).
In Christian interpretation, Jesus cites this verse (Matthew 22:41-46) to point out that the Messiah is both David's descendant and his Lord, emphasizing Jesus' divinity and messianic role.

Right Hand of God:

Sitting at the right hand signifies a place of honor and authority. The imagery reflects the ancient Near Eastern custom where the second-in-command sat at the right hand of the king.
Footstool:

Making enemies a footstool symbolizes total victory and subjugation. This image is also found in Joshua 10:24, where conquered kings are defeated and humbled.

Psalm 110:2 (written in around 440-400 BC by David & others):

The Lord will extend your mighty scepter from Zion, saying, 'Rule in the midst of your enemies!'

New Testament Connection:

In Luke 1:32-33 the angel Gabriel tells Mary that Jesus will be given the throne of David and will reign over Jacob's descendants forever.

In Revelation 19:15 Jesus is depicted ruling with a rod of iron, which is seen as an extension of His strength and authority.

Psalm 110:3 (written in around 440-400 BC by David & others):

Your troops will be willing on your day of battle. Arrayed in holy splendor, your young men will come to you like dew from the morning's womb.

New Testament Connection:

In Romans 12:1 Paul urges believers to offer themselves as living sacrifices, holy and pleasing to God, which can be seen as a response to the call of willingness in the day of His power.
This verse emphasizes the willing service of Jesus' followers and their sanctification, themes prevalent in the New Testament.

Psalm 110 is a significant passage in both Jewish and Christian traditions, often interpreted as a messianic prophecy. This psalm describes a dialogue and relationship between God and a king, who is referred to as "my lord." Here's an in-depth explanation of Psalm 110:1-7, with a focus on its messianic interpretation:

Psalm 110 Verses 2-3 summary:

Mighty Scepter:

The scepter is a symbol of kingly authority and power. Extending it from Zion (Jerusalem) underscores the king's divine mandate to rule.
Willing Troops:

The troops' willingness signifies their loyalty and readiness to support the king. The imagery of holy splendor and dew emphasizes purity and abundance.

Zion Tradition:

This connects to the Zion tradition found in Isaiah 2:1-4 and 60:1-22, which speaks of the central role of Jerusalem and the coming of an idealized, divinely supported king.

Psalm 110:4 (written in around 440-400 BC by David & others):

The Lord has sworn and will not change his mind: 'You are a priest forever, in the order of Melchizedek.'

New Testament Connection:

In Hebrews 5:6, 6:20, 7:17 the author of Hebrews extensively discusses Jesus' priesthood in the order of Melchizedek, contrasting it with the Levitical priesthood and emphasizing its eternal nature.

Priest-King:

This verse introduces the concept of a priest-king, combining religious and royal roles. Melchizedek, a figure from Genesis 14:18-20, was both a king and a priest, and serves as a type for the Messiah.

Eternal Priesthood:

The phrase "forever" indicates an everlasting priesthood, which in Christian interpretation applies to Jesus as the eternal high priest (Hebrews 5:6, 6:20).

Psalm 110:2-4 speaks of the Messiah's rule with a scepter from Zion and mentions the eternal priesthood in the order of Melchizedek.
In Acts 2:33 Peter refers to Jesus being exalted and receiving the promised Holy Spirit, indicating His kingly authority and priestly role, fulfilling the roles outlined in Psalm 110.

Psalm 110:5-6 (written in around 440-400 BC by David & others):

The Lord is at your right hand; he will crush kings on the day of his wrath. He will judge the nations, heaping up the dead and crushing the rulers of the whole earth.

New Testament Connection:

In Acts 17:31 Paul speaks of Jesus as the one appointed by God to judge the world.
In Revelation 19:11-21, 20:4 Jesus is depicted as the divine warrior and judge, striking down nations and exercising judgment over the earth.

Psalm 110:5-6 describes the Messiah executing judgment and achieving victory over the nations.
In Acts 2:34-35 Peter quotes Psalm 110:1, emphasizing that Jesus' enemies will be made a footstool for His feet, indicating His ultimate victory and judgment.

Psalm 110:7 (written in around 440-400 BC by David & others):

He will drink from a brook along the way, and so he will lift his head high.

New Testament Connection:

This verse is often seen as a symbolic reference to Jesus' humility and subsequent exaltation. Drinking from the brook can be seen as enduring suffering or partaking in humanity, and lifting up the head signifies triumph and exaltation.
In Philippians 2:8-9 Paul describes Jesus' humility in His death and His subsequent exaltation by God.

Psalm 110 Verses 5-7 Summary:

Divine Support in Battle:

These verses depict the king as a divine warrior, supported by God to execute judgment and establish justice.
Judgment and Victory:

The imagery of crushing kings and judging nations speaks to the king's ultimate victory over his enemies, consistent with the messianic expectation of a victorious, just ruler.
Lifting His Head:

The phrase "he will lift his head high" symbolizes triumph and renewal of strength, often interpreted as the king's rejuvenation after battle.

In Acts 2:30-31 Peter explains that David, being a prophet, foresaw the resurrection of the Messiah. This is linked to the assurance in Psalm 110 that the Messiah will have a position of authority and victory.
The resurrection is seen as proof that Jesus is the promised descendant of David, fulfilling the messianic expectations.

Summary of Prophetic Elements and Their Fulfillment:

Psalm 110:1 - Divine Authority and Exaltation:

Fulfillment: Jesus' seating at the right hand of God, quoted in the Gospels and Acts.
Psalm 110:2 - Rule and Authority:

Fulfillment: Jesus' eternal reign as depicted in Luke and Revelation.
Psalm 110:3 - Willing People and Holiness:

Fulfillment: Believers' willing service and sanctification as described in Romans.
Psalm 110:4 - Eternal Priesthood:

Fulfillment: Jesus' priesthood in the order of Melchizedek, as extensively discussed in Hebrews.

Psalm 110:5-6 - Judgment:

Fulfillment: Jesus' role as judge over the nations, as seen in Acts and Revelation.

Psalm 110:7 - Humility and Exaltation:

Fulfillment: Jesus' humble incarnation and subsequent exaltation, as described in Philippians.

Matthew 22:41-46

41 *While the Pharisees were gathered together, Jesus asked them,*
42 *"What do you think about the Messiah? Whose son is he?"*
"The son of David," they replied.
43 *He said to them, "How is it then that David, speaking by the Spirit, calls him 'Lord'? For he says,*
44 *"'The Lord said to my Lord: "Sit at my right hand until I put your enemies under your feet."'*
45 *If then David calls him 'Lord,' how can he be his son?"*
46 *No one could say a word in reply, and from that day on no one dared to ask him any more questions.*

Explanation:

Context and Question (Verses 41-42):

Jesus asks the Pharisees a theological question about the identity of the Messiah: "Whose son is he?"
The Pharisees respond with the traditional Jewish understanding that the Messiah would be a descendant of King David.

Jesus' Challenge (Verses 43-45):

Jesus cites Psalm 110:1, a psalm attributed to David, where David refers to the Messiah as "Lord."
The specific quote is: "The Lord said to my Lord: 'Sit at my right hand until I put your enemies under your feet.'"
"The Lord" (Jehovah or Yahweh) refers to God.
"My Lord" refers to the Messiah.
Jesus points out that David, inspired by the Holy Spirit, calls the Messiah "Lord." This implies a superiority of the Messiah over David.

Implication of the Question:

If the Messiah is David's son (a descendant), it would be unusual for David to call him "Lord," a title implying higher status.
Jesus' question highlights the dual nature of the Messiah:
As a descendant of David (human lineage).
As the Lord (divine status).
Pharisees' Reaction (Verse 46):

The Pharisees are unable to respond to Jesus' question, showing that their understanding of the Messiah is incomplete.
This moment emphasizes Jesus' deeper insight into the nature of the Messiah, suggesting his own identity as both David's descendant and the divine Lord.

2 Samuel 7:14 (written in around 1030-931 BC by Samuel):

14 *"I will be his father, and he will be my son. When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands."*

This verse is part of God's covenant with David, delivered through the prophet Nathan. It promises that David's lineage will continue and that his descendants will be established as kings over Israel. This covenant is known as the Davidic covenant.

New Testament Application

Hebrews 1:5 (written in around 66-70 CE by Paul):

5 *For to which of the angels did God ever say, 'You are my Son; today I have become your Father'? Or again, 'I will be his Father, and he will be my Son'?*

The writer of Hebrews quotes this verse to highlight Jesus' superiority over angels, emphasizing that Jesus uniquely fulfills the role of God's Son, a position not attributed to any angel.

Explanation:

1. Davidic Covenant and Messianic Promise:

Davidic Covenant: God's promise to David that his descendants would rule Israel, and through this lineage, God would establish an everlasting kingdom. This covenant is foundational for the Jewish understanding of the Messiah.
Immediate Fulfillment: Solomon, David's son, is the immediate fulfillment of this promise. He built the temple and ruled over Israel. However,

Solomon and his successors committed iniquities, for which they were punished.

2. Messianic Interpretation:

Ultimate Fulfillment in Jesus: Christians believe that Jesus is the ultimate fulfillment of the Davidic covenant. Unlike Solomon and other kings, Jesus is sinless and his reign is eternal. Thus, the verse's reference to "I will be his Father, and he will be my Son" is seen as pointing to the unique relationship between God the Father and Jesus the Son.
Divine Sonship: Hebrews 1:5 uses this verse to emphasize Jesus' divine sonship, a status not shared by angels or any other beings.

3. Chastening and Iniquity:

When He Does Wrong: The clause "When he does wrong, I will punish him" applies directly to the human kings in David's line, like Solomon, who did commit sins and were disciplined by God.
Jesus' Sinlessness: Jesus, being sinless, does not require chastening. However, the concept of suffering is still relevant, as Jesus bore the sins of humanity and suffered as a result (Isaiah 53:5).

1 Chronicles 17:13 Comparison:

1 Chronicles 17:13 (written in 55 CE by Paul):
I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor.

This version omits the iniquity clause, focusing solely on the father-son relationship and God's steadfast love, which aligns well with the messianic interpretation.

Psalm 41 and John 13:18:

Psalm 41:9 (written in around 440-400 BC by David & others):
Even my close friend, someone I trusted, one who shared my bread, has turned against me.
John 13:18 (written in around 85-90 CE by John):
I am not referring to all of you; I know those I have chosen. But this is to fulfill this passage of Scripture: 'He who shared my bread has turned against me.'
Messianic Connection: Jesus quotes Psalm 41:9 to refer to Judas' betrayal, drawing a parallel between David's experiences and his own. This

further ties the Davidic covenant and psalms to Jesus, reinforcing the view of these texts as messianic prophecies.

Wisdom 2:12–20 (written in around 50 BC):

12 *"Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law and accuses us of sins against our training.*
13 *He professes to have knowledge of God, and calls himself a child of the Lord.*
14 *He became to us a reproof of our thoughts; the very sight of him is a burden to us, because his manner of life is unlike that of others, and his ways are strange.*
15 *We are considered by him as something base, and he avoids our ways as unclean; he calls the last end of the righteous happy, and boasts that God is his father.*
16 *Let us see if his words are true, and let us test what will happen at the end of his life;*
17 *for if the righteous man is God's child, he will help him, and will deliver him from the hand of his adversaries.*
18 *Let us test him with insult and torture, so that we may find out how gentle he is, and make trial of his forbearance.*
19 *Let us condemn him to a shameful death, for, according to what he says, he will be protected."*
20 *Thus they reasoned, but they were led astray, for their wickedness blinded them,"*

The Wisdom of Solomon is one of the Deuterocanonical books of the Old Testament. The Deuterocanonical books are considered canonical by Catholics, Eastern Orthodox and Oriental Orthodox, but are considered non-canonical by Jews and Protestants.

1. Characteristics of the Righteous Man:

The righteous man described in these verses exhibits several characteristics that are strongly associated with Jesus in the New Testament:

Opposition and Reproach: The righteous man is inconvenient and opposes the actions of the wicked, reproaching them for their sins (v. 12).

Jesus frequently confronted the religious leaders and challenged their hypocrisy (Matthew 23).

Knowledge of God: He professes to have knowledge of God and calls himself a child of the Lord (v. 13). Jesus consistently referred to God as His Father, claiming a unique and intimate relationship with Him (John 10:30).

2. Reaction of the Wicked:

The reaction of the wicked towards the righteous man mirrors the experiences of Jesus:

Hatred and Persecution: The wicked find the righteous man's life and teachings burdensome and strange, leading to hatred and persecution (vv. 14-15). Jesus was hated and persecuted by the religious authorities for His teachings and way of life (John 15:18-25).

Testing and Condemnation: The wicked resolve to test the righteous man by subjecting him to insult and torture, ultimately condemning him to a shameful death (vv. 16-20). This reflects the Passion of Christ, where Jesus was mocked, tortured, and crucified (Matthew 27:27-31).

3. Claims of Divine Protection:

Trust in God: The righteous man claims that God will deliver him from his adversaries (v. 18). Jesus expressed trust in God's plan and declared that He could call on His Father for protection but chose to fulfill His mission (Matthew 26:53-54).

Shameful Death: The prophecy about condemning the righteous man to a shameful death parallels Jesus' crucifixion, which was considered a dishonorable and cursed death (Galatians 3:13).

4. Fulfillment in Jesus:

The passage from Wisdom is seen as a prophecy about Jesus because it closely parallels His life and mission. Key aspects include:

Jesus' Persecution and Death: The specific mention of testing, torturing, and condemning the righteous man to a shameful death aligns with the events of Jesus' Passion.

Vindication and Resurrection: While the passage does not explicitly mention resurrection, the wicked's expectation that God would protect the righteous man if He truly is God's child hints at the vindication that Christians believe was fulfilled in Jesus' resurrection.

5. New Testament Confirmation:

The New Testament writers often drew on Old Testament and intertestamental texts to illustrate Jesus' fulfillment of prophecy. The description in Wisdom 2:12-20 of the suffering righteous man who is ultimately vindicated by God fits well with the Christian understanding of Jesus' life, death, and resurrection. This alignment supports the interpretation that Wisdom 2:12-20 is a prophetic foreshadowing of Jesus Christ.

Zechariah 12:10 (written in around 520-480 BC by Zechariah):

10 *"And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son."*

Explanation and Messianic Interpretation

1. Context in Zechariah:

Zechariah 12:10 is part of a larger prophecy concerning the future of Jerusalem and its inhabitants. The chapter describes a time when God will defend Jerusalem against its enemies and bring about a period of repentance and mourning for the people.

2. Key Phrases and Their Significance:

"They will look on me, the one they have pierced": This phrase is particularly significant in the context of Jesus' crucifixion. The imagery of piercing directly correlates with the crucifixion, where Jesus' side was pierced by a Roman soldier's spear (John 19:34).

"Mourn for him as one mourns for an only child": The mourning for an only child or a firstborn son emphasizes deep sorrow and grief. Christians see this as reflective of the deep sorrow over Jesus' death, who is referred to as God's "one and only Son" (John 3:16).

3. New Testament Fulfillment:

John 19:37 (written in around 85-90 CE by John):

And, as another scripture says, 'They will look on the one they have pierced.'

The Gospel of John explicitly connects the piercing of Jesus during the crucifixion with Zechariah 12:10, indicating that this event fulfilled the

prophecy. John's Gospel emphasizes that Jesus' crucifixion was in accordance with Scripture, highlighting the prophetic nature of these events.

Revelation 1:7 (written in around 70-96 CE by John):

Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all peoples on earth 'will mourn because of him.' So shall it be! Amen.

This verse in Revelation further echoes Zechariah 12:10, suggesting that the recognition and mourning for the one who was pierced is an essential part of the eschatological vision in the New Testament, reinforcing the prophecy's connection to Jesus.

4. Messianic Interpretation:

Jesus as the Pierced One: The piercing of Jesus on the cross and the subsequent mourning by those who recognize Him aligns directly with the imagery in Zechariah 12:10. Christians interpret this as a prophetic foretelling of the crucifixion and the recognition of Jesus as the Messiah.

Spirit of Grace and Supplication: The outpouring of the spirit of grace and supplication is seen in the New Testament through the coming of the Holy Spirit and the call to repentance. This spirit enables people to recognize their sin and their need for the Messiah, leading to genuine mourning and repentance for the one they have pierced.

Mourning and Repentance: The deep mourning described in Zechariah reflects the sorrow and repentance that comes from recognizing Jesus' sacrificial death. This is a key theme in the New Testament, where repentance and turning to Christ are central to the message of salvation (Acts 2:37-38).

Malachi 3:1 (written in around 514-415 BC by Malachi)

"I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the Lord Almighty.

Isaiah 53:1-3 (written in around 739-686 BC by Isaiah)

53 Who has believed our message

and to whom has the arm of the Lord been revealed?

2 He grew up before him like a tender shoot,

and like a root out of dry ground.

He had no beauty or majesty to attract us to him,

nothing in his appearance that we should desire him.

3 He was despised and rejected by mankind,

a man of suffering, and familiar with pain.

Like one from whom people hide their faces

he was despised, and we held him in low esteem.

John 1:23 (written in around 85-90 CE by John)

23 John replied in the words of Isaiah the prophet, "I am the voice of one calling in the wilderness, 'Make straight the way for the Lord.'"

John the baptist is quoting Isaiah 40:3

Isaiah 40:3 (written in around 739-686 BC by Isaiah)

3 A voice of one calling:

"In the wilderness prepare

the way for the Lord;

make straight in the desert

a highway for our God.

John 1:26-27 (written in around 85-90 CE by John)

26 "I baptize with water," John replied, "but among you stands one you do not know. 27 the one coming behind me, but the lace of whose sandal I am not worthy to untie.

In Exodus 2:5, God told Moses to remove his sandals. To understand this verse, we must consider Jewish culture, as the Old Testament is written in Hebrew, the Jewish language. In Jewish culture, slaves were not allowed to wear sandals. In Luke 15:17–24, when the prodigal son was a slave of others, he wasn't wearing sandals. But when he returned home to his father, he was given sandals, signifying that he was no longer a slave. As

Jesus was the Son of God and not a slave like Moses, John the Baptist wanted us to understand biblically that Jesus was not a slave like Moses.

John 1:30 (written in around 85-90 CE by John)

30 This is the one I meant when I said, 'A man who comes after me has surpassed me because he was before me.'

John 1:9-10 (written in around 85-90 CE by John)

9 The true light that gives light to everyone was coming into the world. 10 He was in the world, and though the world was made through him, the world did not recognize him.

Isaiah 7:14 (written in around 739-686 BC by Isaiah)

14 Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel.

Immanuel means God with us.

Jeremiah 23:5 (written in around 605-580 BC by Jeremiah)

5 "The days are coming," declares the Lord,

"when I will raise up for David a righteous Branch,

a King who will reign wisely

and do what is just and right in the land.

Ezekiel 34:23 (written in around 597-573 BC by Ezekiel)

23 I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd.

Micah 7:20:

"You will give truth to Jacob and mercy to Abraham, which You have sworn to our fathers from days of old."

It reflects God's unwavering commitment to His promises despite Israel's unfaithfulness.

1. **God's Faithfulness**: Christians believe that God's promises, made long ago, find their fulfillment in Jesus Christ. God's covenant with Abraham to bless all nations (Genesis 12:3) is seen as fulfilled through Christ's coming, His life, death, and resurrection, which offer salvation to all people.

2. **Mercy and Truth**: Mercy (steadfast love) and truth (faithfulness) are key attributes of God. Jesus is often referred to as the embodiment of both mercy and truth (John 1:14). Christians see in this verse a foreshadowing of God's ultimate act of mercy through Christ, offering redemption to humanity.
3. **Fulfillment of Covenant**: The promise to Jacob (representing the nation of Israel) and to Abraham (the father of faith) finds its ultimate expression in the new covenant through Jesus. Paul references this in Galatians 3:16, pointing out that the promises made to Abraham are fulfilled in Christ.

Thus, Micah 7:20 serves as a reminder of God's unwavering commitment to His covenant promises, which Christians believe culminate in Jesus, offering salvation and restoration.

Unveiling Image of the invisible God- the Word/Jesus/*Emmanuel* before coming in flesh

The name **Immanuel** (or **Emmanuel**, meaning "God is with us") appears explicitly in two key places in the Bible:

1. **Isaiah 7:14**
   "Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel."
   This prophecy was given to King Ahaz as a sign of God's presence and protection for Judah.

2. **Matthew 1:23**
   "'Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel,' which means, 'God is with us.'"
   Here, the Gospel of Matthew quotes Isaiah 7:14 and applies it to the birth of Jesus, emphasizing that Jesus embodies God's presence with humanity.

The Hebrew term **Immanuel** (עִמָּנוּאֵל, *ʿImmānûʾēl*) is significant as it reflects the promise of God's closeness and His active involvement in the lives of His people.

The name **Jesus** comes from the Hebrew name **Yeshua** (יֵשׁוּעַ, *Yēšūaʿ*), which is a shortened form of **Yehoshua** (יְהוֹשֻׁעַ, *Yəhōšūaʿ*). The name means **"Yahweh [the LORD] is salvation"** or **"Yahweh [the LORD] saves"** or **"The LORD delivers".**

Possible Interpretations:

- **"The LORD who saves"** emphasizes God's active role as Savior.
- **"The LORD the Savior"** attributes the identity of Savior to Yahweh Himself.

In Greek, the name was rendered as **Ἰησοῦς** (*Iēsous*), which then became **Jesus** in Latin and later English. The meaning highlights Jesus' role as the one through whom God brings salvation, aligning with passages like Matthew 1:21:

"You are to name him Jesus, for he will save his people from their sins."

Someone who is called the commander of the Lord's army or the Angel of the LORD points back to this character who appears and disappears usually to deliver God's people.

In **Joshua 5:13–15**, the narrative introduces a mysterious figure, "the commander of the army of the Lord," who appears to Joshua as the Israelites prepare to conquer Jericho. This passage is significant in the context of the Angel of the Lord mentioned earlier in the wilderness.

Joshua 5:13-15 (written in 1370 BC by Joshua) (here I used brackets to clarify verses for this article's context only):

"And it came to pass, when Joshua was by Jericho, that he lifted his eyes (he's probably just praying) *and looked, and behold, a Man* (sometimes you'll find it says 'a man' and then it says it was an angel- it just means a person) *stood opposite him with His sword drawn in His hand:* (don't forget the sword). *And Joshua went to Him, "Are you for us or for our adversaries?" So He said, "No, but as Commander of the army of the Lord I have now come." And Joshua fell on his face to the earth and worshiped, and said to Him "What does my Lord say to his servant?" Then the Commander of the Lord's army said to Joshua, "Take your sandals off your foot, for the place where you stand is holy." And Joshua did so.*

■Contextual Explanation

1. **The Angel of the Lord**: Earlier, Moses had spoken of an "angel" who would lead and guide Israel into the Promised Land:

    - Exodus 23:20–21 :
      "I am going to send an angel in front of you, to guard you on the way and to bring you to the place that I have prepared. Be attentive to him and listen to his voice; do not rebel against him, for he will not pardon your transgression, for my name is in him."
    - ***Explanation***
    - **Speaker and Context**:
        - **Speaker**: God is speaking directly to Moses as part of His covenant instructions for the Israelites. This follows the giving of the Law at Mount Sinai.
        - **Context**: God promises to lead the Israelites to the land He has prepared for them (Canaan). This "angel" is presented as a divine guide and protector.
    - **"An angel in front of you"**:
        - The "angel" here (Hebrew: מַלְאָךְ, *malʾāk*) refers to a messenger or divine representative. This angel is sent by God to guide the Israelites safely to the Promised Land.

    - Some interpret this angel as a manifestation of God's presence, possibly a Christophany (pre-incarnate appearance of Christ), or as a high-ranking angel like Michael.
- **"My name is in him"**:
    - The phrase indicates that this angel carries God's authority, presence, and power. In Hebrew thought, a name often signifies character and identity, so the angel represents God directly.
- **"Do not rebel against him"**:
    - This command underscores the seriousness of obeying the angel because rebellion would equate to rebelling against God Himself.
    - The warning about the angel not pardoning transgressions suggests a level of authority over divine justice.

2. **The Figure in Joshua 5**:
    - The figure identified as "the commander of the army of the Lord" aligns with this angelic figure because:
        - He wields divine authority.
        - Joshua responds with worship, an act reserved for divine or holy beings.
        - The command to remove sandals echoes God's command to Moses at the burning bush (*Exodus 3:5*), indicating the presence of God.
3. **Not Taking Sides**:
    - When Joshua asks if the figure is "for us or our adversaries," the response—"Neither"—emphasizes that God’s plans are sovereign and not limited to human conflicts. The commander represents God’s divine agenda, not merely Israel’s military efforts.
4. **Preparation for Jericho**:
    - This encounter reminds Joshua and the Israelites that victory comes not by their strength but through divine guidance. The figure's presence affirms God’s active role in leading and fighting for His people, fulfilling the promise given to Moses.

The event referenced in **Exodus 23:20–21** is part of God's instructions and promises to guide the Israelites safely to the Promised Land. It does not

describe a specific event happening at that moment but instead anticipates their journey and divine guidance. To connect it to related events, here are some key passages:

God's Promise of Guidance:

- **Exodus 14:19**: *"The angel of God who was going before the Israelite army moved and went behind them, and the pillar of cloud moved from in front of them and took its place behind them."*
  This event shows God's protective presence through the angel and the cloud during the crossing of the Red Sea.

- **Exodus 40:34–38**:
  "Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. Moses was not able to enter the tent of meeting because the cloud settled upon it, and the glory of the Lord filled the tabernacle. Whenever the cloud was taken up from the tabernacle, the Israelites would set out on each stage of their journey; but if the cloud was not taken up, then they did not set out until the day that it was taken up. For the cloud of the Lord was on the tabernacle by day, and fire was in the cloud by night, before the eyes of all the house of Israel at each stage of their journey."
  This passage reflects God's faithfulness to lead and guide His people, as promised in Exodus 23:20–21.

2. **Rebellion Against God's Messenger**:

- **Numbers 20:2–13**:
  "Now there was no water for the congregation; so they gathered together against Moses and against Aaron. The people quarreled with Moses and said, 'Would that we had died when our kindred died before the Lord! ... Moses lifted up his hand and struck the rock twice with his staff; water came out abundantly, and the congregation and their livestock drank. But the Lord said to Moses and Aaron, 'Because you did not trust in me, to show my holiness before the eyes of the Israelites, therefore you shall not bring this assembly into the land that I have given them.'"
  This rebellion highlights the consequences of disobedience against God's appointed leaders and His guidance.

- **Numbers 14:39–45**:
  "When Moses told these words to all the Israelites, the people

mourned greatly. They rose early in the morning and went up to the heights of the hill country, saying, 'Here we are. We will go up to the place that the Lord has promised, for we have sinned.' But Moses said, 'Why do you continue to transgress the command of the Lord? That will not succeed. Do not go up, for the Lord is not with you; do not let yourselves be struck down before your enemies.' … But they presumed to go up to the heights of the hill country, though neither the ark of the covenant of the Lord nor Moses had left the camp. Then the Amalekites and the Canaanites who lived in that hill country came down and defeated them, pursuing them as far as Hormah."
This shows the failure of the Israelites when they acted without God's presence, contrary to His guidance.

3. **Fulfillment of Guidance**:
    - **Joshua 5:13–15**
    - **Joshua 23:14**:
    "And now I am about to go the way of all the earth, and you know in your hearts and souls, all of you, that not one thing has failed of all the good things that the Lord your God promised concerning you; all have come to pass; not one of them has failed."
    Joshua confirms the fulfillment of God's promises, including His guidance through the journey.

The angel mentioned in **Exodus 23:20** plays a prominent role in guiding and protecting the Israelites, but the text itself doesn't describe a specific event involving the angel at that moment. However, subsequent events in the Israelites' journey align with this promise. Here are events that involve the angel fulfilling this role:

1. **Crossing the Red Sea** (**Exodus 14:19–20**):
    "The angel of God who was going before the Israelite army moved and went behind them, and the pillar of cloud moved from in front of them and took its place behind them, coming between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night."
    This event aligns with the angel guarding the Israelites and ensuring their safety as they crossed the sea, a fulfillment of the protective role promised.

2. **Guidance in the Wilderness** (**Exodus 13:21–22**):
   "The Lord went in front of them in a pillar of cloud by day, to lead them along the way, and in a pillar of fire by night, to give them light, so that they might travel by day and by night. Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people."
   While this describes the cloud and fire, the presence of the angel is closely associated with these manifestations of divine guidance.

3. **Rebellion and the Angel's Warning**:

   - **Numbers 22:22–35**: The story of Balaam and the angel of the Lord demonstrates the angel's authority and role in enforcing obedience. The angel stands as an adversary to Balaam when he disobeys God's instructions.
     "Then the Lord's anger was kindled because he was going, and the angel of the Lord took his stand in the road as his adversary. … When the donkey saw the angel of the Lord, it lay down under Balaam, and Balaam's anger was kindled, and he struck the donkey with his staff."

4. **The Angel and Joshua** (**Joshua 5:13–15**):
   "Once when Joshua was near Jericho, he looked up and saw a man standing before him with a drawn sword in his hand. Joshua went to him and said to him, 'Are you one of us, or one of our adversaries?' He replied, 'Neither, but as commander of the army of the Lord I have now come.' And Joshua fell on his face to the earth and worshiped."
   This could be interpreted as the angel mentioned in Exodus 23:20, continuing to guide and lead the Israelites into the Promised Land.

So, this individual appears to Joshua. Joshua fell on his feet and worshiped him. Now are we supposed to worship angels? - No. You're only supposed to worship God.

At the beginning of the Wilderness experience when God told Moses to lead the people out of Egypt this Angel of the Lord appears and he says take your shoes off- this is Holy Ground, and Joshua worships him. Jesus when he was tempted by the devil, he says you are only supposed to worship God. So, this commander of the Lord's army says take off your shoes, it's not Joshua's idea, it's His idea.

Revelation 19:11-15 (written in around 70-96 CE by John) (Brackets ([ ]) are used to explain verses in this article's context only):

“Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and he makes war (He is leading heavenly army). *His eyes were like a flame of fire,* [That can be related to how Jesus appears in Revelation 4:1: ("*After this I looked, and there before me was a door standing open in heaven. And the voice I had first heard speaking to me like a trumpet said, 'Come up here, and I will show you what must take place after this.'*")] *on his head were many crowns* (He is king of kings). *He has got a name written that no one knew except Himself. He was clothed with a robe dipped in blood* (this is surely Christ), *and his name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed him on white horses.”*

It says all things that were made were made by him- the word.

Revelation 19:15-16: (written in around 70-96 CE by John) (Brackets are used to explain verses in this article’s context only):

Now out of his mouth goes a sharp sword (there's the sword again like Joshua 5:13-15), that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And he has on his robe and on His thigh a name written: KING OF KINGS AND

LORD OF LORDS.

Who is the commander of the Lord's army?- It's Jesus. Who is it that appeared to Joshua? -Probably Jesus

Reiterate that he was worshiped and this individual received the worship. He said “*Take your sandal off your foot, for the place where you stand is holy*.” [Joshua chapter 5 verse 15]

Revelation 19:10 (written in around 70-96 CE by John)

And I fell at his feet to worship him. But he said to me, “See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy.”

When John is having a vision- this Angel maybe Gabriel, we don't know. This Angel is showing him these things in heaven that John is so overwhelmed with the glory and he falls down to worship the angel. You do

not do that, you're breaking commandment. Angel says- I'm an angel, I'm not God. But the other angel receives worship. You see the word angel can be used interchangeably in the Bible- between people and messengers and Cherubim-Seraphim.

Jesus when he's bringing a great message, it means The Messer Angelos- it means the messenger. For instance, in Revelation chapter 1, Jesus said to the seven churches the angel of the Church of Ephesus. Again, was it God telling John to write a letter and mail it to an angel? Do angels get mail?- The angel of the church was the messenger of the church, it was the pastor of the church- who write these letters and give them to the pastors to read to their congregations.

Another time, on two occasions, referring to King David the people and Philistine king, Achish said ‘you are like an angel of God’- meaning he was like a prophet/ messenger of God.

1 Samuel 29:9: **(written in around 1030-931 BC by Samuel, Nathan, Gad)**

> "Achish replied, 'I know that you are as pleasing in my sight as an angel of God.

So, prior to his coming as a man the Word appeared many times in the Old Testament. Sometimes it uses these phrases in the New Testament referring back to it. They are called Christophany- when Christ appeared to men. The account of the Lord appearing to Abraham and Abraham's intercession for the cities of Sodom and Gomorrah is found in **Genesis 18:1–33**. This passage is widely interpreted by Christian tradition as an example of a theophany—an appearance of God in human form. Some Christian theologians argue that the figure of the Lord in this passage is a pre-incarnate appearance of Jesus Christ, often referred to as the Angel of the Lord or a Christophany.

■The Lord Appearing to Abraham (Genesis 18:1–2,)

> "The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground."

Here, **"the Lord" (Hebrew: יהוה, YHWH)** appears alongside two other figures. One of these is often interpreted as the pre-incarnate Christ due to the divine

authority he wields, while the other two are identified later as angels (Genesis 19:1). Abraham's interaction with the Lord suggests he recognizes Him as divine, as seen in his reverence and plea for mercy.

■Abraham's Pleading for Sodom (Genesis 18:23–26,)

> "Then Abraham came near and said, 'Will you indeed sweep away the righteous with the wicked? Suppose there are fifty righteous within the city; will you then sweep away the place and not forgive it for the fifty righteous who are in it? Far be it from you to do such a thing, to slay the righteous with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?' And the Lord said, 'If I find at Sodom fifty righteous in the city, I will forgive the whole place for their sake.'"

Abraham's plea reflects his understanding of God's justice and mercy. The dialogue emphasizes that the Lord, often identified here with Christ in Christian theology, is approachable and compassionate, engaging directly with Abraham's intercession.

Hebrews 1:6 (written in around 66-70 CE by Paul)

But when he again brings the firstborn into the world, He says: “Let all the angels of God worship Him.”

There was an angel that wanted worship that shouldn't have wanted it- Devil.

Matthew 4: 8-10 (written in around 60-66 CE by Matthew)

8 Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. 9 And he said to Him, “All these things I will give You if You will fall down and worship me.”

10 Then Jesus said to him, “Away with you, Satan! For it is written, ‘You shall worship the Lord your God, and Him only you shall serve.’”

When Jesus rose from the dead, did he accept worship? - Yes. Thomas when he finally sees this, he says my Lord and my God, and then Jesus says all hail.

Matthew 28:9 (written in around 60-66 CE by Matthew)

And as they went to tell His disciples, behold, Jesus met them, saying, "Rejoice!" So they came and held Him by the feet and worshiped Him.

So, humans worship Jesus, angels worship Jesus.

If an angel wants to be God is that a sin? - Yes. There's an angel that wanted to do that- Satan. But if God wants to relate to the angels is that a sin? Let's say it differently- if a man wants to be God is that sin? -Yes. But if God becomes a man? Jesus became a man- was it a sin? Because he's stepping down, he's humbling himself to reach us. So why would we think that Jesus can't identify with angels? It's not that he is an angel. He's often called the angel of the Lord.

In Exodus 3:2 God is calling Moses. Moses tried to deliver the people on his own and he failed. When he killed the Egyptian, he had to run from the Pharaoh. He ends up living like a shepherd for 40 years and at the end of that you remember he sees his burning bush.

Exodus 3:2-6 (written in around 1445-1406 BC by Moses)

And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn." So when the Lord saw that he turned aside to look, God called the him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground." Then He said, "I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God.

Acts 7: 35 (written in around 63-64 CE by Luke)

"This Moses whom they rejected, saying, 'Who made you a ruler and a judge?' is the one God sent to be ruler and I deliver by the hand of the Angel who appeared to him in the bush.

That called that angel God.

Acts 7: 38 (written in around 63-64 CE by Luke)

“This is he who is in the congregation in the wilderness with the Angel who spoke to him on Mount Sinai, and with our fathers, the one who received the living oracles to give to us,

Who gave Moses the Ten Commandments? An angel or God? And God spoke all these words saying. What did Stephen just call him- An angel. Because it's a message from God. They use that word sometimes to refer to God.

The event referred to in **Acts 7:38** is a key moment in the Old Testament: God’s revelation of the Law to Moses on Mount Sinai during the Israelites' journey in the wilderness. Stephen, in his speech before the Sanhedrin, emphasizes Moses' unique role as a mediator between God and the Israelites and highlights the presence of an "Angel" who spoke with Moses and delivered the "living oracles" (the Law).

■The Event in the Old Testament

This event is recorded in **Exodus 19–20** and further detailed in **Exodus 24**.

1. **The Angel of the Lord**
   In Exodus, the presence of the "Angel" is often associated with God Himself. This "Angel" is described as God's messenger, but Christian theology sometimes identifies the Angel as a pre-incarnate Christ (a Christophany), especially because He speaks with divine authority and delivers God's covenant.

Exodus 3:2–6 connects the Angel of the Lord with Moses' calling:

> "There the angel of the Lord appeared to him in a flame of fire out of a bush... God called to him out of the bush, 'Moses, Moses!' And he said, 'Here I am.'"

The same figure is implied to be present on Mount Sinai, communicating directly with Moses.

2. **Receiving the Living Oracles**
   The "living oracles" (Greek: λόγια ζῶντα) refers to the Ten Commandments and the broader Law given to Moses. These laws are described as "living" because they are divinely inspired and provide guidance for life in covenant with God.

Exodus 19:16–20 :

> "On the morning of the third day there was thunder and lightning, as well as a thick cloud on the mountain... The Lord descended upon it in fire... Then the Lord called Moses to the top of the mountain."

Exodus 24:12 :

> "The Lord said to Moses, 'Come up to me on the mountain, and wait there; and I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction.'"

3. **The Congregation in the Wilderness**
   The term "congregation" (Greek: ἐκκλησία, *ekklesia*) refers to the assembly of Israelites in the wilderness. This word is significant because it later becomes a key term for the Church, connecting the Old Testament people of God with the New Testament community.

Significance in Stephen's Speech

Stephen references this event to emphasize:

- Moses' role as a prophet and mediator between God and the people.
- The importance of the Law, which the Israelites initially received but repeatedly disobeyed.
- The continuity of God's work from the wilderness congregation to the coming of Jesus, who fulfills the Law.

By mentioning "the Angel," Stephen may be pointing to a divine figure (possibly the pre-incarnate Christ) as central to God's revelation, thus linking the Old Testament and the new covenant in Jesus.

■Reflection in New Testament Theology

- **Jesus as the Living Word:** While Moses brought the "living oracles," Jesus is the ultimate revelation of God, the "Word made flesh" (John 1:14).
- **Mediation of a Better Covenant:** Hebrews 8:6 highlights Jesus as the mediator of a new and better covenant, completing what began with Moses.

1 Corinthians 10:1-4 (written in 55 CE by Paul)

Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, 2 all were baptized into Moses in the cloud and in the sea, 3 all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

Paul talks about the one who led the children of Israel through the wilderness. There Jesus was a rock. Moses talks about our rock. It's not like their rock- meant their foundation, their defender. But, the one who followed them through the wilderness, Moses said, this angel will go with you. He will bring you into the promised land. And Paul says who is that rock, who is that angel?- Christ.

■Key Old Testament References

1. Under the Cloud
   Paul refers to the cloud that symbolized God's presence and guidance during the Israelites' journey.
   Exodus 13:21-22 :

   "The Lord went in front of them in a pillar of cloud by day, to lead them along the way, and in a pillar of fire by night, to give them light, so that they might travel by day and by night."

The cloud represented God's divine protection and leadership, similar to how believers today are led by Christ and the Holy Spirit.

2. Passing Through the Sea
   This refers to the miraculous crossing of the Red Sea, where God delivered Israel from slavery in Egypt.
   Exodus 14:21-22 :

   "Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left."

Paul equates this event with baptism, as it symbolizes passing through the waters into a new life of freedom under God's covenant.

3. Spiritual Food
   This refers to the manna that God provided in the wilderness.
   Exodus 16:4 :

   "Then the Lord said to Moses, 'I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day.'"

Manna sustained the Israelites physically, but Paul emphasizes its spiritual significance, pointing to Jesus as the true "bread of life" (John 6:31-35).

4. Spiritual Drink and the Rock
   The "spiritual drink" refers to the water God miraculously provided from the rock in the wilderness.
   Exodus 17:6 :

> "I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink."

Paul interprets the rock as a symbol of Christ, suggesting that just as the rock provided life-sustaining water, Christ provides living water that leads to eternal life (John 4:14).

Zechariah 3:1-2 (written in around 520-480 BC by Zechariah)

Then he showed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to oppose him. And the Lord said to Satan, "The Lord rebuke you, Satan! The Lord, who has chosen Jerusalem, rebuke you! Is this not a brand plucked from the fire?"

How do you say the name Jesus in Hebrew? We say in English Joshua, but in Hebrew it's Yahshua. Did you just notice that the angel of the Lord is commander of God's Army appeared to Joshua the General. Now the Angel of the Lord appears to Joshua the high priest. There are two Joshuas (they're both prophets) that are principle in the Old Testament. One is the general who leads them into the Promised Land. Another one is the high priest who leads them from Babylon back into the promised land. The angel of the Lord appears to them both.

Oppose the word means accuse, accuser of the brethren. And the Lord said to Satan 'the Lord rebuke you Satan'. Why would the Lord say the Lord rebuke you, why wouldn't the Lord say I rebuke you? The Lord is invoking his own name. That comes up later. When Jesus rebuked the devil in the wilderness, he did it in the name of the Lord.

■Joshua the General

In **Joshua 5:13–15**, the Angel of the Lord appears to Joshua as he prepares for the conquest of Jericho:

> Joshua 5:13-15 :
> "Once when Joshua was by Jericho, he looked up and saw a man standing before him with a drawn sword in his hand. Joshua went to him and said to him, 'Are you one of us, or one of our adversaries?' He

replied, 'Neither; but as commander of the army of the Lord I have now come.' And Joshua fell on his face to the earth and worshiped, and he said to him, 'What do you command your servant, my lord?' The commander of the army of the Lord said to Joshua, 'Remove the sandals from your feet, for the place where you stand is holy.' And Joshua did so."

Key Points:

1. **Commander of the Army of the Lord**: This figure, often identified as the Angel of the Lord or a pre-incarnate Christ, leads God's heavenly host. The title emphasizes divine authority over both earthly and heavenly armies.
2. **Worship and Holiness**: Joshua's act of worship and the command to remove his sandals parallels Moses' encounter with God at the burning bush (**Exodus 3:5**), signifying the divine nature of this being.
3. **Neutrality in Human Conflicts**: The commander does not align himself with human factions but represents God's purposes, underscoring that victory comes through obedience to God.

■Joshua the High Priest

In **Zechariah 3:1–5**, the Angel of the Lord appears in a vision concerning Joshua the high priest, representing Israel's spiritual restoration:

Zechariah 3:1-5 :
"Then he showed me the high priest Joshua standing before the angel of the Lord, and Satan standing at his right hand to accuse him. And the Lord said to Satan, 'The Lord rebuke you, O Satan! The Lord who has chosen Jerusalem rebuke you! Is not this man a brand plucked from the fire?' Now Joshua was wearing filthy clothes as he stood before the angel. The angel said to those who were standing before him, 'Take off his filthy clothes.' And to him he said, 'See, I have taken your guilt away from you, and I will clothe you in festal apparel.' And I said, 'Let them put a clean turban on his head.' So they put a clean turban on his head and clothed him in the apparel; and the angel of the Lord was standing by."

Key Points:

1. **The Angel of the Lord's Role**: Acts as an advocate and mediator, rebuking Satan's accusations against Joshua, who symbolizes Israel.
2. **Filthy Clothes**: Represent sin and guilt, which are removed and replaced with clean garments, symbolizing forgiveness and restoration by divine grace.

3. **Connection to the Messiah**: The Angel of the Lord declares the removal of guilt, foreshadowing the redemptive work of Christ, who intercedes for His people (Romans 8:34, Hebrews 7:25).

■Connections and Theological Implications

1. **Christ as Commander and Advocate**: In Joshua 5, the Angel is the leader of God's armies, pointing to Christ's authority and role as the divine warrior (Revelation 19:11-16). In Zechariah 3, the Angel acts as an intercessor and redeemer, prefiguring Christ's high priestly role (Hebrews 4:14-16).
2. **God's Sovereignty in Salvation and Judgment**: Both passages emphasize God's authority over physical and spiritual realms, whether in delivering His people through battle or in cleansing them of sin.
3. **Holiness and Worship**: The responses of both Joshuas—one bowing in worship, the other being clothed in righteousness—highlight humanity's dependence on God's grace and the need to honor His presence.

Zechariah 3:3-5 (written in around 520-480 BC by Zechariah)

Now Joshua was clothed with filthy garments and was standing before the Angel. Then he answered and spoke to those who stood before Him, saying, “Take away the filthy garments from him.” And to him, He said, “See, I have removed your iniquity from you, and I will clothe you with rich robes.” And I said, “Let them put a clean turban on his head.” So they put a clean turban on his head, and they put clothes on him. And the Angel of the Lord stood by.

Is the priest supposed to wear filthy garments? The Book of Leviticus goes into great detail telling us that the garments of the priest should be clean because they represented the Holiness of God as the mediators and the intercessors. The only way you'd have the high priest wearing filthy garments is because he's bearing the sins of the people.

Here you've got the angel of the Lord, who is overseeing Joshua- who represents the people. He's the high priest for the people. His sin is being taken away, his iniquities are being taken away, and clean garments are being given. It's saying the angel of the Lord is instrumental in this sanctification that's taking place.

Zechariah 3:6 (written in around 520-480 BC by Zechariah)

Then the angel of the Lord admonished Joshua, saying, “Thus says the Lord of hosts:

‘If you walk in My ways,

And if you keep My command,

Then you'll judge My house,

And likewise have charge of my courts;

I will give you places to walk

Among those who stand here.

So, the angel is saying he's got the authority to say they're my commands, my courts, my ways.

Remember when Sarah had the bright idea that if she couldn't give Abraham a child in time, that she would hand over her handmade Hager as a surrogate. Then Hager is pregnant and she starts to get a little haughty and Sarah chases her way and she's being persecuted.

Genesis 16:7 (written in around 1445-1406 BC by Moses)

Now the angel of the Lord found her by a spring of water in the wilderness, by the spring on the way to Shur.

And he communes with her there and listen how she responds after the angel of the Lord talks to her.

Genesis 16:13 (written in around 1445-1406 BC by Moses)

Then she called the name of the Lord who spoke to her, You-Are-the-God-Who-Sees; for she said, “Have I also here seen Him who sees me?”

It's all talking about the same person who sees- God who sees. And it says, it's the angel of the Lord who saw her.

Genesis 22 when he brings Isaac on the mountain to offer him and the knife is about to come down because Abraham is going to obey God and offer his son.

Genesis 22:15-18 (written in around 1445-1406 BC by Moses)

Then the Angel of the Lord called the Abraham a second time out of heaven, and said: “By Myself I have sworn, says the Lord, because you have done this thing, and have not withheld your son, your only son-

blessing I will bless you, and multiplying I will multiply your descendants as the stars of heaven and as the sand which is on the seashore; and your descendants shall possess the gates of their enemies. In your seed all the nations of the earth will be blessed, because you have obeyed My voice."

When do you have an angel swearing by himself? Can an angel make his own word the word of God? Or God says by my own name I swear? It's really interesting the way that all the world would be blessed through Abraham. You and I are blessed through Abraham today because Jesus came through Abraham. And here you have Jesus telling Abraham this promise.

Jacob is after wandering in Mesopotamia he's on his way back to the promised land. He's a little apprehensive. Because he had heard when he was leaving his brother wanted to kill him- for trying to steal the birthright. Now he's on his way back and a messenger said- you know your brother's coming with 400 soldiers. Jacob doesn't have an army. He has got two wives, two concubines, 11 kids, a lot of servants and cattle. He's just going to get slaughtered. So, he's praying for deliverance. He divides his family, he figures if they go after one, the rest will escape. He is trying to do everything humanly he can do. He's praying that God will forgive him, and while he prays through the night a man wrestles with him. I think Jesus came, touched him to answer his prayer, and he is so stressed about his brother coming that he spins around and starts to wrestle with this messenger of Mercy. And I think the Lord goes along with it for a little while to teach us that sometimes we need to wrestle with the Lord in prayer.

Genesis 32:24-30 (written in around 1445-1406 BC by Moses)

24 Then Jacob was left alone; and a Man wrestled with him until the breaking of day. 25 Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him. 26 And He said, "Let Me go, for the day breaks."

But he said, "I will not let You go unless You bless me!"

27 So He said to him, "What is your name?"

He said, "Jacob."

28 And He said, “Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed.”

29 Then Jacob asked, saying, “Tell me Your name, I pray.”

And He said, “Why is it that you ask about My name?” And He blessed him there.

30 So Jacob called the name of the place Peniel: “For I have seen God face to face, and my life is preserved.”

The Bible speaks of a time just before the end- that is time of trouble, when Michael stands up. We're going to go through the time of Jacob's trouble. There we're going to have to wrestle with God in prayer. It says a man wrestled with him until the breaking of day. Man was made lower than the Angels, the Bible says. Jacob was strong. It took several shepherds to move the stone to water the sheep and Jacob did it by himself to impress Rachel (Genesis 29:2–11). When He saw He did not Prevail against him, in other words, Jacob was not going to let go- He touched the socket of his hip which caused incredible pain. The socket of Jacob’s hip was out of joint. This messenger says let me go. Jacob said I'll not let you go unless you bless me. Angel of the Lord said to Jacob what is your name. Did He know his name? Like when God says to Adam where are you, did He know where he was? For our benefit He's saying I want to bring something to your attention. He said your name is Jacob meaning Deceiver. He says your name will no longer be called deceiver, but Israel. He's right now in trouble with Esau because he deceived his father. Who did Jacob see? Who wrestled with him? Who was the angel of the Lord that came to reassure him, that He would be there to protect him? - “So Jacob called the name of the place Peniel: “For I have seen God face to face, and my life is preserved.””

You remember the appearance regarding Samson. This Angel appears to Manoa's wife and says you're going to have a boy, it's going to be a deliverer- to save people from the Philistines. He tells her how to eat and how to live. Manoa says oh I'm afraid we're going to mess up, maybe let's pray that He'd come back and He came back. Manoa is talking to Him and after He gives him more instructions the Angel ascends to the sacrifice.

Judges 13:17-18 (written in around 1085-971 BC by Samuel)

17 Then Manoah said to the Angel of the Lord, "What is Your name, that when Your words come to pass we may honor You?"

18 And the Angel of the Lord said to him, "Why do you ask My name, seeing it is wonderful?"

His name is wonderful. You know the prophecy there in-

Isaiah 9:6 (written in around 739-686 BC by Isaiah)

For to us a child is born,
to us a son is given,
and the government will be on his shoulders.
And he will be called
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.

How does Manoa respond after this experience?

Judges 13:22 (written in around 1085-971 BC by Samuel)

And Manoah said to his wife, "We shall surely die, because we have seen God!"

She's being very practical. Jesus has a number of names where he humbles himself. Jesus is called the servant. Of course he's the master of all. He calls himself the son of man- was he a Man? No, he identified with man. He became a man in the Incarnation, but he's much more than a man he's a maker of all men. He's called 'lamb of God', but he's the 'Lion of the tribe of Judah'. He identifies with the greatest message. (will go into details in later chapters)

1 Thessalonians 4:16 (written in 50 CE by Paul & Timothy)

For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

Who is coming down from heaven? - The Lord himself. Cannot be misunderstood who this is.

1 Corinthians 15:22 (written in 55 CE by Paul)

For as in Adam all die, even so in Christ all shall be made alive.

John 5: 25 (written in around 85-90 CE by John)

Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

Psalm 7:6 (written in around 440-400 BC by David & others)

Arise, O Lord, in Your anger;
Lift Yourself up because of the rage of my enemies;
Rise up for me to the judgment You have commanded!

In Your anger = time of trouble. That's when he is going to stand up as the commander, he's going to stand up as the judge. He says ‘judge your people’. He's coming to deliver, he's not working as a high priest anymore. Because, when he stands up, people are sealed- the saved are saved, the lost are lost.

In Exodus God says I've seen my people suffering I've come to deliver them. In Daniel 3 someone appeared to Shadrach, Meshech and Abednego in the fiery furnace and king Nebuchadnezzar, said one like the son of Man. Who was it?

The event in **Daniel 3**, where Shadrach, Meshach, and Abednego are miraculously saved from the fiery furnace, includes a mysterious fourth figure seen by King Nebuchadnezzar. Let’s examine the relevant verses and the description of this figure.

■The Key Passage (Daniel 3:24–25,):

> "Then King Nebuchadnezzar was astonished and rose up quickly. He said to his counselors, 'Was it not three men that we threw bound into the fire?' They answered the king, 'True, O king.' He replied, 'But I see four men unbound, walking in the middle of the fire, and they are not hurt; and the fourth has the appearance of a god.'"

■Analysis of the Fourth Figure:

1. **The Description in the Aramaic Text:**

- The phrase translated as "the appearance of a god" in verse 25 comes from the Aramaic **דְּמֵה לְבַר אֱלָהִין** (*dameh le-bar elahin*), which can also be rendered as:
    - "Like a son of the gods."
    - "Resembling a divine being."
- The term **"bar"** means "son," and **"elahin"** (plural of **"elah"**) can mean "gods" in a pagan sense or "divine" in a general sense. Nebuchadnezzar, a polytheist, may have described the figure in terms familiar to him.

2. **Interpretation of "Son of the Gods":**
    - Nebuchadnezzar, astonished at the supernatural deliverance, might not have understood the true nature of the fourth figure but recognized it as divine or angelic.
    - Christian interpretation often views this as a **theophany** (an appearance of God) or a **Christophany** (a pre-incarnate appearance of Christ), especially because of the figure's protective role.
3. **Alternative Perspective – An Angel:**
    - Nebuchadnezzar later refers to the fourth figure as an angel in **Daniel 3:28**:

> "Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants who trusted in him."

- This description aligns with biblical instances of God sending angels to protect His people (e.g., Psalm 91:11, Daniel 6:22).

■Who Is the Fourth Figure?

1. The Angel of the Lord (A Christophany):

- The Angel of the Lord often acts with divine authority and delivers God’s people (e.g., Exodus 3:2–6; Judges 6:11–24).
- Many Christian theologians interpret this as a pre-incarnate appearance of Christ due to the divine nature of the deliverance and the title "like a son of the gods."

2. An Angel:

- Nebuchadnezzar himself calls the figure an angel in verse 28, and this is consistent with other divine deliverances by angels (e.g., Daniel 6:22, Genesis 19:1–11).

The fourth figure in the fiery furnace is described as having "the appearance of a god" or "like a son of the gods" by Nebuchadnezzar. While Nebuchadnezzar may have initially thought of this figure in terms of his polytheistic worldview, Christian interpretation often sees this as a Christophany (pre-incarnate Christ). Alternatively, it could be understood as an angel sent by God to protect His faithful servants. The text leaves the exact identity open to interpretation, but it clearly conveys the miraculous nature of God's deliverance.

This is Jesus. He's the one who delivered Shadrach and Meshech. He's the one who probably delivered Daniel from the Lion's Den.

God says:

Isaiah 42:8 (written in around 739-686 BC by Isaiah)
8 “I am the Lord; that is my name!
I will not yield my glory to another
or my praise to idols.

So, God doesn’t give his glory to anyone else. But, on John 17 Jesus says he glorified Father (verse 1 & 4) and thus asks Father to glorify him (verse 1 & 5).

John 17:1-5 (written in around 85-90 CE by John)
1 After Jesus said this, he looked toward heaven and prayed:
“Father, the hour has come. Glorify your Son, that your Son may glorify you. 2 For you granted him authority over all people that he might give eternal life to all those you have given him. 3 Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. 4 I have brought you glory on earth by finishing the work you gave me to do. 5 And now, Father, glorify me in your presence with the glory I had with you before the world began.

Now compare what you just learned with Quran:

Quran 62:1 indicates that Allah is Al-Quddus. Al-Quddus is a name of Allah, meaning "The Most Holy." Ruhul Quddus means spirit of Most Holy.

In Quran 4:171, 3:39, and 19:34 Jesus is clearly described as the word of Allah. We are given limited knowledge about the Ruh mentioned in Quran 17:85. Quran 42:51 says Allah sends revelations from behind a veil.

In Quran 19:17-21, the spirit speaks to Mary as if it is Allah. The spirit took human form from within Allah and says that Jesus was created to be exemplary and favor

from Allah for humans. Jesus is called Ruhullah, meaning "spirit of Allah." There is no mention in the Quran that Ruhul Qudus is Jibril or an angel. Even the idea that Jibril is an angel cannot be proven from the Quran. Quran 66:4 implies that angels and Jibril are different. Quran 2:97-98 and 66:4 do not mention Jibril as an angel.

Quran 97:4 implies that angels and the spirit descend, indicating that angels and the spirit are distinct entities. Thus, Jibril and angels are different, as are Ruh and angels.

In **Genesis 3** the Devil misguided people by tricking:

1 Now the serpent proved to be the most cautious of all the wild beasts of the field that Jehovah God had made. So it began to say to the woman: “Is it really so that God said YOU must not eat from every tree of the garden?”2 At this the woman said to the serpent: “Of the fruit of the trees of the garden we may eat.3 But as for [eating] of the fruit of the tree that is in the middle of the garden, God has said, ‘YOU must not eat from it, no, YOU must not touch it that YOU do not die.’”4 At this the serpent said to the woman: “YOU positively will not die.5 For God knows that in the very day of YOUR eating from it YOUR eyes are bound to be opened and YOU are bound to be like God, KNOWING good and bad.”6 Consequently the woman saw that the tree was good for food and that it was something to be longed for to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it.7 Then the eyes of both of them became opened and they began to realize that they were naked. Hence they sewed fig leaves together and made loin coverings for themselves.8 Later they heard the voice of Jehovah God walking in the garden about the breezy part of the day, and the man and his wife went into hiding from the face of Jehovah God in between the trees of the garden.9 And Jehovah God kept calling to the man and saying to him: “Where are you?”10 Finally he said: “Your voice I heard in the garden, but I was afraid because I was naked and so I hid myself.”11 At that he said: “Who told you that you were naked? From the tree from which I commanded you not to eat have you eaten?”12 And the man went on to say: “The woman whom you gave to be with me, she gave me [fruit] from the tree and so I ate.”13 With that Jehovah God said to the woman: “What is this you have done?” To this the woman replied: “The serpent—it deceived me and so I ate.”14 And Jehovah God proceeded to say to the serpent: “Because you have done this thing, you are the cursed one out of all the domestic animals and out of all the wild beasts of the field. Upon your belly you will go and dust is what you will eat all the days of your life.15 And I shall put enmity between you and the woman and between your seed and her seed. He will

bruise you in the head and you will bruise him in the heel.”16 To the woman he said: “I shall greatly increase the pain of your pregnancy; in birth pangs you will bring forth children, and your craving will be for your husband, and he will dominate you.”17 And to Adam he said: “Because you listened to your wife’s voice and took to eating from the tree concerning which I gave you this command, ‘You must not eat from it,’ cursed is the ground on your account. In pain you will eat its produce all the days of your life.18 And thorns and thistles it will grow for you, and you must eat the vegetation of the field.19 In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return.”20 After this Adam called his wife’s name Eve, because she had to become the mother of everyone living.21 And Jehovah God proceeded to make long garments of skin for Adam and for his wife and to clothe them.22 And Jehovah God went on to say: “Here the man has become like one of us in knowing good and bad, and now in order that he may not put his hand out and actually take [fruit] also from the tree of life and eat and live to time indefinite,—”23 With that Jehovah God put him out of the garden of E'den to cultivate the ground from which he had been taken.24 And so he drove the man out and posted at the east of the garden of E'den the cherubs and the flaming blade of a sword that was turning itself continually to guard the way to the tree of life.

After they ate, they knew the difference between good and evil: knew they were naked and worn cloths. But it lead separation of holy spirit (medium of communication between God and human) from them- that’s the death God was talking about, not physical death. Devil kept the truth but tricked. Devil didn’t say clearly you won’t die but the holy spirit will be separated from you. So far you saw Quran commands readers to follow Bible and reveals the identity of Jesus in a very tricky way, and then misguides elsewhere.

They became mortal as they were kept away from the tree of life.

Now read the **Genesis 3:15** again:

15 And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel.

God told He would put enmity between the woman and the serpent/devil. Between devil’s seed and human’s seed. Later God says *“He will bruise you in the head”*, meaning that her seed/human will once bruise devil’s head and *“you will bruise him in the heel”* means that devil will bruise that human who bruised devil’s head. Bible tells us in **Romans 16:20** that:

20 For his part, the God who gives peace will crush Satan under YOUR feet shortly. May the undeserved kindness of our Lord Jesus be with YOU.

Revelation 12:7-9:

7 And war broke out in heaven: Mi′cha·el and his angels battled with the dragon, and the dragon and its angels battled8 but it did not prevail, neither was a place found for them any longer in heaven.9 So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him.

Revelation 19:20

But the beast was captured, and with it the false prophet who had performed the signs on its behalf. With these signs, he had deluded those who had received the mark of the beast and worshiped its image. The two of them were thrown alive into the fiery lake of burning sulfur.

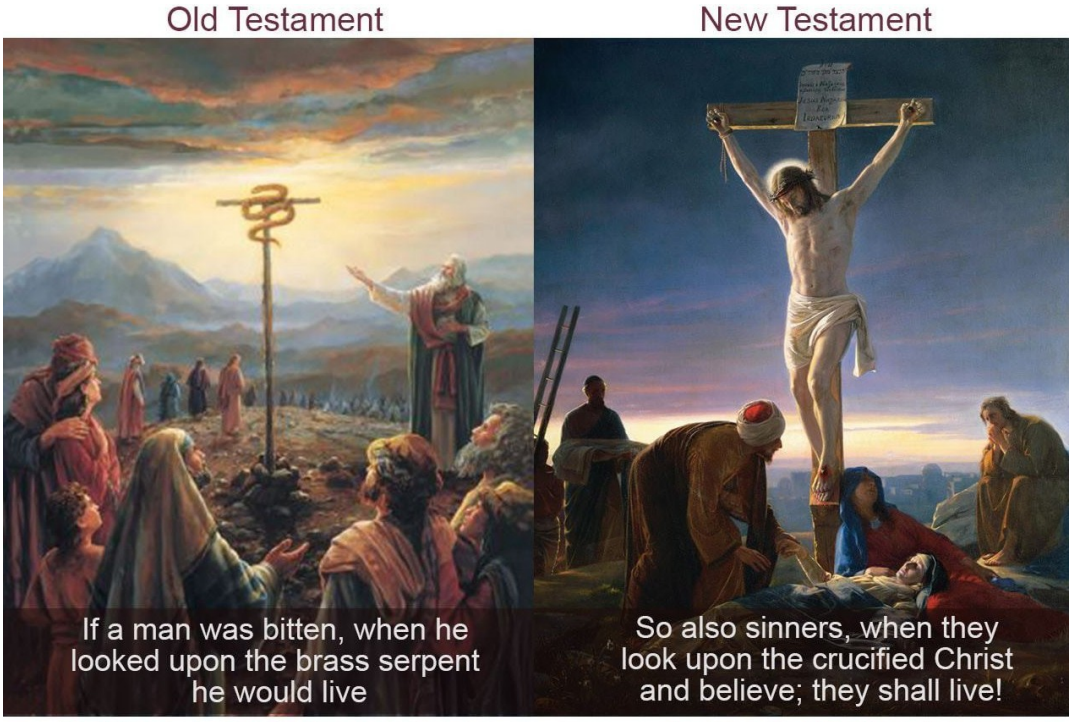
Revelation 20:10

And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

It is clear that Jesus bruises/crushes devil and devil bruised Jesus's heal on the cross. So from the beginning of the Bible God told us the plan how the broken relationship between God and human will be restored.

Numbers 21:9

9 So Moses made a serpent of bronze and put it on the pole, and whenever a serpent had bitten a man and he looked at the bronze serpent, he survived.


Old Testament
New Testament
If a man was bitten, when he looked upon the brass serpent he would live
So also sinners, when they look upon the crucified Christ and believe; they shall live!

So Moses made a bronze snake
and put it up on a pole.
Then when anyone was bitten
by a snake and looked at the
bronze snake, they lived.
Numbers 21:9

As Moses lifted up the
serpent in the wilderness,
even so must the
Son of man be lifted up.
John 3:14

John 3:1-21:

1 Now there was a Pharisee named Nicodemus, a leader of the Jews.
2 He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God."
3 Jesus answered him, "Very truly I tell you, no one can see the kingdom of God without being born from above."
4 Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?"
5 Jesus answered, "Very truly I tell you, no one can enter the kingdom of God without being born of water and Spirit.
6 What is born of the flesh is flesh, and what is born of the Spirit is spirit.
7 Do not be astonished that I said to you, 'You must be born from above.'
8 The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

9 Nicodemus said to him, "How can these things be?"
10 Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things?
11 Very truly I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony.
12 If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things?
13 No one has ascended into heaven except the one who descended from heaven, the Son of Man.
14 And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,
15 that whoever believes in him may have eternal life.
16 "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.
17 Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.
18 Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God.
19 And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil.
20 For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed.
21 But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God."

This passage is part of Jesus' conversation with Nicodemus, a Pharisee and member of the Jewish ruling council. Nicodemus comes to Jesus seeking understanding about His teachings. Jesus explains spiritual rebirth through the Holy Spirit (John 3:3-8), the necessity of His crucifixion (John 3:14-15), and the purpose of His coming into the world—salvation for all who believe in Him (John 3:16-21).

Key themes include spiritual rebirth, faith in Jesus as the path to eternal life, and the contrast between light and darkness. Jesus emphasizes that salvation is a gift of God’s love, not condemnation, and that belief in Him leads to eternal life.

So, those who believe in Christ will be freed from sin caused by the devil is foreshadowed.

The word “angel” means “messenger,” “one who is sent/dispatched” in both the Old & New Testaments.

Matthew 10:40:

“He who receives you receives Me, and he who receives Me receives Him who sent Me.”

Jesus makes it clear that He has been sent by the Father and that receiving Him means receiving the Father as well.

Matthew 15:24:

“I was not sent except to the lost sheep of the house of Israel.”

Jesus clarifies His mission during His earthly ministry, primarily focused on the people of Israel, though His ultimate purpose extends to all nations.

John 5:23-24:

“... that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.”

Jesus emphasizes His unique role as the one sent by the Father and connects belief in Him with eternal life.

John 5:30:

“I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.”

Jesus expresses His complete submission to the Father’s will, underlining that He was sent with a divine purpose and authority.

John 20:21:

“As the Father has sent Me, I also send you.”

After His resurrection, Jesus commissions His disciples to continue His mission, linking their sending with His own divine commissioning by the Father.

Genesis 48:15-16:

15 He blessed Joseph, and said,
"The God before whom my ancestors Abraham and Isaac walked,
the God who has been my shepherd all my life to this day,
16 the angel who has redeemed me from all harm, bless the boys;

and in them let my name be perpetuated,
and the name of my ancestors Abraham and Isaac;
and let them grow into a multitude on the earth."

Genesis 19:24

24 Then Jehovah made it rain sulphur and fire from Jehovah, from the heavens, upon Sod′om and upon Go·mor′rah.

Exodus 23:20-23

20 "Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared.

21 Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name is in Him.

22 But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries.

23 For My Angel will go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will cut them off."

Judges 2:1

Now the angel of the LORD came up from Gilgal to Bochim.

And he said, “I brought you up out of Egypt and led you into the land which I have sworn to your fathers; and I said, I will never break My covenant with you, 2 and as for you, you shall make no covenant with the inhabitants of this land; you shall tear down their altars. But you have not obeyed Me; what is this you have done?

Genesis 12:7

7 Jehovah now appeared to A′bram and said: “To your seed I am going to give this land.” After that he built an altar there to Jehovah, who had appeared to him.

Genesis 26: 2-3

2 Then Jehovah appeared to him and said: “Do not go down to Egypt. Tabernacle in the land that I designate to you. 3 Reside as an alien in this land, and I shall continue with you and bless you, because to you and to your seed I shall give all these lands, and I will carry out the sworn statement that I swore to Abraham your father,

Judges 6:11-16

11 Later Jehovah’s angel came and sat under the big tree that was in Oph′rah, which belonged to Jo′ash the Abi-ez′rite, while Gid′e·on his son was beating out wheat in the winepress so as to get it quickly out of the sight of Mid′i·an.12 Then Jehovah’s angel appeared to him and said to him: “Jehovah is with you, you valiant, mighty one.”13 At this Gid′e·on said to him: “Excuse me, my lord, but if Jehovah is with us, then why has all this come upon us, and where are all his wonderful acts that our fathers related to us, saying, ‘Was it not out of Egypt that Jehovah brought us up?’ And now Jehovah has deserted us, and he gives us into the palm of Mid′i·an.”14 Upon that Jehovah faced him and said: “Go in this power of yours, and you will certainly save Israel out of Mid′i·an’s palm. Do I not send you?”15 In turn he said to him: “Excuse me, Jehovah. With what shall I save Israel? Look! My thousand is the least in Ma·nas′seh, and I am the smallest in my father’s house.”16 But Jehovah said to him: “Because I shall prove to be with you, and you will certainly strike down Mid′i·an as if one man.”

Genesis 18:1-5

1 Afterward Jehovah appeared to him among the big trees of Mam′re, while he was sitting at the entrance of the tent about the heat of the day.2 When he raised his eyes, then he looked and there three men were standing some distance from him. When he caught sight of them he began running to meet them from the entrance of the tent and proceeded to bow down to the earth.3 Then he said: “Jehovah, if, now, I have found favor in your eyes, please do not pass by your servant.4 Let a little water be taken, please, and YOU must have YOUR feet washed. Then recline under the tree.5 And let me get a piece of bread, and refresh YOUR hearts. Following that, YOU can pass on, because that is why YOU have passed this way to YOUR servant.” At this they said: “All right. You may do just as you have spoken.”

Genesis 19:24

24 Then Jehovah made it rain sulphur and fire from Jehovah, from the heavens, upon Sod′om and upon Go·mor′rah.

Daniel 7:9

9 “I kept on beholding until there were thrones placed and the Ancient of Days sat down. His clothing was white just like snow, and the hair of his head was like clean wool. His throne was flames of fire; its wheels were a burning fire.

Revelation 1:13-14

13 and in the midst of the lampstands someone like a son of man, clothed with a garment that reached down to the feet, and girded at the breasts with a golden

girdle.14 Moreover, his head and his hair were white as white wool, as snow, and his eyes as a fiery flame;

Mark 9:12

3 and his outer garments became glistening, far whiter than any clothes cleaner on earth could whiten them.

Daniel 7:13-14

“I kept on beholding in the visions of the night, and, see there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days he gained access, and they brought him up close even before that One.14 And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin.

Daniel 7:22

22until the Ancient of Days came and judgment itself was given in favor of the holy ones of the Supreme One, and the definite time arrived that the holy ones took possession of the kingdom itself.

Habakkuk 1:12

12 Are you not from long ago, O Jehovah? O my God, my Holy One, you do not die. O Jehovah, for a judgment you have set it; and, O Rock, for a reproving you have founded it.

Ezekiel 9 describes a vision the prophet Ezekiel has concerning judgment on the inhabitants of Jerusalem. In the chapter, God calls for a group of executioners to come and carry out divine judgment. Among these is a man dressed in linen, who has a writing kit at his side. His role is different from that of the executioners.

- **The Marking of the Righteous**: The man in linen is instructed by God to go through the city of Jerusalem and put a mark on the foreheads of those who "sigh and cry" over the abominations happening in the city. This mark would protect them from the coming judgment.

Ezekiel 9:3-4:

> Now the glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the temple. And He called to the man clothed with linen, who had the writer’s inkhorn at his side; and the Lord said to him, “Go through the midst of the city, through the midst

of Jerusalem, and put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it."

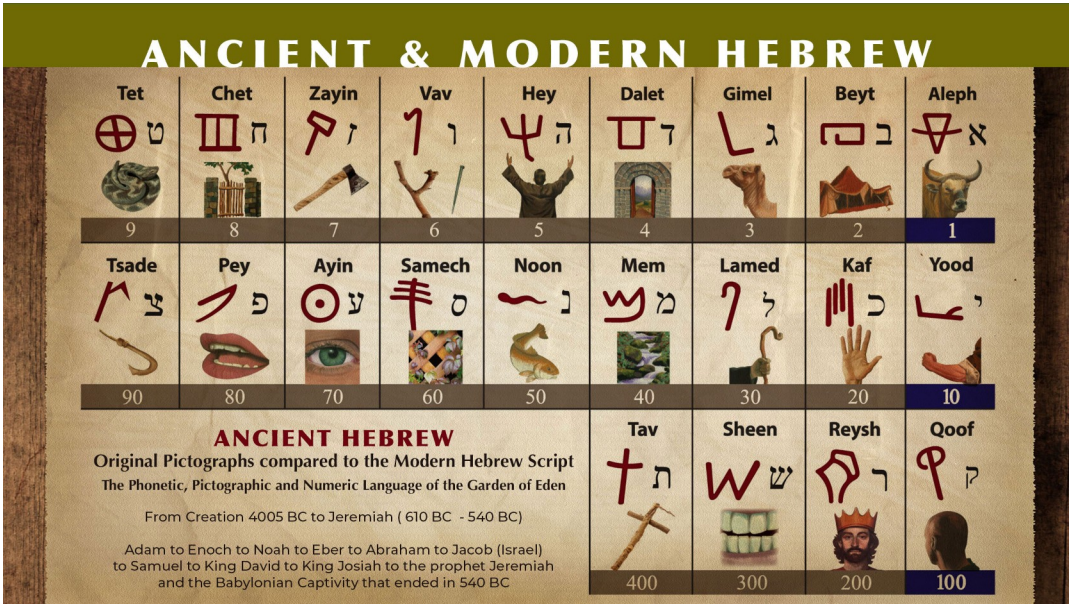
- **Judgment on the Wicked**: After the man in linen marks the righteous, the executioners are commanded to follow him and strike down everyone who does not have the mark, starting at the temple. The judgment is severe, sparing neither young nor old, man nor woman, except for those with the mark.

Ezekiel 9:5-6:

> To the others He said in my hearing, "Go after him through the city and kill; do not let your eye spare, nor have any pity. Utterly slay old and young men, maidens and little children and women; but do not come near anyone on whom is the mark; and begin at My sanctuary." So they began with the elders who were before the temple.

- **Report to God**: After completing his task, the man in linen returns to report to God, saying, "I have done as You commanded."

The word 'mark' that was given on the forehead by the man in linen was translated from Hebrew alphabet 'Tav'.



Which looks exactly like Christian cross in early Hebrew (contemporary of Ezekiel's time). Those who haven't received the mark was slayed by the executioners. Jewish scholars are keeping a lot about Jesus under the rug.

Ezekiel 9:11:

> Just then, the man clothed with linen, who had the inkhorn at his side, reported back and said, “I have done as You commanded me.”

Ezekiel 10 describes a powerful vision of God's presence leaving the temple in Jerusalem. The chapter emphasizes God's holiness and judgment, using striking imagery, including cherubim, wheels, and fire. The reference to a man in linen (likely linen, a white, clean garment representing purity) appears in **Ezekiel 10:2** and a few other places in Ezekiel.

Here’s what happens in Ezekiel 10 regarding the man in linen:

- **Ezekiel 10:2**: God commands the man clothed in linen to go among the wheels under the cherubim, fill his hands with burning coals, and scatter them over the city. This act symbolizes God's judgment and the purification of Jerusalem.
- **Ezekiel 10:6-7**: The man in linen carries out the command by taking the fire from the midst of the cherubim and scattering it, signifying the coming destruction of Jerusalem.

The "man clothed in linen" represents an agent of God's will, acting under divine instruction, particularly in the context of judgment and purification. The linen garment symbolizes purity and righteousness, underscoring the role of divine judgment carried out with righteousness and justice.

The whole chapter vividly portrays the glory of God departing from the temple and the coming destruction of the city, tying in with Ezekiel’s broader theme of the fall of Jerusalem as a result of the people's sin and God's righteous judgment.

Ezekiel 10:1-7

1 *Then I looked, and above the dome that was over the heads of the cherubim there appeared above them something like a sapphire, in form resembling a throne.* ***2*** *He said to the man clothed in linen, “Go within the wheelwork underneath the cherubim; fill your hands with burning coals from among the cherubim, and scatter them over the city.” He went in as I looked on.*

3 *Now the cherubim were standing on the south side of the house when the man went in, and a cloud filled the inner court.*

4 *Then the glory of the Lord rose up from the cherub to the threshold of the house; the house was filled with the cloud, and the court was full of the brightness of the glory of the Lord.*

5 *The sound of the wings of the cherubim was heard as far as the outer court, like the voice of God Almighty[a] when he speaks.*

6 *When he commanded the man clothed in linen, "Take fire from within the wheelwork, from among the cherubim," he went in and stood beside a wheel.*

7 *And a cherub stretched out his hand from among the cherubim to the fire that was among them, took some of it, and put it into the hands of the man clothed in linen, who took it and went out.*

Linen symbolizes purity. This is a symbolic vision and the man in linen can be Christ.

Fifty-five years later, Daniel saw a vision of a man clothed in linen:

"Now on the twenty-fourth day of the first month, as I was by the side of the great river, that is, the Tigris, I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist was girded with gold of Uphaz!" (Daniel 10:4-5)

From the description of the man in linen in verse 6, it can be understood that this was a vision of Jesus. The verse reads:

"His body was like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude" (Daniel 10:6).

This is the same symbolism that is used in Revelation.

Revelation 1:13-16 :

> **13** "and in the midst of the lampstands I saw one like the Son of Man, clothed with a long robe and with a golden sash across his chest. **14** His head and his hair were white as white wool, white as snow; his eyes were like a flame of fire; **15** his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters. **16** In his right hand he held seven stars, and from his mouth came a sharp, two-edged sword, and his face was like the sun shining with full force."

■Key Greek Terms with Pronunciation:

1. **Son of Man** - Ὁ Υἱὸς τοῦ Ἀνθρώπου (*Ho Huios tou Anthropou*): A title emphasizing Christ's humanity and divine authority, rooted in Daniel 7:13-14.

13 "As I watched in the night visions, I saw one like a human being coming with the clouds of heaven. And he came to the Ancient of Days and was presented before him. **14** To him was given dominion and glory and kingship, that all

peoples, nations, and languages should serve him. His dominion is an everlasting dominion that shall not pass away, and his kingship is one that shall never be destroyed."

1. **Clouds of heaven** - עִם עֲנָנֵי שְׁמַיָּא (*Im Ananei Shemayya*): Symbolic of divine presence and authority, as the clouds are often associated with God's glory (cf. Exodus 13:21, Psalm 104:3).

Exodus 13:21

"The LORD went in front of them in a pillar of cloud by day, to lead them along the way, and in a pillar of fire by night, to give them light, so that they might travel by day and by night."

- **Context**: This verse describes God leading the Israelites out of Egypt, manifesting His presence in the form of a cloud during the day. The **pillar of cloud** signifies His guidance and divine presence.

Psalm 104:3

"You lay the beams of your chambers on the waters; you make the clouds your chariot; you ride on the wings of the wind."

- **Context**: This poetic description of God portrays Him as riding upon the **clouds**, a symbol of His majesty, power, and sovereignty over creation.

2. **Eyes like a flame of fire** - ὀφθαλμοὶ ὡς φλὸξ πυρός (*ophthalmoi hōs phlox pyros*): Symbolizing Christ's omniscience and penetrating judgment.
3. **Feet like burnished bronze** - πόδες ὅμοιοι χαλκολιβάνῳ (*podes homoioi chalkolibanō*): Indicates strength, purity, and authority in judgment.
4. **Voice like many waters** - φωνὴ ὡς φωνὴ ὑδάτων πολλῶν (*phōnē hōs phōnē hydatōn pollōn*): Represents overwhelming power and divine authority.
5. **Sharp two-edged sword** - ῥομφαία δίστομος (*rhomphaia distomos*): A symbol of Christ's word, which is incisive and carries judgment (cf. Hebrews 4:12).
6. **One Like a Human Being" (Aramaic: בַּר אֱנָשׁ, *bar enash*):**

- This figure appears "coming with the clouds of heaven," which symbolizes divine authority and power (Psalm 104:3; Isaiah 19:1). In ancient Near Eastern culture, riding the clouds was often an attribute of deity, highlighting the divine nature of this figure.
- He approaches the **"Ancient of Days"** (a title for God the Father) and is presented before Him, signifying a commissioning or bestowal of authority.

"Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart."

7. **Face like the sun shining** - πρόσωπον ὡς ὁ ἥλιος (*prosōpon hōs ho hēlios*): Reflecting Christ's divine glory and majesty.

■Daniel 10:6 Symbolism:

1. **Body like beryl**:
    - Beryl, a precious gemstone, often symbolizes purity, beauty, and value. It highlights the divine, transcendent nature of the figure Daniel sees.
2. **Face like lightning**:
    - Lightning reflects overwhelming brilliance and power, evoking awe and the fear of God's presence.
3. **Eyes like torches of fire**:
    - Fire signifies judgment, omniscience, and penetrating insight, seeing through all things.
4. **Arms and feet like burnished bronze**:
    - Burnished bronze suggests strength, stability, and purity, refined through fire.
5. **Voice like the sound of a multitude**:
    - A voice of great power and authority, overwhelming in its resonance and impact, reflecting the voice of God.

Revelation 1:13-16 Comparison:

1. **Clothed with a robe reaching to His feet** (v. 13):
    - Indicates divine priesthood and authority.
2. **Eyes like a flame of fire** (v. 14):
    - The same imagery of penetrating judgment and omniscience.
3. **Feet like fine brass, as if refined in a furnace** (v. 15):
    - Parallels the burnished bronze in Daniel, symbolizing purity through judgment and strength.
4. **Voice as the sound of many waters** (v. 15):
    - Similar to the sound of a multitude, conveying authority and awe-inspiring power.
5. **Countenance like the sun shining in its strength** (v. 16):
    - Reflects the lightning-like brilliance of Daniel's vision, representing divine glory.

Key Connections:

1. Both passages describe a divine being with overwhelming majesty and power, symbolizing aspects of God's nature: **purity, omniscience, authority, and glory**.
2. The **continuity in symbolism** suggests that the being Daniel saw was a pre-incarnate appearance of Christ (a Christophany), while John's vision in Revelation portrays the risen, glorified Christ.
3. These descriptions emphasize God's role as judge and sovereign ruler over history, aligning with the themes of both Daniel and Revelation, which focus on God's ultimate triumph and the establishment of His kingdom.

Daniel was then told by the person who touched him the unfolding of the end times. *"At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass through"* (Daniel 11:40).

The vision concluded with the prophecy of a time of great tribulation at the end of the last kingdom. Someone standing on the bank of the river asked the man clothed in linen how long this would be. For the first time, the man in linen spoke and answered:

"Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished." (Daniel 12:7)

The "man clothed in linen" swears by the eternal God and delivers a prophecy about the culmination of history. If all prophecy testifies to Jesus (Revelation 19:10: *"the testimony of Jesus is the spirit of prophecy")*, this reinforces the idea that the figure in Daniel 12 clothed in linen is Christ Himself or a Christophany (a pre-incarnate appearance of Christ). And it's a vision, not a physical appearance (as none has seen Father).

Revelation is the third time where there is reference to the apparel of the man in linen. In Revelation 19:13, it speaks of the Rider on the white horse who was clothed with a garment dipped in blood: *"He was clothed with a robe dipped in blood, and His name is called The Word of God."*

The Greek word for garment in this text is *ἱμάτιον (himation)*. It refers to the outer garment. This takes one back in history to the Passover meal which Jesus ate with

His disciples. At this occasion, *"He rose from supper and laid aside His garments, took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples' feet"* (John 13:4-5).

Now, John does not see the Jesus that took off His garment, but the Jesus that is coming to judge the nations fully dressed in military apparel. On His *himation*, the outer garment, are the words written:

"And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS." (Revelation 19:16)

1 Corinthians 10:1-4

1 Now I do not want YOU to be ignorant, brothers, that our forefathers were all under the cloud and all passed through the sea 2 and all got baptized into Moses by means of the cloud and of the sea; 3 and all ate the same spiritual food 4 and all drank the same spiritual drink. For they used to drink from the spiritual rock-mass that followed them, and that rock-mass meant the Christ.

Now match up 1 Corinthians 10:1-4 with the bellow verses:

Exodus 13:21

And Jehovah was going ahead of them in the daytime in a pillar of cloud to lead them by the way, and in the nighttime in a pillar of fire to give them light to go in the daytime and nighttime.

Exodus 14:21-22

21 Moses now stretched his hand out over the sea; and Jehovah began making the sea go back by a strong east wind all night long and converting the sea basin into dry ground, and the waters were being split apart.22 At length the sons of Israel went through the midst of the sea on dry land, while the waters were a wall to them on their right hand and on their left.

Exodus 16:15

15 When the sons of Israel got to see it, they began to say to one another: "What is it?" For they did not know what it was. Hence Moses said to them: "It is the bread that Jehovah has given you for food.

Exodus 17:5-6

5 Then Jehovah said to Moses: "Pass in front of the people and take with you some of the older men of Israel and your rod with which you struck the Nile River. Take it in your hand and you must walk on. 6 Look! I am standing before you there on

the rock in Ho′reb. And you must strike on the rock, and water must come out of it, and the people must drink it.” Subsequently Moses did so under the eyes of the older men of Israel.

Numbers 20:7-11

7 Then Jehovah spoke to Moses, saying:8 “Take the rod and call the assembly together, you and Aaron your brother, and you must speak to the crag before their eyes that it may indeed give its water; and you must bring out water for them from the crag and give the assembly and their beasts of burden drink.”9 So Moses took the rod from before Jehovah, just as he had commanded him.10 After that Moses and Aaron called the congregation together before the crag, and he proceeded to say to them: “Hear, now, you rebels! Is it from this crag that we shall bring out water for you?”11 With that Moses lifted his hand up and struck the crag with his rod twice; and much water began to come out, and the assembly and their beasts of burden began to drink.

Recap: Who is Angel of the Lord?

When King Humbert of Italy became king, the city of Naples was close to rebelling against him. Some politicians wanted to use violence to force the people to obey, but the king refused to allow this. Then, cholera, a terrible disease, suddenly broke out in the city and spread quickly.
Despite warnings from his advisers, the young king decided to leave his palace and visit the crowded hospitals of Naples alone. He was deeply moved by love and devotion for his people, even though many were against him. King Humbert personally cared for the sick, helping them with his own hands. Many of the suffering people prayed with gratitude for this kind nurse, not realizing that he was actually the king.

When the cholera outbreak was finally under control, many people found out the true identity of their noble caregiver. This act of kindness and compassion won over the hearts of the people of Naples. Instead of being conquered by force, Naples was won over by the love and pity of the king. From that time on, the people of Naples became the most loyal subjects of King Humbert.

To know the real identity of this mysterious being angel of the Lord, we use the technique from the Scriptures:
Isaiah 28:10

> For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.

Explanation: This verse describes how God's teachings are meant to be given step-by-step, in a clear and orderly fashion (progressive revelation). The repetition of "precept upon precept; line upon line" emphasizes the methodical and incremental nature of divine instruction.

Because the word "angel" means messenger, it is used very freely and broadly in Scripture. Sometimes, men are called angels:

1 Samuel 29:9: "But Achish answered, 'I know that you have been as pleasing in my eyes as an angel of God; nevertheless, the Philistine commanders have said, ‘He must not go up with us into battle.’""

Galatians 4:14: "Even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself."

Sometimes angels are called men:

Genesis 32:24: "So Jacob was left alone, and a man wrestled with him till daybreak."

And in other places, as will be soon see, God Himself is identified as an angel! Of course, even angels are called angels. Typically, when a person thinks of an angel, they picture as winged ministering spirits as angels, Seraphim, or Cherubim. Unlike Jesus, these celestial beings are created. Any comparison made to Jesus as an angel in this study is simply in the classical sense as a greatest messenger of salvation and is in no way intended to diminish from His eternal divinity.

The Key Is in the Name

First, let's consider the meaning of some words and names. In the Greek New Testament, the word "angel" means "messenger". One angel did profess to be like God. That covering cherub fallen from the heavenly courts is Lucifer, who became the devil or Satan, by claiming to "be like the most High" Isaiah 14:14.

The Angel of the Lord

The phrase "angel of the Lord" is found 68 times in Scripture.

Old Testament References

Genesis 16:7

"The angel of the Lord found Hagar near a spring in the desert; it was the spring that is beside the road to Shur."

Genesis 16:9-11

"Then the angel of the Lord told her, 'Go back to your mistress and submit to her.'"

"The angel added, 'I will increase your descendants so much that they will be too numerous to count.'"
"The angel of the Lord also said to her: 'You are now pregnant and you will give birth to a son. You shall name him Ishmael, for the Lord has heard of your misery.'"
Genesis 22:11

"But the angel of the Lord called out to him from heaven, 'Abraham! Abraham!' 'Here I am,' he replied."
Genesis 22:15

"The angel of the Lord called to Abraham from heaven a second time"
Genesis 31:11

"The angel of God said to me in the dream, 'Jacob.' I answered, 'Here I am.'"

Exodus 3:2

"There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up."
Exodus 14:19
"Then the angel of God, who had been traveling in front of Israel's army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them."
Numbers 22:22-27

"But God was very angry when he went, and the angel of the Lord stood in the road to oppose him. Balaam was riding on his donkey, and his two servants were with him."
"When the donkey saw the angel of the Lord standing in the road with a drawn sword in his hand, it turned off the road into a field. Balaam beat it to get it back on the road."
"Then the angel of the Lord stood in a narrow path through the vineyards, with walls on both sides."
"When the donkey saw the angel of the Lord, it pressed close to the wall, crushing Balaam's foot against it. So he beat the donkey again."
"Then the angel of the Lord moved on ahead and stood in a narrow place where there was no room to turn, either to the right or to the left."
"When the donkey saw the angel of the Lord, it lay down under Balaam, and he was angry and beat it with his staff."
Numbers 22:31-34

"Then the Lord opened Balaam’s eyes, and he saw the angel of the Lord standing in the road with his sword drawn. So he bowed low and fell facedown."
"The angel of the Lord asked him, 'Why have you beaten your donkey these three times? I have come here to oppose you because your path is a reckless one before me.'"
"Balaam said to the angel of the Lord, 'I have sinned. I did not realize you were standing in the road to oppose me. Now if you are displeased, I will go back.'"
Judges 2:1

"The angel of the Lord went up from Gilgal to Bokim and said, 'I brought you up out of Egypt and led you into the land I swore to give to your ancestors. I said, "I will never break my covenant with you,"'"
Judges 2:4

"When the angel of the Lord had spoken these things to all the Israelites, the people wept aloud."
Judges 5:23

"'Curse Meroz,' said the angel of the Lord. 'Curse its people bitterly, because they did not come to help the Lord, to help the Lord against the mighty.'"
Judges 6:11-12

"The angel of the Lord came and sat down under the oak in Ophrah that belonged to Joash the Abiezrite, where his son Gideon was threshing wheat in a winepress to keep it from the Midianites."
"When the angel of the Lord appeared to Gideon, he said, 'The Lord is with you, mighty warrior.'"
Judges 6:21-22

"Then the angel of the Lord touched the meat and the unleavened bread with the tip of the staff that was in his hand. Fire flared from the rock, consuming the meat and the bread. And the angel of the Lord disappeared."
"When Gideon realized that it was the angel of the Lord, he exclaimed, 'Alas, Sovereign Lord! I have seen the angel of the Lord face to face!'"
Judges 13:3

"The angel of the Lord appeared to her and said, 'You are barren and childless, but you are going to become pregnant and give birth to a son.'"
Judges 13:13

"The angel of the Lord answered, 'Your wife must do all that I have told her.'"
Judges 13:15-18

"Manoah said to the angel of the Lord, 'We would like you to stay until we prepare a young goat for you.'"
"The angel of the Lord replied, 'Even though you detain me, I will not eat any of your food. But if you prepare a burnt offering, offer it to the Lord.' (Manoah did not realize that it was the angel of the Lord.)"
"Then Manoah inquired of the angel of the Lord, 'What is your name, so that we may honor you when your word comes true?'"
"He replied, 'Why do you ask my name? It is beyond understanding.'"
Judges 13:20-21

"As the flame blazed up from the altar toward heaven, the angel of the Lord ascended in the flame. Seeing this, Manoah and his wife fell with their faces to the ground."
"When the angel of the Lord did not show himself again to Manoah and his wife, Manoah realized that it was the angel of the Lord."
2 Samuel 24:16

"When the angel of the Lord stretched out his hand to destroy Jerusalem, the Lord relented concerning the disaster and said to the angel who was afflicting the people, 'Enough! Withdraw your hand.' The angel of the Lord was then at the threshing floor of Araunah the Jebusite."
2 Samuel 14:17
"And now your servant says, 'May the word of my lord the king secure my inheritance, for my lord the king is like an angel of God in discerning good and evil. May the Lord your God be with you.'"
2 Samuel 14:20
"Your servant Joab did this to change the present situation. My lord has wisdom like that of an angel of God—he knows everything that happens in the land."
1 Kings 13:18

"The old prophet answered, 'I too am a prophet, as you are. And an angel said to me by the word of the Lord: "Bring him back with you to your house so that he may eat bread and drink water."' (But he was lying to him.)"

1 Kings 19:5
"Then he lay down under the bush and fell asleep. All at once an angel touched him and said, 'Get up and eat.'"
1 Kings 19:7

"The angel of the Lord came back a second time and touched him and said, 'Get up and eat, for the journey is too much for you.'"
2 Kings 1:3

"But the angel of the Lord said to Elijah the Tishbite, 'Go up and meet the messengers of the king of Samaria and ask them, "Is it because there is no God in Israel that you are going off to consult Baal-Zebub, the god of Ekron?"'"
2 Kings 1:15

"The angel of the Lord said to Elijah, 'Go down with him; do not be afraid of him.' So Elijah got up and went down with him to the king."
2 Kings 19:35

"That night the angel of the Lord went out and put to death a hundred and eighty-five thousand in the Assyrian camp. When the people got up the next morning—there were all the dead bodies!"
1 Chronicles 21:12

"Three years of famine, three months of being swept away before your enemies, with their swords overtaking you, or three days of the sword of the Lord—days of plague in the land, with the angel of the Lord ravaging every part of Israel.' Now then, decide how I should answer the one who sent me.'"
1 Chronicles 21:15-16

"And God sent an angel to destroy Jerusalem. But as the angel was doing so, the Lord saw it and relented concerning the disaster and said to the angel who was destroying the people, 'Enough! Withdraw your hand.' The angel of the Lord was then standing at the threshing floor of Araunah the Jebusite."
"David looked up and saw the angel of the Lord standing between heaven and earth, with a drawn sword in his hand extended over Jerusalem. Then David and the elders, clothed in sackcloth, fell facedown."
1 Chronicles 21:18

"Then the angel of the Lord ordered Gad to tell David to go up and build an altar to the Lord on the threshing floor of Araunah the Jebusite."
1 Chronicles 21:30

"But David could not go before it to inquire of God, because he was afraid of the sword of the angel of the Lord."
Psalm 34:7

"The angel of the Lord encamps around those who fear him, and he delivers them."
Isaiah 37:36

"Then the angel of the Lord went out and put to death a hundred and eighty-five thousand in the Assyrian camp. When the people got up the next morning—there were all the dead bodies!"

Isaiah 63:9

"In all their distress he too was distressed, and the angel of his presence saved them. In his love and mercy he redeemed them; he lifted them up and carried them all the days of old."

Daniel 6:22

"My God sent his angel, and he shut the mouths of the lions. They have not hurt me, because I was found innocent in his sight. Nor have I ever done any wrong before you, Your Majesty."

Zechariah 1:11-12

"And they reported to the angel of the Lord who was standing among the myrtle trees, 'We have gone throughout the earth and found the whole world at rest and in peace.'"

"Then the angel of the Lord said, 'Lord Almighty, how long will you withhold mercy from Jerusalem and from the towns of Judah, which you have been angry with these seventy years?'"

Zechariah 3:1-6

"Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right side to accuse him."

"The Lord said to Satan, 'The Lord rebuke you, Satan! The Lord, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?'"

"Now Joshua was dressed in filthy clothes as he stood before the angel."

"The angel said to those who were standing before him, 'Take off his filthy clothes.' Then he said to Joshua, 'See, I have taken away your sin, and I will put fine garments on you.'"

"Then I said, 'Put a clean turban on his head.' So they put a clean turban on his head and clothed him, while the angel of the Lord stood by."

"The angel of the Lord gave this charge to Joshua:"

Zechariah 12:8

"On that day the Lord will shield those who live in Jerusalem, so that the feeblest among them will be like David, and the house of David will be like God, like the angel of the Lord going before them."

Genesis **21:17**

"God heard the boy crying, and the angel of God called to Hagar from heaven and said to her, 'What is the matter, Hagar? Do not be afraid; God has heard the boy crying as he lies there.'

Exodus 23:20-23
"See, I am sending an angel ahead of you to guard you along the way and to bring you to the place I have prepared. Pay attention to him and listen to what he says. Do not rebel against him; he will not forgive your rebellion, since my Name is in him. If you listen carefully to what he says and do all that I say, I will be an enemy to your enemies and will oppose those who oppose you. My angel will go ahead of you and bring you into the land of the Amorites..."

Exodus 33:2
"I will send an angel before you and drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites, and Jebusites."

Judges 13:9
"God heard Manoah, and the angel of God came again to the woman while she was sitting out in the field; but her husband Manoah was not with her."

New Testament References

Matthew 1:20

"But after he had considered this, an angel of the Lord appeared to him in a dream and said, 'Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit.'"
Matthew 2:13

"When they had gone, an angel of the Lord appeared to Joseph in a dream. 'Get up,' he said, 'take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.'"
Matthew 2:19

"After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt"
Matthew 28:2

"There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it."
Luke 2:9

"An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified."
John 5:4 (Note: This verse is not included in some manuscripts and translations)

"From time to time an angel of the Lord would come down and stir up the waters. The first one into the pool after each such disturbance would be cured of whatever disease they had."
Acts 5:19

"But during the night an angel of the Lord opened the doors of the jail and brought them out."

Acts 7:30

"After forty years had passed, an angel appeared to Moses in the flames of a burning bush in the desert near Mount Sinai."

Acts 7:35

"This is the same Moses they had rejected with the words, ‘Who made you ruler and judge?’ He was sent to be their ruler and deliverer by God himself, through the angel who appeared to him in the bush."

Acts 8:26

"Now an angel of the Lord said to Philip, 'Go south to the road—the desert road—that goes down from Jerusalem to Gaza.'"

Acts 10:3

"One day at about three in the afternoon he had a vision. He distinctly saw an angel of God, who came to him and said, 'Cornelius!'"

Acts 12:7

"Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. 'Quick, get up!' he said, and the chains fell off Peter’s wrists."

Acts 12:23

"Immediately, because Herod did not give praise to God, an angel of the Lord struck him down, and he was eaten by worms and died."

Acts 23:9

"There was a great uproar, and some of the teachers of the law who were Pharisees stood up and argued vigorously. 'We find nothing wrong with this man,' they said. 'What if a spirit or an angel has spoken to him?'"

Revelation 22:6

"The angel said to me, 'These words are trustworthy and true. The Lord, the God who inspires the prophets, sent his angel to show his servants the things that must soon take place.'"

Sometimes it applies to Gabriel who appeared to Daniel, Zacharias, and Mary. But Gabriel is called "an" angel of the Lord:

Luke 1:11

"Then an angel of the Lord appeared to him, standing at the right side of the altar of incense."

He is not referred to as "the" angel of the Lord. Neither is he ever called the archangel. (And while we're on the subject, the popular angel Raphael does not appear anywhere in Scripture.) Gabriel is probably one of the two covering cherubs who flank the throne of God. Remember that he said to Zacharias, "I am Gabriel, who stands in the presence of God," (Luke 1:19). Lucifer once held the other position before his fall:

Ezekiel 28:14

"You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones."

If the highest rank held by an angel is that of the covering cherubs by the throne of God then who and what is an archangel? And who is this mighty individual identified as "the angel of the Lord" who performs such prominent roles in the redemption of man? God the Father created all things through Jesus:

Hebrews 1:2

"But in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe."

Ephesians 3:9

"and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things."

It is not implausible to assume that if Christ came to earth and became a man in His battle against Satan to save human beings, He might also have in some way identified with the angels to protect them from Satan's evil influence. In fact, there are several references in Scripture to a mysterious being identified as "the angel of the Lord" before Christ's earthly incarnation. Yet each time He is mentioned, there are clues to His identity. Let's review them briefly in the order in which they appear:

Hagar

After Hagar the handmaid of Abraham bore Ishmael, she and the barren Sarah could no longer coexist peacefully. Sarah dealt severely with her now haughty hand- maid until Hagar fled into the desert. "*And the angel of the Lord found her by a fountain of water in the wilderness*" (Genesis 16:7). The angel told Hagar to go back and submit to Sarah and promised that her son, Ishmael, would be the

father of a great nation. When the "angel" disappeared, Hagar said she has seen who sees her.

Genesis 16:13:

"She gave this name to the Lord who spoke to her: 'You are the God who sees me,' for she said, 'I have now seen the One who sees me.'"

It appears Hagar recognized that the "angel of the Lord" who had spoken to her was really God.

Abraham

God told Abraham to sacrifice his son Isaac on mount Moriah. Just as he was about to plunge the dagger into his son of promise, the angel of the Lord stopped him:

Genesis 22:11-12:

11 "But the angel of the Lord called out to him from heaven, 'Abraham! Abraham!' 'Here I am,' he replied.

12 "'Do not lay a hand on the boy,' he said. 'Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son.'"

Genesis 22:15-18:

15 *"The angel of the Lord called to Abraham from heaven a second time*

16 *and said, 'I swear by myself, declares the Lord, that because you have done this and have not withheld your son, your only son,*

17 *I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies,*

18 *and through your offspring all nations on earth will be blessed, because you have obeyed me.'"*

In recounting this experience of Abraham in Acts 3:25, Peter also identifies this "angel of the Lord" who made a covenant with the Patriarch as God.

Acts 3:25

You are the descendants of the prophets and of the covenant that God gave to your ancestors, saying to Abraham, 'And in your descendants all the families of the earth shall be blessed.

Jacob

While fleeing from his angry brother Esau, Jacob had a dream in which God confirmed the covenant of Abraham to him. After receiving assurance that God

would be with him and bring him back safely to his home in Canaan, Jacob vowed to return to God a tithe of all his increase. He set up the stone he had been using for a pillow and anointed it with oil to solemnize his vow. Then he named the place Bethel, or house of God, since God had appeared to him there. Jacob's dream at Bethel, **God appeared to him** and spoke directly in **Genesis 28:12–15**: *He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it. There above it stood the Lord, and he said: 'I am the Lord, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you are lying.' Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring. I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you.*

Twenty years later, Jacob was on his way back home, not a penniless fugitive, but a wealthy man. God decided to remind Jacob who had really brought him success. Here's how Jacob recounted the story: "And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I" (Genesis 31:11). In verse 13, this "angel of God" identifies Himself: "I am the God of Bethel, where you anointed a pillar and made a vow to me. Now leave this land at once and return to the land of your birth." Then, when Jacob wrestled with a heavenly being (Genesis 32:22-32), he was given a new name and blessed him. Jacob called the name of the place Peniel, "For I have seen God face to face, and my life is preserved" (verse 30). In the New Testament, Jesus is the one who blesses His people and gives them a new name:

Matthew 5:3-12

3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.
4 Blessed are those who mourn, for they will be comforted.
5 Blessed are the meek, for they will inherit the earth.
6 Blessed are those who hunger and thirst for righteousness, for they will be filled.
7 Blessed are the merciful, for they will be shown mercy.
8 Blessed are the pure in heart, for they will see God.
9 Blessed are the peacemakers, for they will be called children of God.
10 Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.
11 “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me.

12 Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you."

Revelation 2:17

"Whoever has ears, let them hear what the Spirit says to the churches. To the one who is victorious, I will give some of the hidden manna. I will also give that person a white stone with a new name written on it, known only to the one who receives it."

When Jacob was on his deathbed blessing Joseph's two sons, Ephraim and Manasseh, he used the terms "angel" and "God" interchangeably.

Genesis 48:15-16

And he blessed Joseph, and said: 'The God before whom my ancestors Abraham and Isaac walked, the God who has been my shepherd all my life to this day, 16. the angel who has redeemed me from all harm, bless the boys; and in them let my name be perpetuated, and the name of my ancestors Abraham and Isaac; and let them grow into a multitude on the earth.'

The Scriptures are very clear there is neither a redeemer nor savior but God:

Isaiah 43:11

"I, even I, am the Lord, and apart from me there is no savior."

Isaiah 43:14

"This is what the Lord says—your Redeemer, the Holy One of Israel: 'For your sake I will send to Babylon and bring down as fugitives all the Babylonians, in the ships in which they took pride.'"

Once again we see that the angel who redeemed Jacob is another name for our Redeemer, Jesus!

Moses

Moses saw a burning bush that was not consumed. "*And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush*" (Exodus 3:2). Verse 4 identifies this angel: "*God called unto him out of the midst of the bush.*" And in verse 6 He identifies Himself again. "*I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.*" The angel of the Lord identifies Himself as God! In his last sermon before he was stoned to death, Stephen agrees with the Exodus account.

Acts 7:30-32

30 *"After forty years had passed, an angel appeared to Moses in the flames of a burning bush in the desert near Mount Sinai.*

31 *When he saw this, he was amazed at the sight. As he went over to get a closer*

look, he heard the Lord say:
32 *'I am the God of your fathers, the God of Abraham, Isaac and Jacob.' Moses trembled with fear and did not dare to look."*

Israel

In another instance, the children of Israel were led through the wilderness by God. "*And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night*" (Exodus 13:21). Moses later describes this being that led them this way: "*And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them*" (Exodus 14:19). Again, "the angel of God" is identified as God.

Balaam

The angel of the Lord again figures prominently in the story of Balaam and his talking donkey. It is this angel who saves the donkey from her merciless master and nearly kills the covetous prophet, who is on his way to curse God's people (Numbers 22:21-35). After Balaam's close brush with death, "*the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shall speak*" (verse 35). The next chapter reveals who put the words in the prophet's mouth: "*And God met Balaam: … And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus shalt thou speak*" (Numbers 23:4, 5). Here again, "the angel of the Lord" turns out to be God Himself.

Judges

Now let's move on to the book of Judges, where we read, "*And an 'angel of the LORD' came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you*" (Judges 2:1). By now we should recognize a pattern. Who brought the Israelites out of Egypt and made the covenant with Israel that He would never break?- Angel of the Lord.

Gideon

Gideon has an encounter with the angel of the Lord in the book of Judges. The angel tells Gideon that the Lord is with him. Gideon points to the oppression of Israel by the Midianites as evidence to the contrary. "*The Lord turned to him and said, 'Go in the strength you have and save Israel out of Midian's hand. Am I not sending you?* " (Judges 6:14). Throughout the rest of the narrative, the person

speaking to Gideon is identified interchangeably as the Lord, the angel of the Lord, and the angel of God.

Judges **6:11**:
"Now the angel of the Lord (מַלְאַךְ יְהוָה, Mal'akh Yahweh) came and sat under the oak at Ophrah, which belonged to Joash the Abiezrite, as his son Gideon was beating out wheat in the winepress to hide it from the Midianites."

- The narrative introduces the figure as the angel of the Lord.
- **Judges 6:12**:
  "The angel of the Lord appeared to him and said to him, 'The Lord is with you, you mighty warrior.'"
- The angel speaks, delivering a divine message.
- **Judges 6:14**:
  "Then the Lord (יהוה, Yahweh) turned to him and said, 'Go in this might of yours and deliver Israel from the hand of Midian; I hereby commission you.'"
- The text refers directly to the Lord speaking to Gideon.
- **Judges 6:16**:
  "The Lord (יהוה, Yahweh) said to him, 'But I will be with you, and you shall strike down the Midianites, every one of them.'"
- Again, the speaker is explicitly identified as the Lord.
- **Judges 6:20**:
  "The angel of God (מַלְאַךְ הָאֱלֹהִים, Mal'akh HaElohim) said to him, 'Take the meat and the unleavened cakes and put them on this rock, and pour out the broth.' And he did so."
- Now the figure is referred to as the angel of God.
- **Judges 6:22**:
  "Then Gideon perceived that it was the angel of the Lord; and Gideon said, 'Help me, Lord God! For I have seen the angel of the Lord face to face.'"
- Gideon explicitly recognizes the figure as the angel of the Lord and fears for his life, a common reaction to encountering the divine.

Manoah

Samson's mother, the wife of Manoah, was barren. "*And the angel of the Lord appeared unto the woman*" (Judges 13:3). This angel told her she would bear a son who would deliver the apostate Israelites from their heathen oppressors. She quickly called Manoah, who prayed for another visit from the "man of God." When the angel came the second time, Manoah asked him his name. The King James says that the angel told Manoah that his name was "Secret," with a margin notation that translates it as "Wonderful." This immediately makes us think of Isaiah's familiar prophecy that Jesus would be called, "*Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace*" (Isaiah 9:6). The name "Wonderful" for the angel of the Lord who appeared to Manoah connects this "angel" with the coming Messiah who was to be called "Wonderful." Once again, after seeing this "*Wonderful messenger," Manoah declared they had seen God. And Manoah said to his wife, "We shall surely die, because we have seen God!*" (Judges 13:22).

No One has Seen the Father

Suddenly we have more leads than we can follow! We can clearly see that "angel of the Lord" is frequently identified to be God Himself. But the Bible states, "*No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him*" (John 1:18). John 6:46 tells us, "*Not that anyone has seen the Father except the one who is from God; he has seen the Father.*" Obviously, since no man has seen God the Father, all of these Old Testament sightings of God as the "angel of the Lord" must have been Jesus, God the Son, veiling His glory so they could endure His presence without being consumed.

The Angel of the Covenant

One of the most famous messianic prophecies is found in:

Malachi 3:1

"I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the Lord Almighty."

The messenger of the covenant spoken of here in Malachi is clearly a reference to the advent of Jesus Christ. The word translated as messenger (mal'ak) is the same exact word used in the previous Old Testament passages translated as angel of the Lord. So this would also be a proper translation: “Behold, I will send my angel, and he shall prepare the way before me: and the Lord, whom ye seek, shall

suddenly come to his temple, even the angel of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts." What could be clearer?

Rebuking the Accuser

There is one more important reference in which the angel of the Lord appears in the Old Testament. The prophet Zechariah was given a vision of Joshua the high priest standing before the angel of the Lord. Satan is standing at his right hand to resist him. Here we see two adversaries contending over a sinful human being. Joshua's filthy garment symbolizes his sin (Zechariah 3:3). In this narrative, the name changes quickly from "the angel of the Lord" (verse 1) to "the Lord" (verse 2), indicating again that they are the same. Then the Lord makes an interesting statement. "The Lord said to Satan, 'The Lord rebuke you, Satan!" (Zechariah 3:2).

Zechariah 3:1-2

1 *"Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right side to accuse him.*
2 *The Lord said to Satan, 'The Lord rebuke you, Satan! The Lord, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?'*

Even Jesus reminded Satan in the wilderness, "*For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve*" (Luke 4:8). In fact, all the created angels are commanded to worship Jesus as they did during His first advent. "*And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him*" (Hebrews 1:6). The devil is infuriated because he knows that someday even he will be compelled to acknowledge Jesus as king and worship Him. "*That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father*" (Philippians 2:10, 11). Notice the striking connection that even Paul makes between an angel of God and Jesus. "*You received me as an angel of God, even as Christ Jesus*" (Galatians 4:14).

Who is as God!

When Philip asks Jesus to show the disciples the Father, Christ responded: "*Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father*" (John 14:9). Some think that God's Son waited 4,000 years to personally intervene in the affairs of man. Not so! Though it is true that the incarnation occurred 4,000 years after man's fall, God the Son has been personally involved in the history and affairs of His people. This is why Jesus said; "*Your father Abraham rejoiced to see My day, and he saw it and was glad*" (John 8:56). Jesus appeared personally to Abraham when the Patriarch interceded for Lot

(Genesis 18:26). What a wonderful truth that Jesus, God's eternal Son, has ever been actively occupied in watching over, providing for, and protecting His children! He spoke face to face with Abraham and Moses and wrestled with Jacob. He led the Israelites through the wilderness, providing food and water and victory against their enemies.
Remember that the title "Michael the archangel" means "The greatest messenger who is as God." It was Jesus, "the image of the invisible God" (Colossians 1:15), who brought the greatest message of hope, the Gospel, to our perishing world!

Conclusion

In conclusion, we see this majestic and mysterious being, the angel of the Lord, veiling His divinity and appearing in the form of a humble angel. Yet this same enigmatic being has the power, authority and attributes that belong only to God. He offers us a new name.
Understanding the nature of God is an endeavor that spans the entirety of Scripture, revealing a God who is infinitely higher than our understanding yet intimately involved in His creation.

> “For My thoughts are not your thoughts, Nor are your ways My ways,” says the Lord. “For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.” (Isaiah 55:8-9)
>
> “Great is the LORD, and greatly to be praised; And His greatness is unsearchable.” (Psalm 145:3)
>
> “Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! For who has known the mind of the Lord? Or who has become His counselor?” (Romans 11:33-34)
>
> “Indeed these are the mere edges of His ways, And how small a whisper we hear of Him! But the thunder of His power who can understand?” (Job 26:14)

These verses collectively point to the reality that defining and explaining God in His fullness is beyond human capability; only God can truly define Himself.

Now that you are clear about Father and Son, watch on YouTube about if the Holy Spirit is a person or not and if Holy Spirit is divine or not- there are plenty of evidences. There are resourceful articles online, not going into details in easy issue in this book.

Beyond Prophet: Jesus' Identity

In John 5:30 Jesus says I can do nothing on my own. Is it because he is a helpless human prophet- certainly not God? Let's start reading.

John 5:1-15 (written in around 85-90 CE by John)
1 Some time later, Jesus went up to Jerusalem for one of the Jewish festivals. 2 Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades. 3 Here a great number of disabled people used to lie—the blind, the lame, the paralyzed. 4 For an angel went down at a certain season into the pool and troubled the water. Whosoever then first stepped in, after the troubling of the water, was made whole of whatsoever disease he had. 5 One who was there had been an invalid for thirty-eight years. 6 When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, "Do you want to get well?" 7 "Sir," the invalid replied, "I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me."

8 Then Jesus said to him, “Get up! Pick up your mat and walk.” 9 At once the man was cured; he picked up his mat and walked.
The day on which this took place was a Sabbath, 10 and so the Jewish leaders said to the man who had been healed, “It is the Sabbath; the law forbids you to carry your mat.”

11 But he replied, “The man who made me well said to me, ‘Pick up your mat and walk.’ ”

12 So they asked him, “Who is this fellow who told you to pick it up and walk?”
13 The man who was healed had no idea who it was, for Jesus had slipped away into the crowd that was there.

14 Later Jesus found him at the temple and said to him, “See, you are well again. Stop sinning or something worse may happen to you.” 15 The man went away and told the Jewish leaders that it was Jesus who had made him well.

Summary: Jesus heals a man on the Sabbath and this upsets the Jewish leaders. They regard miraculously healing someone as work, and you're not allowed to work on the Sabbath.

John 5:16-18 (written in around 85-90 CE by John)
16 So, because Jesus was doing these things on the Sabbath, the Jewish leaders began to persecute him. 17 In his defense Jesus said to them, “My Father is always at his work to this very day, and I too am working.” 18 For this reason they tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

Jesus says that he's working because the Father is working. However, there was a debate among the Jewish Rabbis about whether God works on the Sabbath. Some of them reasoned that since God upholds and sustains the universe even on the Sabbath or the 7th day of the week (Saturday), God works on the Sabbath. Jews don't get to work on the Sabbath, but God works on the Sabbath. How does Jesus answer the Jewish leaders when they complain that he is working on the Sabbath? He says ‘my Father is working until now and I am working’- like father like, son as the saying goes. That's exactly what the Jewish leaders thought he was saying. In the Bible people or groups of people can be called sons of God or children of God in various senses. For instance, we're all children of God

in the sense that God created all of us. But God has lots of sons in the Bible. But the phrase ‘Son of God’ is used in very different ways. The question is what does the phrase Son of God mean when it's applied to Jesus? Jesus is clearly claiming to be the Son of God in a very special and unique way when he says that the Father is working on the Sabbath so he's working on the Sabbath. The religious leaders consider this blasphemy, because he's calling God his own father making himself equal with God. Notice the Jews here think that Jesus is claiming to be a separate God, a separate deity. He's the son who's equal with God, but who can act on his own- separate from the father. They think he's claiming to be another God who's equal to God. How should he respond when the Jewish leaders conclude that he's claiming to be another God who's equal with God from the perspective of Muslims? Shouldn't he correct the misunderstanding of the Jewish leaders as in the Islamic point of view by saying- wait you think I'm claiming to be another God who's equal to God? You totally misunderstood me, I'm only human just like the rest of you. But, if Christians are right and Jesus is the Divine Son who has the nature and attributes of God and who is one with the Father he should correct their misunderstanding by saying- wait you think I'm claiming to be a separate God? I'm not claiming to be a separate God. Yes I'm God, but I don't act on my own as some extra deity- everything I do comes from the father because I'm one with the father.

John 5:19 (written in around 85-90 CE by John)

19 Jesus gave them this answer: “Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.

This sounds very similar to verse 30, where you'll recall Jesus declares I can do nothing on my own. What mere human being, what mere prophet could ever say ‘whatever God does I do that too’? So, when Jesus says the son can do nothing of his own accord, is he claiming to be a mere human being? Or is he claiming to be the Divine Son who's one with the father and therefore can't do anything separately from the father?

John 5:20-22 (written in around 85-90 CE by John)

20 For the Father loves the Son and shows him all he does. Yes, and he will show him even greater works than these, so that you will be amazed. 21 For just as the Father raises the dead and gives them

life, even so the Son gives life to whom he is pleased to give it. 22 Moreover, the Father judges no one, but has entrusted all judgment to the Son,

Here we have a theological red alert- Jesus says that the Father judges no one, but has given all judgment to the Son. Thus Son is the final judge, but according to the Old Testament God is the final judge.

Joel 3:12 (written in around 800-700 BC by Joel)

12 “Let the nations be roused;
let them advance into the Valley of Jehoshaphat,
for there I will sit
to judge all the nations on every side.

The Quran also claims that God is the final judge in Surah 22:56. There are two main possibilities here- either the Bible and the Quran are wrong and God isn't the final judge or God is indeed the final judge because Jesus is God. And within the nature of the one God the father has given all judgment to the son. But why would the Father give all judgment to the Son? Jesus tells us

John 5:23 (written in around 85-90 CE by John)
23 that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father, who sent him.

Tell me do we honor mere human beings the same way we honor the Father? What is the only possible basis for honoring the son just as we honor the Father? Only if the son has the same nature and attributes as the father. Here you got the answer to the question- where did Jesus say I am God worship me.

John 5:24-25 (written in around 85-90 CE by John)

24 “Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life. 25 Very truly I tell you, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live.

Wait a minute, Jesus is the one who raises the dead? We wonder if he simply means that he raises particular people when he performs miracles.

Because, if he means that raises the dead at the resurrection we are going to have another theological red alert.

John 5:26-27 (written in around 85-90 CE by John)
26 For as the Father has life in himself, so he has granted the Son also to have life in himself. 27 And he has given him authority to judge because he is the Son of Man.

Jesus calls himself the son of man. Does this mean he is claiming to be a mere human being, just as Islam teaches? The title 'Son of Man' as Jesus uses it is a Divine title for a particular son of man that the prophet Daniel sees in a vision:

Daniel 7:13-14 (written in around 550-530 BC by Daniel)
13 "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. 14 He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

Jesus claimed to be this particular son of man coming with the clouds of heaven who would be worshiped by all nations and peoples. He would have an everlasting dominion and an indestructible kingdom. Watch how the Jewish religious leaders reacted when they found out that Jesus was claiming to be the son of man from Daniel 7. This is at his Jewish trial. Which man?:

Ezekiel 1:26

26 And above the expanse that was over their head there was something in appearance like sapphire stone, the likeness of a throne. And upon the likeness of the throne there was a likeness of someone in appearance like an earthling man upon it, up above.

Mark 14:61-64 (written in around 64-67 CE by Mark)

61 But Jesus remained silent and gave no answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?"

62 “I am,” said Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.” 63 The high priest tore his clothes. “Why do we need any more witnesses?” he asked. 64 “You have heard the blasphemy. What do you think?”
They all condemned him as worthy of death.

The Jewish religious leaders understood what Jesus meant when he called himself the son of man. He's claiming to be the son of man from Daniel 7 who will be worshiped by All Nations.

John 5:28-29 (written in around 85-90 CE by John)

28 “Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice 29 and come out—those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned.

Theological red alerts again. Jesus says that he's the one who raises the Dead- all the dead at the resurrection. According to the Old Testament who raises the dead at the resurrection?

1 Samuel 2:6 (written in around 1030-931 BC by Samuel, Nathan & Gad)
6 “The Lord brings death and makes alive;
he brings down to the grave and raises up.

According to the Quran 22:7 Allah raises the dead at the resurrection. Yet Jesus claims that he's the one who raises everyone from the dead. Are these the teachings of a man who thinks that he's a mere prophet?

John 5:30 (written in around 85-90 CE by John)
30 By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.

Summary of John chapter 5 verse 1-30: Jesus means- when I claimed to be the Divine Son of God you Jewish leaders thought I was claiming to be a separate God, who acts on his own. But I'm here to correct you- even though I have the same nature and attributes that the Father has and even

though I'm the final judge of all people and the one who raises the dead, I do not act on my own. I cannot act on my own. I can do nothing on my own. Because, I'm not a separate God. I'm one with the Father.

Clear Identity and Divinity

Isaiah 35:5 is part of a broader prophetic vision that portrays the restoration and renewal of God's people. The context is a message of hope and transformation, promising a reversal of suffering and the establishment of divine justice.

Here's the broader context, Isaiah 35:3–6:

3 "Strengthen the weak hands,
and make firm the feeble knees.
4 Say to those who are of a fearful heart,
'Be strong, do not fear!
Here is your God.
He will come with vengeance,
with terrible recompense.
He will come and save you.'
5 Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;
6 then the lame shall leap like a deer,
and the tongue of the speechless sing for joy.
For waters shall break forth in the wilderness,
and streams in the desert."

The chapter describes the triumph of God's redemption, where physical healings (like the opening of blind eyes and unstopping of deaf ears) symbolize the broader spiritual renewal and deliverance.

Isaiah 42:7 is part of the larger passage in Isaiah 42, often referred to as the first Servant Song. It highlights the role of God's chosen servant, who is tasked with bringing justice, liberation, and enlightenment to all nations. Here's the verse and its surrounding context:

Isaiah 42 introduces one of the "Servant Songs," describing God's chosen servant, His mission, and His relationship with God. Below is the text of **Isaiah 42:1–25:**

■The Servant, a Light to the Nations

1 Here is my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my spirit upon him;

he will bring forth justice to the nations.
2 He will not cry out or lift up his voice,
or make it heard in the street;
3 a bruised reed he will not break,
and a dimly burning wick he will not quench;
he will faithfully bring forth justice.
4 He will not grow faint or be crushed
until he has established justice in the earth,
and the coastlands wait for his teaching.

5 Thus says God, the Lord,
who created the heavens and stretched them out,
who spread out the earth and what comes from it,
who gives breath to the people upon it
and spirit to those who walk in it:
6 I am the Lord; I have called you in righteousness;
I have taken you by the hand and kept you;
I have given you as a covenant to the people,
a light to the nations,
7 to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.
8 I am the Lord; that is my name;
my glory I give to no other,
nor my praise to idols.
9 See, the former things have come to pass,
and new things I now declare;
before they spring forth,
I tell you of them.

■A Song of Praise

10 Sing to the Lord a new song,
his praise from the end of the earth!
Let the sea roar and all that fills it,
the coastlands and their inhabitants.
11 Let the desert and its towns lift up their voice,
the villages that Kedar inhabits;
let the inhabitants of Sela sing for joy,
let them shout from the tops of the mountains.
12 Let them give glory to the Lord,

and declare his praise in the coastlands.
13 The Lord goes out like a soldier,
like a warrior he stirs up his fury;
he cries out; he shouts aloud;
he shows himself mighty against his foes.

■God's Promise to Deliver His People

14 For a long time I have held my peace;
I have kept still and restrained myself;
now I will cry out like a woman in labor;
I will gasp and pant.
15 I will lay waste mountains and hills,
and dry up all their herbage;
I will turn the rivers into islands,
and dry up the pools.
16 I will lead the blind
by a road they do not know;
by paths they have not known
I will guide them.
I will turn the darkness before them into light,
the rough places into level ground.
These are the things I will do,
and I will not forsake them.
17 They shall be turned back and utterly put to shame—
those who trust in carved images,
who say to cast images,
"You are our gods."

■Israel's Failure to Listen and See

18 Listen, you who are deaf;
and you who are blind, look up and see!
19 Who is blind but my servant,
or deaf like my messenger whom I send?
Who is blind like my dedicated one,
or blind like the servant of the Lord?
20 He sees many things, but does not observe them;
his ears are open, but he does not hear.
21 The Lord was pleased, for the sake of his righteousness,
to magnify his teaching and make it glorious.

22 But this is a people robbed and plundered;
all of them are trapped in holes
and hidden in prisons.
They have become a prey with no one to rescue,
a spoil with no one to say, “Restore!”
23 Who among you will give heed to this,
who will attend and listen for the time to come?
24 Who gave up Jacob to the spoiler,
and Israel to the robbers?
Was it not the Lord, against whom we have sinned,
in whose ways they would not walk,
and whose law they would not obey?
25 So he poured upon him the heat of his anger
and the fury of war;
it set him on fire all around, but he did not understand;
it burned him, but he did not take it to heart.

■1. The Servant of the Lord (Isaiah 42:1–4)

This section introduces the "Servant," a figure chosen by God, filled with His Spirit, and tasked with bringing justice to the nations. Christians view this Servant as a clear foreshadowing of Jesus, whose life and ministry fulfill these descriptions:

- **"My servant, whom I uphold, my chosen, in whom my soul delights"**
    - At Jesus' baptism, God declared, "This is my Son, the Beloved, with whom I am well pleased" (Matthew 3:17). This aligns with the servant being the delight of God.
- **"He will bring forth justice to the nations"**
    - Jesus' mission was universal, extending salvation beyond Israel to the Gentiles. His teachings emphasized justice, mercy, and righteousness.
- **"He will not cry out or lift up his voice"**
    - This points to Jesus’ humility and gentle approach, as seen in His ministry. He often avoided public spectacle, instead working quietly and compassionately (e.g., Matthew 12:15–21 explicitly cites this passage as fulfilled in Jesus).
- **"A bruised reed he will not break, and a dimly burning wick he will not quench"**

- This reflects Jesus' compassion for the weak, the brokenhearted, and those struggling in faith. His mission was one of restoration, not condemnation.

■2. The Covenant and Light to the Nations (Isaiah 42:5–9)

Here, God speaks of the Servant as a "covenant to the people" and "a light to the nations," roles fulfilled by Jesus:

- **"I have given you as a covenant to the people, a light to the nations"**
  - Jesus established the New Covenant through His death and resurrection (Luke 22:20). He also declared Himself "the light of the world" (John 8:12), bringing salvation to both Jews and Gentiles.
- **"To open the eyes that are blind, to bring out the prisoners from the dungeon"**
  - Jesus literally healed the blind (e.g., John 9:1–7) and freed people from spiritual bondage. His mission was one of liberation from sin, darkness, and death.

■3. The Song of Praise (Isaiah 42:10–17)

This section calls for worship in response to God’s work through the Servant. Christians see this fulfilled in the worldwide worship of Jesus as Savior:

- **"Sing to the Lord a new song"**
  - The "new song" is a theme in the New Testament, particularly in Revelation 5:9–10, where the Lamb (Jesus) is praised for redeeming people from every nation.
- **"The Lord goes out like a soldier"**
  - This imagery reflects Jesus’ victory over sin and death. Though His first coming emphasized humility, His second coming is described as a victorious and conquering King (Revelation 19:11–16).

■4. Israel’s Failure and Redemption (Isaiah 42:18–25)

The latter part of the chapter addresses Israel’s spiritual blindness and deafness, a condition that Jesus frequently confronted during His ministry:

- **"Who is blind but my servant?"**
    - While this initially refers to Israel as God’s servant, it contrasts with Jesus, the faithful Servant who perfectly fulfilled God’s will.
- **"He sees many things, but does not observe them"**
    - This highlights Israel’s failure to recognize God’s work, a theme echoed in Jesus’ interactions with the Pharisees and others who resisted His message (e.g., Matthew 13:13–15).
- **"He poured upon him the heat of his anger"**
    - Jesus bore God’s wrath on the cross, taking upon Himself the punishment for humanity’s sins. This act of substitutionary atonement brought redemption for all who believe.

■Summary of Jesus in Isaiah 42

Isaiah 42 paints a picture of a Servant who is humble, compassionate, and brings justice and salvation to the world—qualities Christians identify in Jesus Christ. His mission, as described in the Gospels, aligns with this prophecy, emphasizing His role as the Savior, the light to the nations, and the restorer of humanity. Through Jesus, God fulfills His promises to establish justice, righteousness, and a new covenant with His people.

1 Peter 1:11.

"inquiring about the person or time that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined for Christ and the subsequent glory."

This verse speaks about the prophets of the Old Testament, who were inspired by the Spirit of Christ (πνεῦμα Χριστοῦ, *pneuma Christou*) to prophesy about the Messiah's suffering and the glory that would follow. It highlights the unity of Scripture and the foreknowledge of God's plan through Jesus Christ.

Daniel 3:25

25 He said, “Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like a son of the gods.”

■Proverbs 30:4:

> *"Who has ascended to heaven and come down?*
> *Who has gathered the wind in the hollow of the hand?*
> *Who has wrapped up the waters in a garment?*
> *Who has established all the ends of the earth?*
> *What is the name of the person?*
> *And what is the name of the person's child? Surely you know!"*

■Psalm 110:1-2:

> *"The Lord says to my lord, 'Sit at my right hand until I make your enemies your footstool.' The Lord sends out from Zion your mighty scepter. Rule in the midst of your foes."*

■The Messianic Paradox in Psalm 110

This passage is deeply Messianic. The people of Israel understood that the Messiah would come to destroy the enemies of God, as foretold throughout the Old Testament. However, a profound question arises when considering Psalm 110: How can the Messiah, who is prophesied to be David's son, also be called David's Lord?

Psalm 110:1 begins with the declaration: *"The Lord said to my Lord, 'Sit at my right hand until I make your enemies your footstool.'"*
Here, **Yahweh** (יהוה, Yahweh in Hebrew) speaks to the Messiah, whom David refers to as **my Lord** (אדוני, Adoni).

This creates a theological paradox. In the Jewish understanding, a father or ancestor holds a place of honor above their descendants. How, then, could David acknowledge one of his descendants—the Messiah—as his Lord?

The only resolution is found in the nature of the Messiah Himself. He must be both fully divine and fully human. As David's son, He is a descendant of the kingly line in His humanity. Yet, as David's Lord, He is the eternal God who took on human flesh. This dual nature—eternal God becoming man—is the key to understanding how the Messiah fulfills both roles simultaneously.

Thus, the Messiah is not merely a human deliverer but the everlasting God entering time and space as a creature to accomplish the divine plan of salvation.

The verses in **Matthew 22:43**, **Luke 20:42**, and **Mark 12:35** all involve Jesus addressing the question of the Messiah's identity as the "Son of David." He uses a

quote from **Psalm 110:1** to demonstrate that the Messiah is more than just David's descendant; He is also David's Lord.

■Relevant Context:

1. **The Question Jesus Posed:**
   In each Gospel account, Jesus challenges the prevailing assumption that the Messiah is merely David's human descendant. He asks the religious leaders how David, inspired by the Holy Spirit, could call the Messiah "Lord" if the Messiah is his son. This points to the Messiah's divine nature.

2. **The Psalm Quoted (Psalm 110:1):**
   "The Lord says to my lord, 'Sit at my right hand until I make your enemies your footstool.'"

- In Hebrew, the verse uses **YHWH** (יהוה) for "The Lord" and **Adonai** (אדֹנָי) for "my Lord," implying a distinction between God (YHWH) and the one David acknowledges as his superior (Adonai). This verse was widely understood as Messianic.

■Matthew 22:43–45 (NRSVue):

"He said to them, 'How is it then that David by the Spirit calls him Lord, saying, "The Lord said to my Lord, 'Sit at my right hand until I put your enemies under your feet'"? If David thus calls him Lord, how can he be his son?'"

■Mark 12:35–37 (NRSVue):

"While Jesus was teaching in the temple, he said, 'How can the scribes say that the Messiah is the son of David? David himself, by the Holy Spirit, declared, "The Lord said to my Lord, 'Sit at my right hand, until I put your enemies under your feet.'" David himself calls him Lord, so how can he be his son?' And the large crowd was listening to him with delight."

■Luke 20:41–44 (NRSVue):

"Then he said to them, 'How can they say that the Messiah is David's son? For David himself says in the book of Psalms, "The Lord said to my Lord, 'Sit at my right hand until I make your enemies your footstool.'" David thus calls him Lord, so how can he be his son?'"

■Significance:

1. **Messianic Identity:**
   Jesus is highlighting that the Messiah is both David's descendant and David's Lord, implying His dual nature as both fully human and fully divine. While He fulfills the prophecies of being "the Son of David," His authority and identity transcend mere human lineage.

2. **Challenge to Religious Leaders:**
   This question was meant to confront the religious leaders' limited understanding of the Messiah and reveal their inability to grasp the full scope of Messianic prophecy.

3. **Revelation of His Own Nature:**
   While not explicitly claiming the title here, Jesus implies that He fulfills both roles as the Son of David and the divine Lord, aligning with His broader teaching about His identity throughout the Gospels.

Messiah is the "Son of David":

■2 Samuel 7:12–14

"When your days are fulfilled and you lie down with your ancestors, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be a father to him, and he shall be a son to me." **(God's covenant with David establishes a descendant whose kingdom will last forever.)**

■Psalm 89:3–4, 35–37

"You said, 'I have made a covenant with my chosen one; I have sworn to my servant David: "I will establish your descendants forever and build your throne for all generations."'" (Verses 3–4)
"Once and for all I have sworn by my holiness; I will not lie to David. His line shall continue forever, and his throne endure before me like the sun. It shall be established forever like the moon, an enduring witness in the skies."'" (Verses 35–37)
(Reaffirms the promise of an eternal throne through David's lineage.)

■Amos 9:11

"On that day I will raise up the booth of David that is fallen and repair its breaches and raise up its ruins and rebuild it as in the days of old."

(Prophecy of restoration through David's line, ultimately fulfilled in the Messiah.)

■Micah 5:2

"But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days."
(Prophecy of the Messiah's birth in Bethlehem, connecting Him to David's hometown.)

■Matthew 9:27

"As Jesus went on from there, two blind men followed him, crying loudly, "Have mercy on us, Son of David!"
(Acknowledges Jesus as the Messianic Son of David through faith.)

■Matthew 12:23

"All the crowds were amazed and said, "Can this be the Son of David?"
(Recognition of Jesus' miraculous works pointing to His Messianic identity.)

■Matthew 15:22

"Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon."
(Faith in Jesus as the Son of David extends even to Gentiles.)

■Matthew 20:30–31

"There were two blind men sitting by the roadside. When they heard that Jesus was passing by, they shouted, "Lord, have mercy on us, Son of David!" The crowd sternly ordered them to be quiet, but they shouted even more loudly, "Have mercy on us, Lord, Son of David!"
(Further affirmation of faith in Jesus' lineage and role as the Messiah.)

■Matthew 21:9

"The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!"
(Triumphal entry into Jerusalem with Messianic acclamation.)

■Luke 18:38–39

"Then he shouted, "Jesus, Son of David, have mercy on me!" Those who were in front sternly ordered him to be quiet, but he shouted even more loudly, "Son of

David, have mercy on me!"
(Persistence in acknowledging Jesus as the Son of David.)

■Matthew 1:1–17

"An account of the genealogy of Jesus the Messiah, the son of David, the son of Abraham."
(Provides Jesus' genealogical link to David through Joseph.)

■Luke 3:23–38

"Jesus was about thirty years old when he began his work. He was the son (as was thought) of Joseph son of Heli..."
(Luke's genealogy also traces Jesus' lineage to David, affirming His rightful claim to the title Son of David.)

In addition to the verses, the title "Son of David" for the Messiah is mentioned or alluded to in the following scriptures:

■Old Testament (Prophecies and Allusions):

1. **Isaiah** **9:6–7**
   "For a child has been born for us, a son given to us; authority rests upon his shoulders, and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. His authority shall grow continually, and there shall be endless peace for the throne of David and his kingdom."

- While "Son of David" is not explicitly stated, this verse prophesies a ruler who will establish and uphold David's throne forever.

2. **Jeremiah** **23:5–6**
   "The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land."

- The Messiah is referred to as a "Branch" from David's line, implying His Davidic descent.

3. **Ezekiel** **34:23–24**
   "I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. And I, the Lord, will be their God, and my servant David shall be prince among them."

- This refers to a future ruler in David's line, often interpreted as Messianic.

4. **Hosea 3:5**
   "Afterward the Israelites shall return and seek the Lord their God and David their king; they shall come in awe to the Lord and to his goodness in the latter days."

- A reference to the restoration under a Davidic king, linked to the Messiah.

■New Testament:

1. **Romans 1:3**
   "...the gospel concerning his Son, who was descended from David according to the flesh."

- Paul explicitly affirms Jesus as a descendant of David, connecting Him to the Messianic promises.

2. **2 Timothy 2:8**
   "Remember Jesus Christ, raised from the dead, a descendant of David—that is my gospel."

- Paul again emphasizes Jesus' Davidic lineage.

3. **Revelation 5:5**
   "Then one of the elders said to me, 'Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.'"

- Jesus is called the "Root of David," affirming His Messianic identity.

4. **Revelation 22:16**
   "It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star."

- Jesus explicitly identifies Himself as the descendant of David.

■Contextual Allusions:

While "Son of David" is not directly mentioned in these passages, they reflect the broader Messianic expectation tied to David's lineage:

1. **John** **7:42**
   "Has not the scripture said that the Messiah is descended from David and comes from Bethlehem, the village where David lived?"

- Highlights the Jewish expectation of the Messiah's Davidic lineage.

2. **Acts** **13:22–23**
   "When he had removed him, he made David their king. In his testimony about him he said, 'I have found David, son of Jesse, to be a man after my heart, who will carry out all my wishes.' Of this man's posterity God has brought to Israel a Savior, Jesus, as he promised."

- Paul connects Jesus to the Davidic lineage.

3. **Hebrews** **1:5** (Echoes 2 Samuel 7:14)
   "For to which of the angels did God ever say, 'You are my Son; today I have begotten you'? Or again, 'I will be his Father, and he will be my Son'?"

- This verse draws from 2 Samuel 7:14, reaffirming the Messianic promise tied to David's line.

Psalm 110:1: "The Lord says to my lord, 'Sit at my right hand until I make your enemies your footstool.'"

- **Mark 12:36**: "David himself, by the Holy Spirit, declared, 'The Lord said to my lord, "Sit at my right hand until I put your enemies under your feet."'"
- **Acts 2:34**: "For David did not ascend into the heavens, but he himself says, 'The Lord said to my lord, "Sit at my right hand."'"
- **Acts 7:56**: "'Look,' he said, 'I see the heavens opened and the Son of Man standing at the right hand of God!'"
- **Romans 8:34**: "Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us."
- **Ephesians 1:20**: "God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places."
- **Colossians 3:1**: "So if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God."

- **Hebrews 1:3**: "He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high."
- **Hebrews 8:1**: "Now the main point in what we are saying is this: We have such a high priest, one who is seated at the right hand of the throne of the Majesty in the heavens."
- **Hebrews 10:12**: "But when Christ had offered for all time a single sacrifice for sins, 'he sat down at the right hand of God.'"
- **Hebrews 12:2**: "Looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God."
- **1 Peter 3:22**: "Who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him."

◆ **Matthew 22:44**: "'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet."'"

◆ **Acts 2:35**: "'Until I make your enemies your footstool.'"

◆ **1 Corinthians 15:25**: "For he must reign until he has put all his enemies under his feet."

◆ **Hebrews 1:13**: "But to which of the angels has he ever said, 'Sit at my right hand until I make your enemies a footstool for your feet'?"

◆ **Hebrews 10:13**: "And since then has been waiting 'until his enemies would be made a footstool for his feet.'"

The Apostle Paul, in Galatians 3:16, highlights the specificity of God's promise to Abraham by drawing attention to the use of the singular term "seed" rather than the plural "seeds." The verse states:

"Now the promises were made to Abraham and to his offspring; it does not say, 'And to offsprings,' as of many; but it says, 'And to your offspring,' that is, to one person, who is Christ".

Paul's argument rests on the precise wording of the promise found in Genesis 22:18: **"and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice".**

The Significance of Bethlehem in the Nativity Story

Bethlehem, often referred to as the City of David, plays a central role in the story of the Messiah's birth. This town, situated in Judea, holds deep historical and spiritual significance. In the Gospel account, Joseph and Mary traveled from Nazareth to Bethlehem for a census because Joseph was of the house and lineage of David. While they were there, Mary gave birth to her firstborn son, wrapped him in swaddling cloths, and laid him in a manger, as there was no room in the inn.

Bethlehem's role in the nativity story is profound, but its significance extends far beyond its historical context. The Hebrew name for Bethlehem, *Beit Lechem* (בֵּית לֶחֶם), means "House of Bread." This name is deeply symbolic, connecting to the spiritual narrative surrounding the Messiah.

The Alphanumeric Connection: Bethlehem and 490

In Hebrew, letters are also numbers, making every Hebrew word alphanumeric. The numerical value of *Beit Lechem* is 490. This value is significant because it connects to the Hebrew word for "nativity," which also equals 490. Additionally, the number 490 appears in a pivotal New Testament passage. When Peter asks Jesus how many times he must forgive, suggesting up to seven times, Jesus responds, “Not seven times, but seventy times seven” (Matthew 18:22). This response highlights forgiveness—a central theme tied to Bethlehem and the Messiah’s mission.

Bethlehem as the House of Bread

The symbolism of Bethlehem as the "House of Bread" ties directly to the themes of sustenance and forgiveness. In the Lord's Prayer, bread and forgiveness are closely linked: “Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us” (Matthew 6:11-12). Similarly, during the Last Supper, Jesus breaks bread, declaring, “This is my body, broken for you for the forgiveness of sins” (Luke 22:19). These moments underline the connection between bread and forgiveness in the Scriptures.

The Messiah, born in Bethlehem, is described as the "bread of life" (John 6:35). Through his birth in the "House of Bread," he offers the "bread of forgiveness" to humanity. This spiritual sustenance is central to his mission of redemption.

Forgiveness, Completion, and the Perfect Sacrifice

The concept of 490 also ties to the Hebrew word *tamim* (תָּמִים), meaning "perfect" or "complete." Forgiveness, as emphasized by Jesus, is essential for spiritual

completeness. Furthermore, the Passover lambs, which had to be without blemish (*tamim*), foreshadowed Jesus as the perfect sacrificial Lamb. His perfection fulfills the spiritual requirements for redemption and forgiveness.

Bethlehem's connection to 490—through nativity, forgiveness, and the Messiah's mission—reinforces its role as the birthplace of spiritual completion. The Messiah's birth in Bethlehem inaugurates the possibility of abundant forgiveness and reconciliation with God.

Peter, Forgiveness, and Overcoming

The number 490 also connects to Peter, whose name in Greek has a numerical value of 490. Peter's story exemplifies the theme of forgiveness. After denying Jesus three times, Peter receives overwhelming forgiveness, embodying the seventy times seven principle. His life demonstrates the transformative power of divine forgiveness.

In Greek, the word *nikao* (νικάω), meaning "to overcome," shares thematic connections to forgiveness and victory. Those who receive the forgiveness offered by the Messiah become true children of God, overcoming sin and embodying spiritual victory.

Bethlehem's significance in the nativity story transcends its historical role. As the "House of Bread," it symbolizes the sustenance and forgiveness offered through the Messiah. The numerical connections—490—highlight themes of forgiveness, spiritual completion, and the Messiah's redemptive mission. The birth of Jesus in Bethlehem invites humanity to partake in the bread of life and embrace the transformative power of forgiveness, leading to spiritual victory and reconciliation with God.

Insights into Genesis 1:1

In Hebrew, Genesis 1:1 traditionally reads:

"In the beginning, God created the heavens and the earth."

However, the Hebrew word **"b'reishit"** (בְּרֵאשִׁית) can carry additional meanings. The prefix "b'" can mean "in," "on account of," or "through." Meanwhile, "reishit" can mean "the first" or "the firstborn." This alternate interpretation provides a profound perspective:

"Through the firstborn, God created the heavens and the earth."

This reading aligns with John 1:1-3, which states:

"In the beginning was the Word, and the Word was with God, and the Word was God. All things were made through him, and without him was not anything made that was made."

The "firstborn" is understood to refer to Yeshua, the Son of God. Furthermore, another interpretation suggests that "on account of the firstborn" the world was created. This idea resonates with Jewish thought, which holds that God would not have created the world without the Messiah's agreement to die for its redemption. This concept mirrors Revelation 13:8, where Yeshua is described as the Lamb slain before the foundation of the world.

From the First to the Last

Even the structure of the Bible reflects this central truth. The first letter of Genesis is **"bet"** (בְּ), and the last letter of Revelation is **"nun"** (ן). Together, these letters form the Hebrew word **"ben"** (בֵּן), meaning "Son." From the beginning to the end, Scripture points to the Son of God.

Light in Chaos

Genesis 1:2 describes the earth as *tohu va'vohu* (formless and void) and filled with darkness (*choshek*). But God's first creative act was to declare, *"Let there be light!"* (Genesis 1:3).

This moment speaks to more than physical creation; it symbolizes hope and order emerging from chaos. In our world, filled with its own forms of darkness and disorder, the light of Yeshua, the Messiah, brings clarity and peace. He is the *Or HaOlam* (Light of the World) and the Word of God, illuminating our paths and dispelling darkness.

Jesus in every book in the Bible

The entire Bible is the revelation of Jesus Christ, but many Bible readers do not realize that Jesus is in the Old Testament. Jesus is present from the beginning to the end and said so Himself multiple times.

In John 5:39 He said, "you search the Scriptures because you think that in them, you have eternal life; and it is they that bear witness about me."

In John 5:46, "for if you believed Moses, you would believe me; for he wrote of me."

And in Luke 24:44, Jesus says, “these are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

His disciples also confirm the presence of Jesus in the Old Testament. In John 1:45, Philip says, “we have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.” And Peter wrote about it in 1 Peter 1:10-12:

10 *Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you,*

11 *searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.*

12 *To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.*

All these Scriptures and more, agree that Jesus is in the Old Testament and that they testify of Him (Romans 3:21).

Romans 3:2:

21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets.

But we often miss Jesus because He is not named and because He appears differently in the Old Testament than He does in the New Testament. But He is definitely there, and His presence makes a difference.

The original intent of the Old Testament is to lead to Jesus. If we fail to see Him in it, even though we might understand the Old Testament intellectually, we will miss the whole point. But when we do see Him, everything just clicks and makes more sense. I love how the two disciples on the road to Emmaus described the experience of seeing Jesus in the Old Testament. They said, **Luke 24:32**:

"And they said to one another, 'Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?' "

We also want the Holy Spirit to unlock the Scriptures and have our hearts burn within us. Hence, the goal of this series is to examine the different ways Jesus

appears in the Old Testament. Each post will feature a few examples of Jesus' appearances and some principles to help you see Him during your study.

How to See Jesus in All Scriptures?

We are not supposed to read the Bible for facts or instructions only. We must read it primarily to see Jesus. He said in John 5:39, "You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me."

All Scriptures testify of Jesus. They may not all be explicitly about Him, but they all point to Him. And if we read any portion of the Bible without seeing how it, then we will miss the unified message of the Bible.

However, we cannot see Jesus in Scriptures on our own. We need the Holy Spirit because of a veil that prevents us from understanding Scriptures. 2 Corinthians 3:15-16 says, "Yes, to this day whenever Moses is read a veil lies over their hearts. But when one turns to the Lord, the veil is removed." The Jews had a veil upon them that blocked them from seeing Christ in the Old Testament. They read the Scriptures, but they couldn't comprehend that is was about Jesus.

But when they turned to Jesus, He lifted the veil and enabled them to behold His glory in the Old Testament and understand how Scriptures all point to Him. We will also miss Jesus in all Scriptures without the Holy Spirit. Take the two disciples in Luke 24, for example.

The story of the two disciples on the road to Emmaus, found in **Luke 24:13-35**, is a powerful account that illustrates the theme of recognition and understanding in the context of Jesus' resurrection. After the crucifixion of Jesus, these disciples were traveling to Emmaus, feeling disheartened and confused about the events that had transpired. Luke 24:16 states, "But their eyes were restrained, so that they did not know Him." This verse highlights their inability to recognize Jesus, even when He was walking alongside them.

Despite their knowledge of the Scriptures and the recent reports from the women at the tomb, who declared that Jesus had risen (Luke 24:10-11), the disciples remained skeptical. This skepticism is crucial to understanding their journey. They had not yet comprehended the significance of the resurrection or how it fulfilled the prophecies of the Old Testament. Their conversation was filled with despair as they recounted the events of Jesus' death and their dashed hopes (Luke 24:21).

In this moment of doubt and confusion, Jesus took the opportunity to teach them. He began to explain the Scriptures, revealing how they pointed to Him as the Messiah. **Luke 24:27** states, "And beginning at Moses and all the Prophets, He

expounded to them in all the Scriptures the things concerning Himself." This verse captures the essence of Jesus' teaching: the entire narrative of the Old Testament was ultimately about Him. From the prophecies of the coming Messiah to the sacrificial system, every aspect of the Scriptures foreshadowed His redemptive work.

The encounter on the road to Emmaus serves as a reminder of the transformative power of Scripture when understood in light of Christ. It was not until Jesus broke bread with them that their eyes were opened, as recorded in **Luke 24:31**: "Then their eyes were opened and they knew Him; and He vanished from their sight." This moment of recognition emphasizes the importance of communion and revelation in understanding who Jesus truly is.

In conclusion, the story of the two disciples on the road to Emmaus illustrates the struggle between knowledge and belief. Despite their familiarity with the Scriptures and reports of the resurrection, they failed to recognize Jesus as the Messiah. However, through His teaching and the breaking of bread, their eyes were opened to the truth of who He is. This narrative challenges believers to seek a deeper understanding of Scripture and to recognize the centrality of Christ in the entire biblical narrative.

Later, Jesus appeared to the eleven disciples who also doubted His resurrection, and He reminded them of all He had taught them about Him from the Scriptures, and their fulfillment. And then He "opened their minds to understand the Scriptures." (Luke 24:45)

Understanding how Scriptures points towards Jesus, not only makes more sense, but it is also exciting.

The two disciples on Emmaus experienced it and said, "did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures? " (Luke 24:32).

Questions to ask when studying the Bible

1. Who is God? – Theology

What is God trying to teach me about Himself?

2. What has God done through Christ? – Christology

What has Jesus done for us? Look for the suffering of Christ, His death and resurrection, repentance for the forgiveness of our sins, and proclamation of the good news (Luke 24:46-47).

3. Who are we? – Ecclesiology

In light of who God is and has done, who am I in Him? What is my identity?

4. What do we do? – Missiology

What are we aiming to do as the body of Christ?

5. How do we do it? – Contextualization

What does this look like in my community and my life?

Application

Let's look at a couple of Scriptures/stories from the Old Testament and find Jesus in them using these questions as a guide. Since the contextualization is subjective, I will skip it.

Honor your father and mother (Exodus 20:12)

God is the one giving the commandment, and He is also our ultimate Father who deserves all honor.

Christ suffered and died so that we could be forgiven and adopted into God's family. Christ obeyed the commands of God entirely on our behalf.

As a result, we are now children of God and co-heir with Christ.

David and Goliath (1 Samuel 17)

God is the defender and provider of the Israelites. He uses the weak to shame the strong, and He brings victory in unlikely ways. He is also faithful, merciful, mighty, and achieves His purposes.

Christ humbled himself to enter the battlefield and used an unlikely means to defeat evil and drive out sin.

We are the fearing and cowering crowds who could not face sin ourselves. However, we got the victory through Christ and have been shown mercy even though we didn't deserve it.

Now, we must spread the good news to others.

When you read the Bible, especially the Old Testament, ask these questions to see Jesus in every corner of Scripture. Do be careful not to see Christ where he is not. I know Jesus is in every book of the Bible, and every story whispers His name. But I do not know if every single verse somehow foreshadows Him.

Christophanies

John 5:39

You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me.

Christophany comes from two Greek words; Christos, which means Christ, and phaneroo, which means to be revealed or to manifest. Therefore, a Christophany is a visible manifestation or appearance of Christ before His human incarnation.

All manifestations of God in the Bible aren't necessarily Christophanies. For example, the Father spoke during Jesus' baptism and transfiguration, and the Holy Spirit came like a dove upon Jesus, and a rushing wind upon the disciples. These manifestations of God are called theophanies.

But since the Bible consistently says that no one has ever seen God the Father and lived

Exodus 33:20

But He said, "You cannot see My face; for no man shall see Me, and live."

John 5:37

And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form.

John 6:46

Not that anyone has seen the Father, except He who is from God; He has seen the Father.

1 Timothy 6:15-16

He who is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen.

1 John 4:12

No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.

Many theologians believe that all visible theophanies in the Old Testament were pre-incarnate appearances of Christ.

Jesus is the image of the invisible God (Colossians 1:15). He is at the Father's side, and He is the only one who reveals Him (John 1:18). And here are some of His pre-incarnate appearances.

1. Appearance to Abraham (Genesis 18)

Three men visited Abraham, and one of them was God Himself (YHWH). We know he was God because the text says, “and the LORD appeared to him by the oaks of Mamre.” The other two men were angels.

2. Appearance to Jacob (Genesis 32:22-32)

Jacob once wrestled with a man all night, and that man was God. He said to Jacob, “your name shall no longer be called Jacob, but Israel for you have striven with God, and with men, and have prevailed.” Afterward, Jacob named the place Peniel and said, “for I have seen God face to face, and yet my life has been delivered.”

3. Appearance to Joshua (Joshua 5:13-15)

A man with a sword in hand appeared to Joshua before the fall of Jericho. He identified himself as the commander of the army of the Lord. Joshua immediately fell to his face and worshipped the man. And the commander said, “take off your sandals from your feet for the place where you are standing is holy.” This man was another Christophany.

Theologians also believe every visit of “the angel of the Lord,” or “the angel of God,” was a Christophany.

In Exodus 23:20-21, God told Moses He would send an angel before him to guide him, and that God’s name was in the angel. As the name of God represents His nature, will, and character. A random angel can’t bear God’s name; only God himself can. And this angel of the Lord must have been Jesus because He said in John 17:7, “I have manifested your name to the people whom you gave me out of the world.”

Here are a few visits from Jesus as the angel of the Lord.

4. Visit to Hagar (Genesis 16:7-14)

The angel of the Lord appeared to Hagar in the wilderness and said to her, “I will surely multiply your offspring so that they cannot be numbered for multitude.” The angel of the Lord spoke with the authority of God and said he would multiply her offspring. Hagar called the angel, “You are a God of seeing,” and said, “truly here I have seen him who looks after me.”

5. Visit to Abraham and Isaac (Genesis 22:11-18)

Abraham took Isaac to Mount Moriah to sacrifice him as God commanded. But when he was about to kill Isaac, the angel of the Lord appeared and told him to

stop. He said, “now I know that you fear God seeing you have not withheld your son, your only son from me.” The angel spoke as if he was God.

6. Visit to Jacob (Genesis 31:11-13)

The Angel of God appeared to Jacob in a dream and said, “I am the God of Bethel, where you anointed a pillar and made a vow to me.” The God of Bethel is Yahweh (Genesis 28:13-22).

- In **Genesis 28:13**, Yahweh introduces Himself to Jacob, saying: “I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants."
- Yahweh reiterates His covenant promises to Jacob, including descendants as numerous as the dust of the earth, and that all the families of the earth will be blessed through Jacob's line.
- After Jacob awakes, he recognizes the place as sacred and declares in **Genesis 28:16-17**:

  “Surely the Lord is in this place, and I did not know it… How awesome is this place! This is none other than the house of God, and this is the gate of heaven!”
- Jacob then names the place **Bethel**, meaning "House of God" (**Genesis 28:19**) and makes a vow in **Genesis 28:20-22**, committing himself to Yahweh.

7. Visit to Moses (Exodus 3:2-6)

The angel of the Lord appeared to Moses “in a flame of fire out of the midst of a bush,” and then, “God called to him out of the bush.” He said, “I am the God of your Father, the God of Abraham, and the God of Isaac.”

It’s quite clear from these few examples that the angel of the Lord is a Christophany. Furthermore, His visits stop after the birth of Christ.

This doesn’t mean that Jesus was an angel before the incarnation. Jesus was, is, and always be God (John 8:58). The Hebrew word for angel is malak, which means a messenger. It appears 213 times in the Old Testament. It can refer to actual angels such as in Genesis 19:1, and men such as in Genesis 32:3.

Also, Christophanies do not contradict the incarnation of Christ nor the virgin birth. Jesus taking on the form of a man is not the same as becoming a man.

There are many other examples of Christophanies in the Old Testament. But some are less certain than others.

For example, many people believe the fourth man in the fire in Daniel 3:25 was a Christophany. But all we know about him is that he had the appearance of a "son of gods." Without additional information, we can't say for sure if he was a Christophany or an actual angel.

Melchizedek is another questionable Christophany. He appears in Genesis 14:18-20 and his name means king of righteousness, and a priest of God most High. Hebrews 7:3 says that "he is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God, he continues a priest forever." As a result, many people believe Melchizedek was a Christophany. But he could have been a type of Christ.

Always let the Bible guide you to recognize a Christophany accurately. For instance, if the text says, "the Lord appeared," or the "Lord came down," it most likely a Christophany. Also, if a man speaks with the authority of God, identifies himself with God, or does things only God can do, He might be a pre-incarnate appearance of Christ.

Types

Luke 24:27

And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

Theologically speaking, "a type is a special example, symbol, or picture that God designed beforehand, and that he placed in history at an earlier point in time in order to point forward to a later, larger fulfillment."[1]

Therefore, a type of Christ is a person or thing that resembles or behaves like Jesus.

It comes from the Greek word tupos, which means the mark of a blow, a copy, image, pattern, or prefigure of something or somebody. Paul used it in Romans 5:14 when he called Adam "a type of the one who was to come." He also used it in 1 Corinthians 10:6; 11, when he said some events in the wilderness "took place as an example for us."

The New Testament uses a few other Greek words when referring to types.

There is skia, which means shadow or outline. Paul used it in Colossians 2:17 when he said elements of the Mosaic covenants were “shadow of the things to come.” Skia also appears in Hebrews 8:5; 10:1.

Hebrews 8:5

"Who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, 'See that you make all things according to the pattern shown you on the mountain.'"

Hebrews 10:1

"For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect."

Hebrews 9:23

"Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these."

Then there is hupodeigma, which means a figure, copy, or model. It appears in Hebrews 8:5; 9:23.

Lastly, there is antitupos, which means typical of, corresponding to, or an image. It appears as antitype in 1 Peter 3:21, and as copies in Hebrews 9:24.

1 Peter 3:21

"There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ."

Hebrews 9:24

"For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us."

Jesus is always an antitype and all his shadows are identified in the New Testament. Hence, we do not decide who or what is a type of Christ; we only discover them. Typology is determined by Scripture. The Holy Spirit inspired the use of types; illustrations and analogies are the results of man’s study.

Here are some types of Christ mentioned in the New Testament.

1. Adam (Romans 5:12-21, 1 Corinthians 15:22-45)

Adam was the first man and a type of Jesus, who is called the last Adam (1 Corinthians 15:45). However, the last Adam is greater than the first Adam.

Adam was the son of God (Luke 3:38), but he was created (Genesis 1:27) and came from the earth (Genesis 2:7). Jesus is the only begotten Son of God (John 3:16), He created all things (Colossians 1:16), and He came from heaven (John 6:38).

Adam received life; Jesus gives life (1 Corinthians 15:45)

Adam stood by while his wife sinned (Genesis 3:6), Jesus sacrificed Himself so that His bride wouldn't sin (1 Peter 2:24).

Adam's single act of disobedience introduced sin and death into the world. Jesus' single act of obedience destroyed sin and brought grace and eternal life into the world. (Romans 5:12; 15)

Adam brought condemnation for all men, while Jesus brought justification for all those in him (Romans 5:18).

All those born from Adam inherit his sinful nature, but all those born from Christ inherit his holy nature (1 Corinthians 15:48-49)

2. Moses (Acts 3:22, Hebrews 3:1-5)

Moses is a type of Christ and shares many similarities with Him. For example:

At the time of Moses' birth, Pharaoh ordered the death of all male Hebrew babies (Exodus 1:22). King Herod ordered the murder of children under two to kill Jesus (Matthew 2:16). They both had to hide to escape infanticide (Exodus 2:2, Matthew 2:13)

Moses was adopted by Pharaoh's daughter (Exodus 2:10), while Joseph adopted Jesus (Matthew 2:14). Neither was raised by a biological father.

Both acted as intercessors for the people. Moses pleaded to God many times on behalf of the Israelites when they sinned (Numbers 11:2; 12:13; 21:7). And after the Israelites worshipped the golden calf, he offered his life in exchange for the people (Exodus 32:30-33). Jesus also offered His life for the sins of the world (John 3:16, Romans 5:8; 1 John 2:2). He advocates and intercedes for us with God (1 John 2:1, Romans 8:34, Hebrews 7:25).

They both led God's people out of slavery. Moses freed the Israelites from physical slavery in Egypt, while Jesus freed his people from spiritual bondage to sin and death (John 8:34-36, Romans 8:2).

Furthermore, they were both prophets of God, mediated a covenant, gave commandments, performed miracles, spoke to God face to face (Exodus 33:11, John 10:15), and were both transfigured on a mountain (Exodus 34:29, Matthew 17:2).

But in all these, Jesus is more significant than Moses. Moses was faithful as a servant, but Jesus was faithful as the Son of God.

3. The Passover Lamb (1 Corinthians 5:7, John 1:29, 1 Peter 1:19-20)

In Exodus 12, God sent a series of plagues to afflict the Egyptians so that Pharaoh would let the Israelites go. And the final plague was the death of all firstborn sons in Egypt (Exodus 12:29).

The night before the plague, God instructed the Israelites to select a male lamb without blemish (Exodus 12:5), to kill it without breaking any of its bones (Exodus 12:46), and to apply some of its blood around the house (Exodus 12:7-8). And when God saw the blood of the lamb, He passed over the household, and the destroyer did not enter (Exodus 12:23).

Jesus became the last and greater Passover lamb. He was the lamb of God (John 1:29) perfect, without blemish and sin (1 Peter 1:19). He was crucified with all His bones intact (John 19:33), and by His blood, many people have been saved (Hebrews 9:12).

Moreover, Jesus died around Passover (Mark 14:12). And as the blood of the slain lamb protected the Israelites from God's wrath, the blood and death of Christ cover us from God's judgment (Matthew 26:28).

4. The bronze serpent (John 3:14)

One day, the children of Israel felt discouraged and complained against God and Moses (Numbers 21:5). As punishment, God sent fiery serpents among them, and many died from their bites (Numbers 21:6). The people repented from their sins and asked Moses to pray for God's mercy. When Moses prayed, God instructed him to make a fiery serpent and set it on a pole, and whoever looked at the pole would get healed. (Numbers 21:7-9)

In John 3:14, Jesus likened himself to the bronze serpent, indicating it was a type of Him. The snake was a curse and symbolized Jesus, who became a curse for us (2 Corinthians 5:21).

Like the serpent, Jesus was hanged on a tree (Galatians 3:13), and all who look to Jesus and put their faith in Him will get saved from the sting of death (1 Corinthians 15:55-57).

Also, the serpent was their only means of salvation; just like Jesus is our only way to eternal life (John 14:6).

5. Jonah (Matthew 12:39-41)

Jonah was a prophet from the Old Testament whom Jesus declared a type. Here are a few reasons why:

They were both prophets to gentiles. Jonah's mission was to call the Assyrians of Nineveh to repentance (Jonah 1:2). Jesus came to call all sinners, Jews and gentiles alike to repentance (Matthew 28:18-20)

Jonah initially disobeyed God's order and went to Nineveh reluctantly (Jonah 1:3). Jesus willingly answered God's calling and submitted to His will (Luke 22:42)

Jonah sacrificed himself to save his shipmates (Jonah 1:12), Jesus sacrificed himself to save the world (Mark 10:45)

Jonah spent three days and three nights in the belly of a great fish because of his sin (Jonah 1:17). Jesus spent three days and nights in a tomb because of our sin (Luke 24:46).

Jonah came out from the belly of the fish (Jonah 2:11). Jesus resurrected from death and walked out of the tomb (Mark 16:6)

Jonah announced the destruction of Nineveh would take place in forty days (Jonah 3:4). Jesus taught for forty days after his resurrection (Acts 1:3)

Jonah despised God's grace towards sinners and was willing to die because of it (Jonah 4:1-3), Jesus showed mercy towards sinners and died to save them (John 3:16)

Jesus is a greater Jonah.

6. High priest (Hebrews 2:17; 4:15–16; 5:10)

In the Old Testament, a priest played the role of mediator between God and the people. The high priest was the leader and the only one who could enter the Most Holy place on the day of atonement.

Jesus is now our high priest because He mediates between God and men (1 Timothy 2:5). But He is a greater high priest for several reasons.

Old Testament high priests were temporary, but Jesus priesthood is eternal (Hebrews 7:23-25).

The Levitical high priest sacrificed daily, but Jesus sacrificed once and for all (Heb 7:27; 9:12).

The Levitical high priests were sinful and also required sacrifice for themselves; Jesus was holy, innocent, and unstained (Hebrews 7:26-27). And while the high priests offer sacrificed animals, Jesus offered himself.

Lastly, Jesus is a greater high priest because His sacrifice and cleansing are forever (Hebrews 10:1-11).

7. Melchizedek (Hebrews 7:1-3; 15-17, Hebrews 6:20)

Melchizedek is a mysterious figure who appears in Genesis 14:18-20 only. But he could have been a type of Christ as Hebrews 7:3 says, “he resembled the Son of God.”

Melchizedek was a king and a priest of God; Jesus is the King and High priest of God.

Melchizedek’s name means king of righteousness, and he was king of peace. Jesus is our righteousness (1 Corinthians 1:30), and the prince of peace (Isaiah 9:6). Even more, righteousness and peace kiss each other in Him (Psalm 85:10).

Melchizedek is without genealogy, no beginning or end (which could mean his origins were unknown). And as there is no record of his priesthood ending, he foreshadows Christ, who is a high priest forever. God even said His Son would be a High priest after the order of Melchizedek (Psalm 110:4, Hebrews 5:6), which is different from the priesthood of the Levites.

It is also possible that Melchizedek was a Christophany, especially if the author of Hebrews meant Melchizedek literally had no beginning or end of days. But whether he was a Christophany or a type, Melchizedek foreshadowed the priestly and kingly ministry of Jesus in the New Testament.

Illustrations

John 1:45

Philip found Nathanael and said to him, “We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.”

Most of the heroes of the faith parallel Christ in one way or another. But since these analogies result from our study rather than Scriptures, it is mostly conjecture. So we may not agree on everything.

Nevertheless, here is a list of a few people I believe are unofficial types of Christ and some ways they foreshadow Him.

1. Isaac (Genesis 22:1-9)

Both Isaac and Jesus' births were foretold and miraculously conceived. Sarah was past child-bearing age when she gave birth to Isaac, and Mary was a virgin when she gave birth to Jesus. (Genesis 18:9-10, Luke 1:30-35).

They were both beloved as the only son of their fathers and were to be sacrificed by their loving Fathers (Genesis 22:2, Matthew 3:17, John 3:16).

The sacrifice was to happen on mount Moriah for Isaac and Jesus, and both carried the wood of their sacrifice on their backs. Isaac bore the wood for the burnt offering, while Jesus carried the cross (Genesis 22:6; John 19:17)

Both Isaac and Jesus submitted to their fathers. Isaac didn't resist when Abraham bound him on the altar (Genesis 22:9). And Jesus willingly gave His life (John 10:18).

However, the illustration ends here because the angel of the Lord (a Christophany) prevented Abraham from killing Isaac and provided a Ram instead. It might be why Isaac is not a type of Christ in the New Testament despite the strong resemblance.

2. Joseph (Genesis 37)

Joseph, son of Jacob, is one of the Old Testament characters whose life is most like Jesus.

They were both firstborn of their mothers and dearly beloved by their fathers (Genesis 37:3, Matthew 12:18).

Both Joseph and Jesus had brothers who didn't believe them and mocked them (Genesis 37:4-5, John 7:3-5).

They were both stripped of their garments. Joseph's brothers stripped him of his robe (Genesis 37:23), and the soldiers took off Jesus' garments and tunic (John 19:23).

They were both sold for money. Joseph's brothers sold him into slavery for twenty shekels of silver (Genesis 37:26-28). And Jesus was sold for thirty pieces of silver (Matthew 26:15).

They were both falsely accused. Joseph was charged with rape by his master's wife (Genesis 39:20), while false witnesses testified against Jesus (Matthew 26:59-61).

Joseph was in prison with two other guilty men; one was pardoned while the other died (Genesis 40:1-3; 20-22). Jesus was crucified next to two men, both physically died, but one was forgiven and received eternal life (Luke 23:32; 39-43).

They were both exalted after their humiliation. Pharaoh set Joseph to be ruler over all of Egypt, his house, and people (Genesis 41:40-44). God set Jesus at His right hand and gave Him dominion over all things (Matthew 28:18). All knees bowed before both (Genesis 41:43, Philippians 2:10).

3. Boaz (Ruth 1-4)

Ruth was a Moabites who married a Jew. After her husband died, she followed her mother in law, Naomi back to Israel. As they were both poor, Ruth tried to gather grain in a nearby field. It led to a series of events that made her meet Boaz, the owner of the field.

Boaz was a wealthy Bethlehemite with family ties with Naomi. When he learned of Naomi and Ruth's situation, he chose to redeem Naomi's family name by marrying Ruth. Notwithstanding, it would cost him his inheritance.

Jesus is our ultimate redeemer (Titus 2:14). Like Boaz, he took a gentile for a bride and restored her. And as Boaz made it possible for Naomi and Ruth's lineage to live on, Jesus makes it possible for us to live forever and become heirs of God (Romans 8:17).

4. David (1 Samuel 17)

King David is another character whose life bears a striking resemblance to Jesus.

He was a king and a shepherd like Jesus. He was a man after God's heart, a faithful servant; his brothers rejected him; he had mortal enemies who sought to kill him, and, most importantly, he trusted God above all.

God even said He would raise the messianic King after David (Jeremiah 30:9), who would descend from David's lineage (Jeremiah 23:5).

David also pre-enacted the victory of Jesus on a few occasions.

When David kept his father's sheep, a lion and a wolf came and took a lamb away from the flock. David went after them and rescued the lamb and killed the bear and lion (I Samuel 17:34-35). Jesus is the good shepherd who guards the flock of His Father (John 10:11). He also risked His life to rescue His wayward sheep (John 10:15) and destroyed the enemy, which is death (1 Corinthians 15:26).

Then there is the famous encounter with Goliath (1 Samuel 17:41-50).

Goliath was a Philistine who terrorized the Israelites, and no one could defeat him. But David came forward to fight him and won the battle. It foreshadows Jesus' victory over sin and death for us. Both David and Jesus used unlikely means to achieve success; David used a slingshot, while Jesus went to the cross. Both their

victories benefited others. David's victory brought freedom to the Israelites from the Philistines, while Jesus's brought freedom from judgment to the world.

5. Solomon (1 Kings 1-11)

Solomon was the son of David with Bathsheba and the last King of Israel. While David's life parallels Jesus first coming, Solomon's life parallels Jesus's second coming when he establishes his messianic reign. For instance:

They are both called a son of David and were both wiser than all their contemporaries (Luke 11:31).

Solomon was a man of peace (1 Chronicles 22:9), and his kingdom was tremendously peaceful (1 Kings 4:24-25). Jesus is the prince of peace (Isaiah 9:6), and in His future kingdom, peace will be everlasting (Isaiah 9:7).

Solomon built the temple of the Lord, which was his physical dwelling place (2 Samuel 7:12-13), Jesus became the temple of God (John 2:19).

Nations came to bring tribute to Solomon (1 Kings 4:21; 1 Kings 10:23-25) Nations will also come to Jesus to worship Him (Zechariah 14:16; Haggai 2:7; Isaiah 60:3-7).

6. Samson (Judges 13-19)

Samson was the worst judge of Israel. He was a drunkard, a sexually immoral, and lived for worldly pleasures. Nevertheless, he made it to the Hebrews hall of faith, and his life surprisingly parallels Jesus's.

An angel announced both his birth and Jesus's. The angel of the Lord came to Manoah and his wife and told them they would conceive (Judges 13:3). Angel Gabriel told Mary she would give birth (Luke 1:30-31).

Both their births were miraculous as Samson's mother was barren, and Mary was a virgin. The angel also announced that both Samson and Jesus would be set apart for ministry (Judges 13:2-3, Luke 1:26-27), and both would become a savior of their people (Judges 13:5, Matthew 1:21).

Samson acted in the power of the Holy Spirit (Judges 14:6;19). The Holy Spirit descended upon Jesus during His baptism (Matthew 3:16).

Both were handed over to the Israelites (Judges 15:9-13, Matthew 27:1-2), and were both betrayed by someone closed to them. Samson was betrayed by Delilah, his lover (Judges 16:18-21), while Jesus was betrayed by Judas, his disciple (Matthew 26:47-50).

Both Samson and Jesus died to destroy their enemies, the philistines, and sin, respectively. And they both achieved more in their death than they ever did alive (Judges 16:30, John 12:31-32; Hebrews 2:14, 1 John 3:8).

7. Mordecai (Esther 1-10)

Mordecai was a Jew who lived during the Babylonian exile. He played a crucial role in the book of Esther and is like Jesus in a few ways.

They both had, mortal enemies. Haman hated Mordecai and planned to kill him (Esther 5:9;13), The Pharisees and other high-ranking Jews hated Jesus and planned to kill him (Matthew 12:14). But they both triumphed over their enemies (Esther 7:9-10, Matthew 28:6).

They both had a triumphant ride in a city (Esther 6:11, Matthew 21:1-11).

The King elevated Mordecai, and he gained more authority than he ever had before. He became great among the Jews, sought the welfare of his people, and spoke peace to them (Esther 10:3). God elevated Jesus to his right hand and has given Him all authority (Matthew 28:18). Jesus came to rescue His people and gave them peace with God (Romans 5:1).

Mordecai sent letters throughout Babylon to proclaim the news of the salvation of the Jews (Esther 9:20; 30-31). Jesus commissioned His disciples into all nations to share the gospel (Matthew 28:19).

The list could go on for a while as they are many people whose life parallels Christ in some way. However, we must be careful not to twist Scriptures when looking for illustrations. Always make sure it is Christ-centered, it points forward, and does not introduce a new theology.

Symbols

John 5:46

for if you believed Moses, you would believe me; for he wrote of me

The previous posts in the series dealt mostly with people whose life or actions resembled Christ. But people are not the only types or illustrations of Christ in the Old Testament. Jesus is also foreshadowed through symbols and events.

And here are a few of them:

1. Noah’s ark (Genesis 6:13-22)

When God decided to destroy the world through a flood, He chose to spare Noah and his family because Noah found favor in His eyes.

Consequently, God instructed Noah to build an ark, to enter it, and to bring his family and lots of animals with him. Once they entered, the Lord shut the door, and everyone within the ark survived the flood.

As the ark protected Noah and his family from the flood, Jesus protects us from judgment. He is the door of the sheep, and once we enter in Him, we will be saved from the wrath of God and receive life (John 10:9).

Also, as the ark was the only way to escape the flood, Jesus is the only way to salvation (John 14:6). Peter even said the flood was a type of baptism through the resurrection of Christ (1 Peter 3:21).

2. Jacob's ladder (Genesis 28:10-12)

Jacob once had a dream in which he saw a ladder on earth that reached heaven, and the angels of God were ascending and descending on it. Its purpose was to provide a bridge or access point between heaven and earth.

Jesus likened himself to this ladder in John 1:51 and said, "you will see heaven opened, and the angels of God ascending descending on the Son of Man."

Sin formerly broke our relationship with God and made us His enemies (Colossians 1:21). But through Christ, we have access to God and peace with Him (Romans 5:1-2; 10).

He is the real access point between heaven and earth and between God and man. He is the way, the truth, and the life; no one can get to God except through Him (John 14:6).

3. Manna from heaven (Exodus 16:4)

After God delivered the children of Israel from Egypt, He brought them to the wilderness temporarily. He provided for their food and gave them manna, a kind of sweet bread.

Jesus also likened himself to manna and declared that He was the true bread that came from Heaven (John 6:32-33), and He is infinitely higher than his type.

Unlike manna, which could only satisfy the Israelites physical needs temporarily, Jesus is the bread of life that will meet our spiritual needs eternally (John 6:35).

4. The rock at Horeb (Exodus 17:6)

God also provided water for the children of Israel in the wilderness. He instructed Moses to strike the rock at Horeb so that water would come out of it, and the people would drink.

The rock was a shadow of Christ who was also “struck” so that God’s people would receive living water (John 7:37-39). Jesus even told the Samaritan woman at the well, that He would give her living water. And whoever drank from it would never thirst again (John 4:10; 13-14).

And Paul said in 1 Corinthians 10:4 that the children of Israel “all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ.”

However, Moses kind of ruined this illustration in Numbers 20:8-10. This second time around, God instructed Moses to only speak to the rock to yield water. But out of frustration with the Israelites, Moses disobeyed and struck the rock again. His disobedience not only dishonored God, but it ruined the picture of Jesus as the rock.

Jesus paid for our sins once on the cross (Hebrews 10:12). Afterward, we only need to speak to Him, confess with our mouth that He is Lord to receive His living water (Romans 10:9).

As a result, God severely punished Moses and forbade him to enter the promised land.

5. The tabernacle (Exodus 36-40)

In the Old Testament, the tabernacle was a temporary place of worship for the Lord. Its purpose was for God to dwell among his people (Exodus 25:8; 29:45). It is also where the ark of the covenant (the representation of God’s presence), stayed.

It was a shadow of Christ, who is the true tabernacle and the final meeting between God and humanity (Colossians 2:9, Hebrews 9:11).

Jesus is the Word who became flesh and dwelt with us (John 1:14). His name is Emmanuel, which means God with us (Matthew 1:23). And He referred to His body as a temple (John 2:19-21). God designed the tabernacle, and its different components foreshadow Christ in some way.

For instance, the veil of the tabernacle is a type of Christ. It separated the Most Holy place, where God dwelt, from the Holy place. And only one man could enter it once a year. Jesus’ body was the veil that was torn open so that men could access God’s presence freely. (Hebrews 10:20, Matthew 27:51). Also, the tabernacle only

had one entrance, which symbolizes Jesus as the only means to enter God's presence.

There are many other illustrations or types of Christ in the Tabernacle's design and items. Can you spot them?

6. The scapegoat (Leviticus 16:21-23)

During the day of atonement (Yom Kippur), God instructed Aaron to take a live goat, lay his hands on it, and "confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins."

Afterward, Aaron would send the goat away into the wilderness. It symbolized the removal of the sins of the Israelites and foreshadowed Christ.

Jesus became our ultimate scapegoat on the cross when He bore the sins of the world (Isaiah 53:6). The scapegoat was cast out from among the people just like Jesus was rejected by men(Isaiah 53:3) and Jesus was also sent outside the city to die (Hebrews 13:12).

And as the scapegoat took the sins of the Israelites far from them, Jesus has removed our transgressions from us as far as the east is from the west (Psalm 103:12).

7. The worm (Psalm 22:6)

Psalm 22 is a prophetic psalm that describes the sufferings and death of the Messiah, who is likened to a worm verse 6.

There are three Hebrew words for a worm. The one in this verse is tola'ath, a crimson or scarlet worm, commonly found in Israel. The female crimson worm gives birth only once. At that time, she climbs up a tree or a piece of wood, attaches her body to it, and makes a hard crimson shell. The shell is so firmly attached to the tree, that it can only be removed by ripping her apart and thus killing her.

Underneath the body and protective shell, she lays her eggs, and the baby worms feed on her until she dies. After her death, her body released a red or crimson ink that covers the babies entirely. And the babies remain crimson red for the remainder of their lives.

Then three days later, the dead mother's body loses its crimson color and turns white wax. The wax falls like snow on the ground.

Like the crimson mother worm died for her children to live, Jesus died so that we may live through him (1 John 4:9). He also climbed on a tree and gave up His life so that His people would be cleansed by His blood (Revelation 1:5), covered by it (Ephesians 2:13), and become white as snow (Isaiah 1:18).

Prophecies

Luke 24:44

Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled."

Before the Canon of the Bible closed, God spoke through prophets. These people had His Spirit upon them and acted as a mouthpiece for the Lord (Exodus 4:13). They often declared things that would happen in the future, and these predictions are called prophecies. Jesus appears throughout the Old Testament, in over 300 prophecies.

These prophecies give accounts of the birth, life, death, and resurrection of Christ hundreds of years before Jesus' birth! A mathematician said the chances of one person fulfilling only 48 of these prophecies are 1 in 10 to the 157th power. Jesus fulfilled all 300! (mic drop)

Here are just a few of these prophecies grouped into six main categories and how He fulfilled them.

1. The first prophecy (Genesis 3:15)

The first prophecy about the Messiah appears as early as Genesis 3:15.

After the serpent deceived Eve, sin and death entered the world. But God in His grace announced He would send His Son to destroy the works of the devil (1 John 3:8), and said, "I will put enmity between you and the woman, and between your offspring and her offspring: he shall bruise your head, and you shall bruise his heel."

The offspring of the woman is Jesus, who was born of a woman (Galatians 4:4-5). The serpent bruised Jesus' heel when He was crucified (1 Peter 2:24). However, Jesus bruised the serpent's head when He rose from the grave and conquered death (1 Corinthians 15:55-57).

2. The birth of Jesus (Jeremiah 23:5-6, Isaiah 7:14, Micah 5:2)

The Messiah would come from David's lineage.

The prophet Jeremiah said, "Behold, the days are coming, declares the Lord, when I will raise for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. 6 In his days, Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The Lord is our righteousness." (Jeremiah 23:5-6)

Jesus fulfilled this prophecy as He was born through David's line (Matthew 1:1, Luke 1:32-33)

The Messiah would be born from a virgin

The prophet Isaiah said, "Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel." (Isaiah 7:14)

Jesus fulfilled it when Mary a virgin, gave birth to Him (Matthew 1:20-23, Luke 1:35)

The Messiah would be born in Bethlehem

The prophet Micah said, "But you O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days." (Micah 5:2)

Jesus was born in Bethlehem (Matthew 2:1, Luke 2:1-7)

3. The life of Jesus (Isaiah 35:5-6; 61:1, Zechariah 9:9)

The Messiah would perform miracles

Isaiah said, "Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer and the tongue of the mute sing for joy. For waters break forth in the wilderness and streams in the desert" (Isaiah 35:5-6).

Jesus repeatedly performed miracles during His ministry. And when John the Baptist asked if He was the Messiah, Jesus replied, "the blind receive their sight and the lame walk, lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good news preached to them." (Matthew 11:2-6)

SEE ALSO: Jesus in the Old Testament: Symbols

The Messiah would set the captives free

Isaiah said, "The Spirit of the Lord God is upon me because the Lord has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to

proclaim liberty to the captives, and the opening of the prison to those who are bound." (Isaiah 61:1)

Jesus Himself said He fulfilled this prophecy (Luke 4:16-21).

The Messiah will have a triumphant entry in Jerusalem

The prophet Zechariah said, "Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey." (Zechariah 9:9).

Jesus fulfilled this prophecy when He rode on a donkey into Jerusalem with shouts of praise (Matthew 21:8-11, Luke 19:35-37, John 12:12-15).

4. The sufferings of Jesus (Zechariah 11:12-13, Isaiah 53:1-3, Psalm 22:7-8)

The Messiah would be betrayed for 30 pieces of silver

Zechariah said, "Then I said to them, 'If it seems good to you, give me my wages; but if not, keep them.' And they weighed out as my wages thirty pieces of silver. Then the Lord said to me, 'Throw it to the potter'—the lordly price at which I was priced by them. So, I took the thirty pieces of silver and threw them into the house of the Lord, to the potter." (Zechariah 11:12-13).

Judas Iscariot betrayed Jesus for thirty pieces of silver (Matthew 26:14-16; 27:3-10).

The Messiah would be rejected by His people

Isaiah said, "He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces, he was despised, and we esteemed him not." (Isaiah 53:1-3).

The Jews rejected Jesus and even conspired to kill Him (John 1:10-11, John 12:37-38, Matthew 26:3-4)

The Messiah would be mocked

King David was not a prophet, but he had the Spirit of the Lord and prophetically said, "All who see me mock me; they make mouths at me; they wag their heads; "He trusts in the Lord; let him deliver him; let him rescue him, for he delights in him!" (Psalm 22:7-8)

The crowd, Herod, and his soldiers mocked and ridiculed Jesus with the same language. (Matthew 27:39-40, Luke 23:11; 35)

5. The death of Jesus (Psalm 22:16-17, Isaiah 53:5-6; 9)

The Messiah would be crucified

David said, “For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet. I can count all my bones; they stare and gloat over me.” (Psalm 22:16-17)

Jesus’ hands and feet were pierced when the soldiers nailed Him to the cross (Matthew 27:31, John 19:15-16), and unlike other crucifixions, His bones remained intact (John 19:33-36)

The Messiah would die for our sins

Isaiah said, “But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds, we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him the iniquity of us all.” (Isaiah 53:5-6).

Jesus died for the sins of the world (John 1:29, 1 Peter 2:24)

SEE ALSO: Jesus in the Old Testament: Types

The Messiah would be buried in a rich man’s tomb

Isaiah said. “And they made his grave with the wicked and with a rich man in his death.” (Isaiah 53:9).

After Jesus died, Joseph, a wealthy disciple, took Jesus’ body and laid Him in his new tomb (Matthew 27:57-60).

6. The resurrection of Jesus (Psalm 16:10; 110:1, 1 Corinthians 15:54)

The Messiah would not remain dead

David said, “For you will not abandon my soul to Sheol or let your holy one see corruption.” (Psalm 16:10)

Jesus rose from the grave! (Matthew 28:5-6, Mark 16:6). Peter and Paul even quoted this Psalm about the resurrection of Jesus (Acts 2:27-31; 13:35-37)

The Messiah would sit the right hand of God

David said, “The Lord says to my Lord: “Sit at my right hand until I make your enemies your footstool.” (Psalm 110:1).

When Jesus resurrected, He ascended and sat down at the right hand of God (Mark 16:19, Hebrews 10:12-13)

The Messiah would swallow up death forever

Isaiah said, “And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death forever, and the Lord God will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the Lord has spoken.” (Isaiah 25:7-8)

Jesus died on a mountain (Luke 23:33), tore down the veil (Matthew 27:51), and conquered death (1 Corinthians 15:54).

7. The return and reign of Jesus

Jesus fulfilled all the prophecies concerning Him in the Old Testament. However, there are some prophecies about the Messiah’s reign that Jesus will entirely fulfill when He returns.

For example, Isaiah 9:6-7 says, “to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the Lord of hosts will do this.”

When Jesus comes again (Revelation 22:7; 12; 24), He will establish His kingdom forever, judge the world, and bring world peace. On that day, He will “wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.” (Revelation 21:4).

Christians today still hope for the return of Jesus, who is coming soon to reign on the throne of David as it is written in the Word.

Source: https://holysojourners.com/category/theology/

Sahih al-Bukhari 3431 and in lots of other hadith narrations:

Narrated Sa`id bin Al-Musaiyab:

Abu Huraira said, "I heard Allah's Messenger (ﷺ) saying, 'There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly

at the time of birth because of the touch of Satan, except Mary and her child." Then Abu Huraira recited: "And I seek refuge with You for her and for her offspring from the outcast Satan" (3.36)

Mary's Purity:

- Mary is highly revered in Islam and is considered one of the most righteous women. The Quran highlights her purity and her special status among women. In **Surah Al-Imran (3:42)**, Allah says:
    - *“And [mention] when the angels said, ‘O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.’”* This verse indicates that Mary was purified by Allah, signifying her sinless nature.

Jesus' Sinlessness:

- Jesus is also seen as free from sin in Islam. He is described as being a “pure boy” in the Quran. In **Surah Maryam (19:19)**, the angel tells Mary:
    - *“He said, ‘I am only the messenger of your Lord to give you [news of] a pure boy.’”* The term "pure" (زَكِيًّا, *zakiyy*) refers to Jesus being free from sin.

Jesus’ nature & What has Jesus done for us

Beginners guideline to the Divine terms used in Hebrew and Greek manuscripts

The Jewish translation of the Hebrew Bible into Greek is known as the **Septuagint (LXX)**.

Name: Septuagint (from the Latin word "septuaginta," meaning "seventy")

Year: The translation was likely completed in stages, with its origins dating back to the **3rd to 2nd centuries BCE**. The earliest parts were likely translated around **250-200 BCE** in Alexandria, Egypt.

Description:

The Septuagint is the earliest extant Greek translation of the Hebrew Scriptures. It was produced for the Jewish community in Egypt, where many Jews spoke Greek and were no longer fluent in Hebrew or Aramaic.
Traditionally, it is said that **seventy** (or **seventy-two**) Jewish scholars worked on the translation, which is reflected in the name "Septuagint."
The translation includes the entire Hebrew Bible (Tanakh) and some additional texts that are not part of the Hebrew canon, known as the **Deuterocanonical books** or **Apocrypha**.
The Septuagint played a significant role in the early Christian Church, as many of the Old Testament quotations in the New Testament are derived from this translation.
It is important for biblical studies, particularly in understanding the textual history of the Bible, as well as for its influence on Christian theology and the development of the early Church.

In the Septuagint (LXX), several terms are used to refer to God, each carrying different connotations and meanings. Here are the primary terms:

1. κύριος (Kyrios)

Meaning: "Lord."
Usage: This term is used to translate the Tetragrammaton (YHWH, יְהוָה), the personal name of God in the Hebrew Bible. It emphasizes God's authority and sovereignty.
Significance: In Christian theology, it is often used to refer to Jesus as well, particularly in the context of His divinity.

2. θεός (Theos)

Meaning: "God."
Usage: This is a general term for God in Greek and is used throughout the Septuagint to refer to the one true God as well as to false gods in the context of idol worship.
Significance: It emphasizes the divine nature of God and is frequently used in the New Testament to refer to God the Father.

3. πάτερ (Pater)

Meaning: "Father."
Usage: This term is used to refer to God in a relational context, emphasizing His role as a caring and nurturing figure.
Significance: In Christian texts, it is often used in prayers and teachings about the relationship between God and believers.

4. ὁ ἅγιος (Ho Hagios)

Meaning: "The Holy One."
Usage: This term is sometimes used in the Septuagint to describe God's holiness.
Significance: It emphasizes God's purity and separateness from sin.

5. ἐλ (El) or ἰσραήλ (Israel)

Meaning: "God" (often in combination).
Usage: In some contexts, the term may be used to refer to God in relation to Israel, emphasizing His covenant relationship with His people.
Significance: This highlights God's role as protector and redeemer of Israel.

6. ῥαχ (Rach)

Meaning: "Spirit."
Usage: Referring to the Spirit of God or the Holy Spirit in some texts.
Significance: This indicates the active presence of God in creation and in the lives of people.

7. ἄρχων (Archōn)

Meaning: "Ruler" or "Prince."
Usage: Sometimes used to denote God's authority or leadership, particularly in prophetic texts.
Significance: Emphasizes God's sovereign rule over creation and His governance.

8. θεοῦ (Theou)

Meaning: "God" (genitive case).
Usage: Used in phrases like "τοῦ θεοῦ" (tou Theou), meaning "of God," to denote ownership or relationship.
Significance: Often used in theological discussions about God's nature and attributes.

9. ὁ παντοκράτωρ (Ho Pantokratōr)

Meaning: "The Almighty" or "The All-Powerful."
Usage: This term emphasizes God's omnipotence and sovereignty over all.

Significance: Used in contexts where God’s might and authority are highlighted, particularly in the prophetic texts.

10. ἡ ἀλήθεια (Hē Alētheia)

Meaning: "The Truth."
Usage: Sometimes used in reference to God's nature as the embodiment of truth.
Significance: Highlights God's reliability and faithfulness to His promises.

11. Σαβαώθ (Sabaoth)

Meaning: "Hosts" or "Armies."
Usage: Often translated as "Lord of Hosts," indicating God's sovereignty over the heavenly and earthly armies.
Significance: Used in military contexts to portray God as a warrior and protector of His people.

12. ῥαχ (Rach)

Meaning: "Mercy" or "Compassion."
Usage: Refers to God's merciful nature in dealing with His people.
Significance: Highlights the relational aspect of God’s character, particularly in covenant relationships.

13. Ἰεχωβά (Iehovah)

Meaning: "YHWH" in transliteration.
Usage: Sometimes represented in Greek texts; however, the Greek equivalent used most often in the LXX is **κύριος (Kyrios)**.
Significance: Maintains the connection to the divine name revealed in the Hebrew Scriptures.

14. ἁγνός (Hagios)

Meaning: "Holy."
Usage: Used to describe God's holiness, emphasizing His moral purity and separation from sin.
Significance: Stresses the sacredness of God's nature and His standards for holiness among His people.

15. ῥαχά (Rachah)

Meaning: "Spirit."
Usage: Referring to the Spirit of God, particularly in contexts of creation and inspiration.

Significance: Indicates God's active presence and influence in the world and among His people.

New Testament

Date of Composition: The books of the New Testament were written between **approximately 45 CE and 100 CE**. The earliest texts are generally considered to be the letters of Paul, with the Gospels written later.

Formation of the Canon:

The process of recognizing which texts were authoritative occurred gradually. By the end of the **2nd century**, most of the New Testament books were being recognized by various Christian communities.

Lists resembling the current New Testament canon began to appear in the **3rd and 4th centuries**.

Key milestones in the formalization of the New Testament canon include:

The Muratorian Fragment (circa 170 CE) provides an early list of New Testament books.

Athanasius of Alexandria in **367 CE** listed the 27 books of the New Testament that are now recognized in the canon in his Easter letter.

The **Councils of Hippo (393 CE)** and **Carthage (397 CE)** affirmed this list, leading to broader acceptance within the church.

In the Greek New Testament, several terms are used to refer to God, each with its own implications and connotations. Here are the primary terms:

1. θεός (Theos)

Meaning: "God."

Usage: This is the most common term used to refer to God in the New Testament. It can denote the one true God (the Father) and, in some contexts, is also used for Jesus, emphasizing His divine nature.

Significance: It emphasizes the divine essence and nature of God, often used in theological discussions about the identity of God and Jesus.

2. κύριος (Kyrios)

Meaning: "Lord."

Usage: This term is used to translate the Hebrew **YHWH** (Yahweh) and refers to Jesus as Lord, affirming His authority and divinity.

Significance: It emphasizes the sovereignty of God and Jesus, often highlighting their roles in salvation and authority over creation.

3. πάτερ (Pater)

Meaning: "Father."
Usage: Used frequently by Jesus to refer to God, especially in the context of prayer (e.g., the Lord's Prayer).
Significance: This term emphasizes the personal and relational aspect of God, portraying Him as a caring and nurturing figure.

4. Ἰησοῦς (Iēsous)

Meaning: "Jesus."
Usage: While this term specifically refers to Jesus Christ, in theological contexts, it affirms His divine status as the Son of God.
Significance: It signifies the incarnation of God and emphasizes the relationship between Jesus and the Father.

Philippians 2:9-11

9 Therefore God also highly exalted him and gave him the name that is above every name,
10 so that at the name of Jesus (Greek: **Iēsous**, Ἰησοῦς) every knee should bend, in heaven and on earth and under the earth,
11 and every tongue should confess that Jesus Christ is Lord (Greek: **Kyrios**, Κύριος), to the glory of God the Father.

5. ἐλ (El)

Meaning: "God."
Usage: This term appears in some phrases and references, often in the context of Old Testament citations.
Significance: It connects to the Hebrew Bible's description of God.

6. πατήρ (Patēr)

Meaning: "Father."
Usage: This is another term for "Father," used in the same context as πάτερ (Pater).
Significance: Emphasizes the familial relationship believers have with God.

7. ἀρχιερεύς (Archiereus)

Meaning: "High Priest."
Usage: While primarily referring to the Levitical priesthood, in the context of Jesus, it emphasizes His role as the mediator between God and humanity.
Significance: Connects to the sacrificial system and Jesus' ultimate sacrifice.

8. παντοκράτωρ (Pantokratōr)

Meaning: "Almighty" or "All-Powerful."
Usage: This term emphasizes God's omnipotence and sovereignty.
Significance: Used in contexts where God’s power and authority are highlighted, particularly in Revelation.

The Greek word **"Theos" (θεός)**, meaning "God," changes its form based on the case in which it appears. Ancient Greek has five major cases that indicate the word's function in the sentence. Here are the cases related to the word **"Theos"**:

1. **Nominative (θεός)(Theos)** – Used when "God" is the **subject** of the sentence.
    - Example: *θεός ἐστιν ἀγάπη* — "God is love."
2. **Genitive (θεοῦ)(Theou)** – Used to indicate **possession** or relationship. It answers the question "of whom?" or "of what?"
    - Example: *ἡ βασιλεία τοῦ θεοῦ* — "the kingdom of God."
3. **Dative (θεῷ)(Theo)** – Used for the **indirect object** or to indicate **to whom** something is given or **for whom** something is done.
    - Example: *τῷ θεῷ εὐχαριστοῦμεν* — "We give thanks to God."
4. **Accusative (θεόν)(Theon)** – Used when "God" is the **direct object** of a sentence.
    - Example: *προσκυνεῖτε τὸν θεόν* — "Worship God."
5. **Vocative (θεέ)(Thee)** – Used when directly **addressing** or calling upon God.
    - Example: *ὦ θεέ μου* — "O my God!"

Summary of Forms:

- **Nominative**: θεός (Theos) — Subject
- **Genitive**: θεοῦ (Theou) — Possession
- **Dative**: θεῷ (Theo) — Indirect object
- **Accusative**: θεόν (Theon) — Direct object
- **Vocative**: θεέ (Thee) — Direct address

Here are examples from the New Testament where the word **"Theos" (θεός)**, referring to God, is used in all five cases:

1. Nominative (θεός) – Subject of a sentence

- **John 1:1** :

- **"καὶ θεὸς ἦν ὁ λόγος"**
- Translation: "And the Word was God."
- Jesus (the Word) is identified as **God**, with "θεός" as the subject.

2. Genitive (θεοῦ) – Possession or Relationship

- **Romans 8:14** :
  - **"ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοί θεοῦ εἰσιν"**
  - Translation: "For all who are led by the Spirit of God are children of God."
  - Jesus is the **Son of God** (υἱός θεοῦ), showing the relationship to **God** in the genitive case.

3. Dative (θεῷ) – Indirect object

- **Philippians 2:9** :
  - **"διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα"**
  - Translation: "Therefore God also highly exalted him and gave him the name that is above every name."
  - God (**θεῷ**) gives the name to Jesus, with "θεῷ" in the dative case, showing God as the giver.

4. Accusative (θεόν) – Direct object

- **Matthew 27:46** :
  - **"θεέ μου, θεέ μου, ἱνατί με ἐγκατέλιπες;"**
  - Translation: "My God, my God, why have you forsaken me?"
  - Jesus is addressing God as the **direct object** of his cry, using "θεόν."

5. Vocative (θεέ) – Direct address

- **John 20:28** :
  - **"ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· ὁ κύριός μου καὶ ὁ θεός μου."**
  - Translation: "Thomas answered him, 'My Lord and my God!'"
  - Thomas directly addresses Jesus as **"θεός"** in the vocative case, acknowledging him as **God**.

New Testament writers were acquainted with the Septuagint (LXX), the Greek translation of the Hebrew Scriptures. This connection is evidenced by their

frequent use of the LXX when quoting or alluding to the Old Testament. Here are key points demonstrating this:

1. Quotations Align with the LXX

Many direct quotations in the New Testament match the wording of the Septuagint rather than the Hebrew Masoretic Text (MT). For example:

Matthew

- **Matthew 1:23** quoting Isaiah 7:14:
    - LXX: *"The virgin (παρθένος, parthenos) shall conceive and bear a son."*
    - MT: *"The young woman (עַלְמָה, almah) shall conceive and bear a son."*
- **Matthew 4:4** quoting Deuteronomy 8:3:
    - LXX: *"Man shall not live by bread alone but by every word that proceeds from the mouth of God."*
    - MT: Similar, but subtle emphasis differences reflect alignment with the LXX phrasing.
- **Matthew 2:15** quoting Hosea 11:1:
    - LXX: *"Out of Egypt I called My Son."*
    - MT: Similar, but Matthew applies it to Jesus, suggesting familiarity with the LXX's context.
- **Matthew 21:16** quoting Psalm 8:2:
    - LXX: *"Out of the mouths of infants and nursing babies you have prepared praise."*
    - MT: *"You have established strength."*

Luke

- **Luke 4:18–19** quoting Isaiah 61:1–2:
    - LXX: Includes *"to set at liberty those who are oppressed."*
    - MT: The phrase *"to set at liberty those who are oppressed"* is absent or less explicit.
- **Luke 3:6** quoting Isaiah 40:5:
    - LXX: *"All flesh shall see the salvation of God."*
    - MT: Similar but with variations in phrasing.

- **Luke 23:46** quoting Psalm 31:5:
    - LXX: *"Into your hands I commit my spirit."*
    - MT: Matches closely, but the alignment suggests Jesus and Luke favored the LXX's phraseology.
- **Luke 1:46–55 (Magnificat):**
    - Usage: Mary's song draws heavily on the LXX, echoing language from Psalms and 1 Samuel (Hannah's prayer).

Mark

- **Mark 7:6–7** quoting Isaiah 29:13:
    - LXX: *"This people honors me with their lips, but their heart is far from me; in vain do they worship me."*
    - MT: Slightly different, emphasizing "fear" instead of "worship."
- **Mark 1:2–3 (Isaiah 40:3 and Malachi 3:1):**
    - LXX: *"A voice of one crying out in the wilderness: Prepare the way of the Lord."*
    - Usage: Demonstrates the fulfillment of John the Baptist's role through a combination of LXX texts.

John

- **John 12:40** quoting Isaiah 6:10:
    - LXX: *"He has blinded their eyes and hardened their hearts."*
    - MT: *"Make the heart of this people dull, and their ears heavy, and shut their eyes."*
- **John 6:45** *quoting Isaiah 54:13:*
    - LXX: *"They shall all be taught by God."*
    - MT: Slight variation but essentially aligned with the LXX.
- **John 19:36 (Psalm 34:20):**
    - LXX: *"He keeps all their bones; not one of them will be broken."*
    - Usage: Connects Jesus' crucifixion to prophecy using LXX language.

Acts

- **Acts 7:14** quoting Genesis 46:27:

    - LXX: Refers to *75 persons* who went to Egypt.
    - MT: States *70 persons.*
- **Acts 15:16–17** quoting Amos 9:11–12:
    - LXX: *"So that the rest of humankind may seek the Lord."*
    - MT: Focuses on Israel, saying, *"That they may possess the remnant of Edom."*
- **Acts 2:17–21 (Joel 2:28–32):**
    - LXX: *"I will pour out my Spirit on all flesh..."*
    - MT: Similar but less inclusive in phrasing.
    - Usage: Peter's Pentecost sermon relies on the LXX's eschatological emphasis.
- **Acts 13:47 (Isaiah 49:6):**
    - LXX: *"I have made you a light to the Gentiles."*
    - *Usage: Paul uses the LXX to justify the Gentile mission.*

Romans

- **Romans 3:10–18 (Psalm 14:1–3, Isaiah 59:7–8):**
    - LXX: Combines multiple passages in a *katena* (chain) format.
    - Usage: The LXX provides the linguistic foundation for Paul's indictment of human sin.
- **Romans 9:25–26** quoting Hosea 2:23 and 1:10:
    - LXX: Matches closely, emphasizing God's inclusion of Gentiles.
- **Romans 15:12** quoting Isaiah 11:10:
    - LXX: *"In Him shall the Gentiles hope."*
    - MT: *"The nations shall inquire of Him."*
- **Romans 10:11** *quoting Isaiah 28:16:*
    - LXX: *"The one who believes in Him will not be put to shame."*
    - MT: *"Will not act hastily."*

1 Corinthians

- **1 Corinthians 15:54–55** quoting Isaiah 25:8 and Hosea 13:14:
    - LXX: Matches the phrasing, *"Death has been swallowed up in victory."*

    - MT: Differences in wording make it less aligned with Paul's version.

- **1 Corinthians 1:19 (Isaiah 29:14):**
    - LXX: *"I will destroy the wisdom of the wise..."*
    - Usage: Paul uses the LXX to contrast human wisdom with God's power.

Hebrews

- **Hebrews 1:6** quoting Deuteronomy 32:43 (additional verse in LXX):
    - LXX: *"Let all God's angels worship Him."*
    - MT: This line is absent in the Hebrew version.
- **Hebrews 10:5–7** quoting Psalm 40:6–8:
    - LXX: *"A body you have prepared for me."*
    - MT: *"My ears you have opened."*
- **Hebrews 8:8–12** *quoting Jeremiah 31:31–34:*
    - LXX: Matches almost verbatim in its description of the new covenant.
    - MT: Differences in phrasing and focus are present.
- **Hebrews 12:6** quoting Proverbs 3:12:
    - LXX: *"The Lord disciplines the one He loves and chastises every son He accepts."*
    - MT: Similar but slightly different emphasis.

Other Key Passages

- **1 Peter 2:6** quoting Isaiah 28:16:
    - LXX: *"The one who believes in Him will not be put to shame."*
    - MT: *"Will not be in haste."*
- **Revelation 2:27** quoting Psalm 2:9:
    - LXX: *"He shall rule them with a rod of iron."*
    - MT: *"You shall break them with a rod of iron."*
- **Revelation 5:9–10** *quoting Exodus 19:6:*
    - LXX: *"You made them a kingdom and priests to our God."*
    - MT: Matches closely but reflects the LXX's focus on universality.

- **Revelation 22:16** echoing Isaiah 11:1:
    - LXX: *"The root and offspring of David."*
    - MT: Similar but the LXX language resonates more directly with the context.
- **Galatians 3:13** *quoting Deuteronomy 21:23:*
    - LXX: *"Cursed is everyone who hangs on a tree."*
    - MT: Matches closely, but Paul's citation aligns with the LXX phrasing.
- **Ephesians 4:8** quoting Psalm 68:18:
    - LXX: *"He gave gifts to men."*
    - MT: *"You received gifts among men."*

Themes in LXX Usage:

■Messianic Prophecies

The **LXX** often presents messianic prophecies that align closely with the New Testament's presentation of Jesus as the Messiah. These passages in the LXX are sometimes more explicit in pointing to Christ, particularly when compared to the Hebrew **Masoretic Text (MT)**.

- **Isaiah 53 (LXX)** and **Matthew 8:17**:
    - **Isaiah 53:4 (LXX):** *"Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted."*
    - **Matthew 8:17**: *"This was to fulfill what was spoken by the prophet Isaiah: 'He took our illnesses and bore our diseases.'"*
    - **Significance:** The LXX's phrasing of "borne our griefs" in Isaiah 53:4 fits perfectly with Matthew's depiction of Jesus' healing ministry, presenting Christ as the fulfillment of the suffering servant.
- **Psalm 22 (LXX)** and **Matthew 27:46 / Mark 15:34**:
    - **Psalm 22:1 (LXX):** *"My God, my God, why have you forsaken me?"*
    - **Matthew 27:46 / Mark 15:34**: *"And about the ninth hour Jesus cried out with a loud voice, saying, 'Eli, Eli, lama sabachthani?' that is, 'My God, my God, why have you forsaken me?'"*

- **Significance:** Jesus' cry on the cross directly echoes the LXX version of Psalm 22:1, demonstrating that the LXX's rendering connects deeply with New Testament Christology.

■Gentile Inclusion

The **LXX** version of certain Old Testament texts highlights the inclusion of Gentiles in God's salvific plan, which is a prominent theme in the New Testament.

- **Amos 9:11–12 (LXX)** and **Acts 15:16–17**:
  - **Amos 9:11–12 (LXX):** *"On that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old; that they may possess the remnant of Edom and all the nations who are called by my name, says the Lord who does this."*
  - **Acts 15:16–17:** *"After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name..."*
  - **Significance:** The LXX's emphasis on the Gentiles' inclusion aligns with James' interpretation in the Council of Jerusalem in Acts 15, where he cites Amos 9 to justify the inclusion of Gentiles in the Church.

■Use of "Kyrios" for God

The LXX's translation of the divine name **YHWH** as **κύριος (Kyrios)** had a profound influence on the New Testament, where **Kyrios** is used for both **God** the Father and **Jesus Christ**.

- **Isaiah 45:23 (LXX)** and **Philippians 2:10–11**:
  - **Isaiah 45:23 (LXX):** *"By myself I have sworn; from my mouth has gone forth in righteousness a word that shall not return: 'To me every knee shall bow, every tongue shall swear allegiance.'"*
  - **Philippians 2:10–11:** *"So that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."*
  - **Significance:** The LXX's use of **Kyrios** (Lord) for God in Isaiah 45:23 is echoed in Philippians 2:10–11, where **Kyrios** is applied to Jesus. This connects the divine title of Lord to Jesus in a way that aligns with the New Testament's understanding of His divinity.

2. Hellenistic Context of Early Christianity

- The early Christian movement was rooted in a Hellenistic Jewish context where the Septuagint was widely used, especially among Jews living outside of Israel who spoke Greek.
- The New Testament itself was written in Koine Greek, the same linguistic environment as the LXX.

3. Theological and Interpretive Choices

Some theological concepts in the New Testament draw from nuances in the LXX's translation, which sometimes differs from the Hebrew.

■1. The Incarnation and Virgin Birth

- **Matthew 1:23** quoting Isaiah 7:14:
  - **LXX:** *"The virgin (παρθένος, parthenos) shall conceive and bear a son."*
  - **MT:** *"The young woman (עַלְמָה, almah) shall conceive and bear a son."*
  - **Theological Impact:** The LXX's use of *parthenos* explicitly supports the doctrine of the virgin birth, aligning with Matthew's Christological interpretation.

■2. The Divine Messiah

- **Hebrews 1:8** quoting Psalm 45:6–7:
  - **LXX:** *"Your throne, O God, is forever and ever."*
  - **MT:** The Hebrew phrasing can be interpreted as *"Your throne is the throne of God."*
  - **Theological Impact:** The LXX's rendering strengthens the identification of the Messiah as divine, a key theological claim in Hebrews.

■3. The Suffering Servant

- **Acts 8:32–33** quoting Isaiah 53:7–8:
  - **LXX:** *"As a sheep led to the slaughter... his life is taken away from the earth."*
  - **MT:** *"As a lamb to the slaughter... he was cut off out of the land of the living."*
  - **Theological Impact:** The LXX emphasizes the Servant's sacrificial role, prefiguring Jesus' death and its redemptive significance.

■4. Justification by Faith

- **Romans 4:3** quoting Genesis 15:6:
    - **LXX:** *"Abraham believed God, and it was credited to him as righteousness."*
    - **MT:** Similar but slightly different focus; Paul's use of the LXX highlights faith as the basis of righteousness.
    - **Theological Impact:** The LXX's clarity supports Paul's doctrine of justification by faith.

■5. Gentile Inclusion

- **Acts 15:16–17** quoting Amos 9:11–12:
    - **LXX:** *"So that the rest of humankind may seek the Lord, and all the Gentiles."*
    - **MT:** *"That they may possess the remnant of Edom."*
    - **Theological Impact:** The LXX emphasizes God's plan for Gentile inclusion, which becomes central to early Christian theology.

■6. Christ as High Priest

- **Hebrews 10:5** quoting Psalm 40:6–8:
    - **LXX:** *"A body you have prepared for me."*
    - **MT:** *"My ears you have opened."*
    - **Theological Impact:** The LXX's "body" language points directly to Jesus' incarnation and sacrificial death, foundational to the theology of Hebrews.

■7. Resurrection and Victory over Death

- **1 Corinthians 15:54–55** quoting Isaiah 25:8 and Hosea 13:14:
    - **LXX (Isaiah):** *"Death is swallowed up in victory."*
    - **MT (Isaiah):** *"He will swallow up death forever."*
    - **LXX (Hosea):** *"O Death, where is your sting?"*
    - **MT (Hosea):** The Hebrew text focuses more on judgment.
    - **Theological Impact:** The LXX highlights triumph and victory, key themes in Paul's teaching on resurrection.

■8. Christ's Eternal Rule

- **Revelation 5:9–10** quoting Exodus 19:6:
    - **LXX:** *"You made them a kingdom and priests to our God, and they will reign on earth."*

- **MT:** *"You shall be to me a kingdom of priests."*
- **Theological Impact:** The LXX's broader eschatological vision influences the theology of Revelation regarding believers' role in God's kingdom.

■9. The Day of the Lord

- **Acts 2:19–21** quoting Joel 2:28–32:
  - **LXX:** *"Everyone who calls on the name of the Lord shall be saved."*
  - **MT:** Similar but less explicit in universal application.
  - **Theological Impact:** The LXX underscores the accessibility of salvation, a cornerstone of Peter's Pentecost sermon.

■10. The New Covenant

- **Hebrews 8:8–12** quoting Jeremiah 31:31–34:
  - **LXX:** Closely matches the New Testament's emphasis on God writing His law on hearts.
  - **MT:** The Hebrew has minor differences in wording.
  - **Theological Impact:** The LXX reinforces the promise of a spiritual transformation under the new covenant.

■11. The Role of Angels

- **Hebrews 1:6** quoting Deuteronomy 32:43 (LXX addition):
  - **LXX:** *"Let all God's angels worship Him."*
  - **MT:** This phrase is absent.
  - **Theological Impact:** The LXX provides textual support for the worship of Christ by angels, affirming His divine status.

■12. Messianic Hope

- **Romans 15:12** quoting Isaiah 11:10:
  - **LXX:** *"The root of Jesse will arise to rule the Gentiles; in Him the Gentiles will hope."*
  - **MT:** *"The nations will inquire of Him."*
  - **Theological Impact:** The LXX emphasizes hope and trust in the Messiah, aligning with Paul's message.

■13. God's Name and Christ as "Lord"

- **Romans 10:13** quoting Joel 2:32:

- **LXX:** *"Everyone who calls on the name of the Lord (κύριος, Kyrios) shall be saved."*
- **MT:** *"Everyone who calls on the name of YHWH shall be saved."*
- **Theological Impact:** The LXX's substitution of *Kyrios* for *YHWH* allowed New Testament writers to apply this divine title to Jesus, emphasizing His deity.

■14. The Stone the Builders Rejected

- **1 Peter 2:6–8** quoting Isaiah 28:16, Psalm 118:22:
  - **LXX (Isaiah):** *"The one who believes in Him will not be put to shame."*
  - **MT (Isaiah):** *"Will not act hastily."*
  - **LXX (Psalm):** *"The stone which the builders rejected has become the cornerstone."*
  - **MT (Psalm):** Similar but less explicit in its messianic implications.
  - **Theological Impact:** The LXX's emphasis on faith and rejection ties into Christ's role as the cornerstone of the Church.

■15. The Law and Christ's Fulfillment

- **Galatians 3:19–24** referencing Deuteronomy 27:26:
  - **LXX:** *"Cursed is everyone who does not abide by all the words of this law."*
  - **MT:** Similar but subtly different in phrasing.
  - **Theological Impact:** Paul draws on the LXX's clarity to contrast the law's demands with the justification provided through Christ.

■16. Universal Sinfulness

- **Romans 3:10–18** quoting Psalms 14:1–3 and others:
  - **LXX:** Includes additional lines about human sinfulness not present in the MT.
  - **MT:** Shorter and less comprehensive.
  - **Theological Impact:** The LXX's expanded description of sin supports Paul's argument for universal sinfulness and the need for salvation.

■17. Melchizedek as a Type of Christ

- **Hebrews 7:1–3** referencing Genesis 14:18 and Psalm 110:4:
  - **LXX (Genesis):** Melchizedek is introduced as *"priest of the Most High God"* (*εἰς τὸν θεὸν τὸν ὕψιστον*).

- **MT (Genesis):** Similar, but the Greek phrasing facilitates the connection to Jesus.
- **Theological Impact:** The LXX helps shape Melchizedek as a typological figure representing Christ's eternal priesthood.

■18. Christ’s Atonement and Redemption

- **1 Peter 1:18–19** referencing Exodus 12:5:
  - **LXX:** *“Your lamb shall be perfect, without blemish.”*
  - **MT:** Similar, but the LXX’s language of perfection aligns closely with the New Testament portrayal of Christ as the unblemished Lamb.
  - **Theological Impact:** The LXX underscores Christ’s sinlessness and His fulfillment of the Passover sacrifice.

■19. God’s Wrath and Judgment

- **Romans 1:18–32** referencing Wisdom of Solomon 13–14 (included in the LXX):
  - **LXX (Wisdom):** Critiques idolatry and its resulting moral decay.
  - **MT:** This specific critique is absent.
  - **Theological Impact:** Paul’s argument against idolatry and immorality parallels the Wisdom text, showing his reliance on the LXX’s broader theological framework.

■20. The Image of God Restored

- **Colossians 1:15** and Genesis 1:26:
  - **LXX (Genesis):** *“Let us make man in our image, after our likeness.”*
  - **MT (Genesis):** Matches closely but lacks the LXX’s emphasis on the relational aspect of *image* and *likeness.*
  - **Theological Impact:** Paul’s use of the LXX affirms Christ as the true Image of God, restoring what was lost in Adam.

■21. The Spirit's Role in Renewal

- **Titus 3:5–6** referencing Ezekiel 36:26–27:
  - **LXX:** *“I will give you a new heart and put a new spirit within you.”*
  - **MT:** Matches closely but the LXX highlights the Spirit’s active role.

- **Theological Impact:** The LXX's phrasing complements the New Testament emphasis on regeneration by the Holy Spirit.

■22. The Eschatological Banquet

- **Luke 14:15–24** and Isaiah 25:6–9:
  - **LXX:** *"The Lord will make a feast for all the nations... He will swallow up death forever."*
  - **MT:** Similar but less universal in tone.
  - **Theological Impact:** The LXX highlights the inclusion of Gentiles in God's ultimate salvation plan.

■23. The Messiah's Kingdom

- **Revelation 19:15** quoting Psalm 2:9:
  - **LXX:** *"He shall shepherd them with a rod of iron."*
  - **MT:** *"You shall break them with a rod of iron."*
  - **Theological Impact:** The LXX's wording shifts the tone to one of guidance and authority, aligning with Christ's messianic kingship.

■24. The New Creation

- **2 Corinthians 5:17** referencing Isaiah 65:17:
  - **LXX:** *"I create new heavens and a new earth."*
  - **MT:** Matches closely, but the LXX's phrasing aligns with Paul's theme of personal and cosmic renewal.
  - **Theological Impact:** The LXX enriches the concept of the believer's transformation into a new creation in Christ.

■25. The Servant of the Lord as Light to the Nations

- **Acts 13:47** quoting Isaiah 49:6:
  - **LXX:** *"I have set you as a light to the nations, that you should bring salvation to the ends of the earth."*
  - **MT:** *"I will make you a light for the nations."*
  - **Theological Impact:** The LXX's more active and universal phrasing resonates with the mission of the Church to reach all peoples, emphasizing the inclusivity of salvation.

■26. The End of Sacrificial Law

- **Hebrews 10:4–10** referencing Psalm 40:6–8:
  - **LXX:** *"Sacrifice and offering you did not desire, but a body you have prepared for me."*

- **MT:** *"Sacrifice and offering you did not desire, but you have opened my ears."*
- **Theological Impact:** The LXX's emphasis on the "body" points directly to Jesus' incarnation and ultimate sacrifice, marking the transition from the old covenant of animal sacrifices to the new covenant in His blood.

■27. The Outpouring of the Holy Spirit

- **Acts 2:17–21** quoting Joel 2:28–32:
  - **LXX:** *"I will pour out my Spirit on all flesh."*
  - **MT:** Similar but with less emphasis on universal application.
  - **Theological Impact:** The LXX explicitly underscores the universal outpouring of the Spirit, which aligns with the Pentecost event as a fulfillment of prophecy.

■28. The Victory of the Messiah Over His Enemies

- **1 Corinthians 15:25** and Psalm 110:1:
  - **LXX:** *"The Lord said to my Lord: 'Sit at my right hand until I make your enemies a footstool for your feet.'"*
  - **MT:** Matches closely but lacks the clarity of the messianic figure in the context of Greek thought.
  - **Theological Impact:** The LXX's phrasing, particularly its use of *Kyrios* for both "Lord" and the messianic figure, highlights the exaltation of Jesus as Messiah and Lord.

■29. The Law as a Temporary Measure

- **Galatians 3:19** referencing Deuteronomy 27:26:
  - **LXX:** *"Cursed is everyone who does not continue in all the words of the law."*
  - **MT:** Similar, but Paul relies on the LXX's phrasing to argue that the law was a tutor leading to Christ.
  - **Theological Impact:** The LXX's precise wording helps Paul establish the temporary and preparatory role of the Mosaic Law in God's redemptive plan.

■30. The Faithfulness of Abraham

- **Romans 4:3** quoting Genesis 15:6:
  - **LXX:** *"Abraham believed God, and it was credited to him as righteousness."*

- **MT:** Similar but with subtle differences in verb tenses and emphases.
- **Theological Impact:** The LXX's clear statement on faith and righteousness supports Paul's doctrine of justification by faith.

■31. Divine Sonship and Adoption

- **Romans 9:26** quoting Hosea 1:10:
  - **LXX:** *"In the place where it was said to them, 'You are not my people,' there they will be called sons of the living God."*
  - **MT:** Similar but with less focus on divine sonship.
  - **Theological Impact:** The LXX underscores the transformative nature of God's covenant, extending it to include Gentiles as adopted children of God.

■32. Jesus as the Passover Lamb

- **John 1:29** referencing Exodus 12:5 and Isaiah 53:7:
  - **LXX (Exodus):** *"Your lamb shall be perfect, a male without blemish."*
  - **LXX (Isaiah):** *"Like a lamb that is led to the slaughter."*
  - **MT:** Similar, but the LXX's focus on perfection aligns directly with Jesus' sinlessness and sacrificial death.
  - **Theological Impact:** The LXX reinforces the typology of Jesus as the ultimate Passover Lamb.

■33. The Messiah's Universal Rule

- **Romans 15:12** quoting Isaiah 11:10:
  - **LXX:** "*The root of Jesse will arise, to rule the Gentiles; in Him the Gentiles will hope."*
  - **MT:** *"The nations will seek Him."*
  - **Theological Impact:** The LXX emphasizes the universal hope found in the Messiah, central to Paul's mission to the Gentiles.

■34. The New Creation

- **Revelation 21:1** quoting Isaiah 65:17:
  - **LXX:** *"I create new heavens and a new earth."*
  - **MT:** Similar, but the LXX's phrasing ties more directly into the eschatological vision of a transformed cosmos.
  - **Theological Impact:** The LXX provides a framework for understanding the restoration of all creation in Christ.

■35. Redemption from the Curse

- **Galatians 3:13** quoting Deuteronomy 21:23:
  - **LXX:** *"Cursed is everyone who hangs on a tree."*
  - **MT:** Matches closely, but the LXX's phrasing becomes a critical link to Jesus' crucifixion as bearing the curse for humanity.
  - **Theological Impact:** The LXX strengthens the typological connection between the curse of the law and Christ's redemptive death.

■36. The Messiah as the Righteous Judge

- **Acts 17:31** referencing Psalm 96:13:
  - **LXX:** *"For He is coming to judge the earth with righteousness."*
  - **MT:** Similar but with less emphasis on the universal aspect.
  - **Theological Impact:** The LXX highlights the Messiah's role as the eschatological judge, a theme central to apostolic preaching.

■37. The Church as the True Israel

- **Romans 9:25–26** quoting Hosea 2:23 and 1:10:
  - **LXX (Hosea 2:23):** *"I will call those who were not my people, 'My people,' and her who was not beloved, 'Beloved.'"*
  - **MT:** Similar but less poetic in phrasing.
  - **Theological Impact:** Paul's application of these passages to the Church relies on the LXX's clear emphasis on inclusion, presenting the Church as the fulfillment of God's promises to Israel.

■38. The Messiah's Humiliation and Exaltation

- **Philippians 2:6–11** echoes Isaiah 45:23:
  - **LXX:** *"Every knee shall bow, and every tongue shall confess to God."*
  - **MT:** Similar, but Paul uses the LXX's phrasing to assert Jesus' divine status and universal lordship.
  - **Theological Impact:** The LXX's explicit language ties Jesus to the divine prerogatives of YHWH, affirming His exaltation as *Kyrios* (Lord).

■39. The Coming of the Spirit to Empower Prophets

- **Luke 4:18** quoting Isaiah 61:1:

- **LXX:** *"The Spirit of the Lord is upon me, because He has anointed me to preach good news to the poor..."*
- **MT:** Similar, but the LXX emphasizes *proclamation*, aligning with Jesus' role as the herald of the Kingdom.
- **Theological Impact:** The LXX shapes the understanding of Jesus' mission as Spirit-empowered and universally directed.

■40. The Suffering Servant's Vicarious Sacrifice

- **1 Peter 2:22–25** referencing Isaiah 53:4–7:
  - **LXX:** *"He himself bore our sins in His body on the tree."*
  - **MT:** *"He carried our diseases."*
  - **Theological Impact:** The LXX emphasizes the Servant's substitutionary atonement, a cornerstone of Peter's Christology.

■41. Divine Adoption and Glory

- **Romans 8:15–17** referencing Exodus 4:22:
  - **LXX:** *"Israel is my firstborn son."*
  - **MT:** Matches closely, but the LXX's Greek phrasing enables Paul to expand the concept to all believers as adopted children of God.
  - **Theological Impact:** The LXX's language contributes to Paul's theology of sonship and inheritance in Christ.

■42. The Messianic Reign of Peace

- **Hebrews 1:8–9** quoting Psalm 45:6–7:
  - **LXX:** *"Your throne, O God, is forever and ever; the scepter of righteousness is the scepter of your kingdom."*
  - **MT:** Similar, but the LXX explicitly applies the title "God" (*ὁ θεός*) to the king, reinforcing the messianic identity of Jesus.
  - **Theological Impact:** The LXX provides a foundation for the exaltation of Christ as both King and God.

■43. The Gentiles' Inclusion in the Covenant

- **Ephesians 2:13–18** echoes Isaiah 57:19:
  - **LXX:** *"Peace, peace to those far and near," says the Lord.*
  - **MT:** Matches closely, but Paul uses the LXX's phrasing to stress the reconciliation of Jews and Gentiles through Christ.
  - **Theological Impact:** The LXX's universal language supports the Church's mission to all nations.

■44. The Seed of Abraham

- **Galatians 3:16** referencing Genesis 22:18:
  - **LXX:** *"In your seed all the nations of the earth shall be blessed."*
  - **MT:** Similar, but the LXX uses singular "seed," which Paul interprets as Christ.
  - **Theological Impact:** The LXX's singular form allows Paul to identify Jesus as the fulfillment of the Abrahamic promise.

■45. Eternal Priesthood of the Messiah

- **Hebrews 5:6** quoting Psalm 110:4:
  - **LXX:** *"You are a priest forever according to the order of Melchizedek."*
  - **MT:** Matches closely, but the LXX's phrasing lends itself to the typology of Christ's eternal priesthood.
  - **Theological Impact:** The LXX underpins the argument for Jesus' unique priesthood, surpassing the Levitical order.

■46. The New Covenant

- **Hebrews 8:8–12** quoting Jeremiah 31:31–34:
  - **LXX:** *"I will make a new covenant with the house of Israel and the house of Judah."*
  - **MT:** Similar but the LXX's emphasis on *new* highlights the discontinuity with the old covenant.
  - **Theological Impact:** The LXX provides the basis for understanding the covenant inaugurated by Christ's death and resurrection.

■47. The Son of Man and the Nations

- **Matthew 24:30** referencing Daniel 7:13–14:
  - **LXX:** *"Behold, one like a son of man coming on the clouds of heaven."*
  - **MT:** Matches closely but the LXX's apocalyptic tone resonates with Jesus' eschatological teachings.
  - **Theological Impact:** The LXX highlights the universal dominion of the Son of Man, applied to Jesus.

■48. The Resurrection of the Righteous

- **Acts 24:15** referencing Daniel 12:2:

- **LXX:** *"Many of those who sleep in the dust of the earth shall awake."*
- **MT:** Matches closely, but the LXX emphasizes the distinction between eternal life and disgrace.
- **Theological Impact:** The LXX underscores the hope of resurrection central to Christian belief.

■49. The Psalms and Christological Worship

- **Matthew 21:16** referencing Psalm 8:2:
  - **LXX:** *"Out of the mouths of infants and nursing babies you have prepared praise."*
  - **MT:** *"Out of the mouths of infants and nursing babies you have established strength."*
  - **Theological Impact:** The LXX's choice of *praise* over *strength* enables Jesus to highlight the worship due to Him, affirming His divine identity.

■50. The Role of Angels and the Law

- **Galatians 3:19** and **Hebrews 2:2** referencing Deuteronomy 33:2:
  - **LXX:** *"The Lord came from Sinai... with myriads of holy ones at His right hand."*
  - **MT:** Emphasizes God's direct communication but downplays the role of angels.
  - **Theological Impact:** The LXX's imagery supports the NT concept that angels were mediators of the Mosaic Law, paving the way for the superior covenant brought by Christ.

■51. Christ as the Rock in the Wilderness

- **1 Corinthians 10:4** referencing Exodus 17:6 and Numbers 20:8–11:
  - **LXX:** *"You shall strike the rock, and water will come out of it."*
  - **MT:** Similar but lacks the subtlety of Paul's interpretation.
  - **Theological Impact:** Paul uses the LXX's narrative framework to typologically identify Christ as the spiritual Rock sustaining Israel, pointing to His life-giving role.

■52. Justification by Faith Prefigured in the Prophets

- **Romans 10:11** quoting Isaiah 28:16:
  - **LXX:** *"The one who believes in Him will not be put to shame."*
  - **MT:** *"The one who trusts will not panic."*

- **Theological Impact:** The LXX emphasizes belief in a personal object (Messiah), supporting Paul's doctrine of justification by faith in Christ.

■53. The Resurrection Foretold in Prophecy

- **Acts 2:27–31** quoting Psalm 16:10:
  - **LXX:** *"You will not allow your Holy One to see corruption."*
  - **MT:** *"You will not let your faithful one see the pit."*
  - **Theological Impact:** The LXX's reference to corruption provides a clearer basis for Peter's interpretation of the resurrection prophecy.

■54. The Messianic King's Triumph

- **Revelation 19:15** referencing Isaiah 63:3:
  - **LXX:** *"I trampled them in my wrath, and their blood spattered my garments."*
  - **MT:** Matches closely but the LXX's vivid phrasing intensifies the imagery of divine judgment.
  - **Theological Impact:** The LXX contributes to John's vision of the victorious Messiah executing judgment upon His enemies.

■55. The Nations Coming to Zion

- **Matthew 2:6** quoting Micah 5:2:
  - **LXX:** *"And you, Bethlehem... out of you will come a ruler who will shepherd my people Israel."*
  - **MT:** Similar but less explicitly connected to the messianic role.
  - **Theological Impact:** The LXX's shepherd imagery aligns with Jesus' role as the Good Shepherd and King.

■56. The Covenant and the Blood of Christ

- **Matthew 26:28** referencing Exodus 24:8:
  - **LXX:** *"This is the blood of the covenant that the Lord has made with you."*
  - **MT:** Matches closely, but the LXX's phrasing emphasizes the ratification of a covenant, prefiguring the Eucharist.
  - **Theological Impact:** Jesus' use of this language echoes the covenant ceremony in Exodus, applying it to His sacrificial death.

■57. The Restoration of Israel and Gentile Inclusion

- **Acts 15:16–17** quoting Amos 9:11–12:

- **LXX:** *"I will rebuild the tent of David... so that the rest of humanity may seek the Lord."*
- **MT:** *"...that they may possess the remnant of Edom."*
- **Theological Impact:** The LXX's universal language supports the early Church's mission to include Gentiles as part of God's restored people.

■58. The Apocalyptic Vision of the Day of the Lord

- **2 Peter 3:10** referencing Isaiah 34:4 and Zephaniah 1:18:
  - **LXX:** *"The heavens will be rolled up like a scroll, and their hosts will fall."*
  - **MT:** Matches closely but the LXX's poetic imagery aligns with NT apocalyptic language.
  - **Theological Impact:** The LXX enhances the NT's eschatological vision of cosmic renewal.

■59. Wisdom Literature and Christ

- **Colossians 1:15–20** echoing Wisdom of Solomon 7:25–26:
  - **LXX (Wisdom 7:26):** *"For she is a reflection of eternal light, a spotless mirror of the working of God."*
  - **Theological Impact:** The LXX's portrayal of Wisdom as God's agent of creation and revelation contributes to Paul's high Christology, presenting Jesus as the embodiment of divine Wisdom.

■60. Atonement and Mercy Seat Imagery

- **Romans 3:25** referencing Leviticus 16:15:
  - **LXX:** *"And he shall sprinkle the blood upon the mercy seat."*
  - **MT:** Similar, but the LXX's *hilastērion* (mercy seat) connects directly to Paul's description of Jesus as the place of atonement.
  - **Theological Impact:** The LXX provides the vocabulary for understanding Jesus' sacrificial death as fulfilling the Day of Atonement.

4. Evidence from Patristic Sources

- Early Church Fathers affirm the use of the LXX in the early Christian community. For example, Justin Martyr and others explicitly mention its role in interpreting the Scriptures.

■1. Justin Martyr (100–165 CE)

Justin Martyr, one of the earliest Christian apologists, frequently quoted the LXX in his writings and recognized its authority:

- **Dialogue with Trypho, Chapter 71:**
  Justin defends the use of the LXX by Christians and accuses Jewish authorities of altering certain Hebrew texts to obscure messianic prophecies fulfilled by Christ.
    - *"But I am far from putting reliance on your teachers, who refuse to admit that the interpretation made by the seventy elders who were with Ptolemy of Egypt is a correct one."*
- **Use of Messianic Prophecies:**
  In this work, Justin uses the LXX's rendering of Isaiah 7:14 (*"the virgin shall conceive"*) to argue for the virgin birth of Christ, a point of contention with Jewish interpretations of the Hebrew text.

■2. Irenaeus of Lyons (130–202 CE)

Irenaeus upheld the divine inspiration of the LXX and considered it an essential resource for understanding Christ's fulfillment of the Scriptures:

- **Against Heresies, Book 3, Chapter 21.2:**
  Irenaeus explicitly affirms the divine guidance of the seventy translators of the LXX:
    - *"God prepared for the Gentiles the scriptures translated by the seventy elders, in order that they might come to Christ at the proper time."*
- **Defense of Isaiah 7:14:**
  Irenaeus uses the LXX's *"virgin"* (παρθένος) in Isaiah 7:14 to argue for Christ's miraculous birth, emphasizing the reliability of the Greek text over Jewish claims.

■3. Clement of Alexandria (150–215 CE)

Clement often quoted the LXX in his theological works, affirming its role in Christian exegesis:

- **Stromata, Book 1, Chapter 22:**
  Clement discusses the miraculous nature of the LXX translation, describing how the seventy translators independently produced identical texts through divine inspiration.

    - *“The Scriptures were interpreted with harmonious and wonderful concurrence by the seventy elders.”*
- **Scriptural Quotations:**
  Clement's extensive citations of Scripture almost exclusively align with the LXX, indicating its centrality in Alexandrian Christian theology.

■4. Origen (184–253 CE)

Origen's scholarship solidified the LXX's role in Christian tradition, even as he engaged with the Hebrew text.

- **Hexapla:**
  Origen’s monumental work compared the Hebrew text and various Greek translations, including the LXX, demonstrating his reverence for the LXX while addressing textual differences.
    - He consistently used the LXX for theological arguments and noted its primacy in the Church’s liturgy and exegesis.
- **Letter to Africanus:**
  Origen defends the use of the LXX against criticisms of its fidelity to the Hebrew text, arguing that the Church received it as authoritative:
    - *“The Church of Christ uses the Septuagint, and it is not correct to say they [the Jews] have corrupted it.”*

■5. Eusebius of Caesarea (260–340 CE)

Eusebius affirmed the LXX’s importance in early Christianity and its providential role in spreading the Scriptures:

- **Ecclesiastical History, Book 5, Chapter 8:**
  Eusebius recounts the history of the LXX translation, portraying it as divinely inspired and an essential step in the preparation for Christ's coming.
    - He highlights the miraculous agreement among the seventy translators and its adoption by the early Church.
- **Defense of Messianic Prophecies:**
  Eusebius frequently quotes the LXX to show how Jesus fulfilled Old Testament prophecies, relying on the Greek text for clarity and precision.

■6. Athanasius of Alexandria (296–373 CE)

Athanasius, a champion of Nicene orthodoxy, emphasized the authority of the LXX in his writings:

- **Festal Letter 39 (367 CE):**
  Athanasius lists the canonical books of Scripture and affirms the Church's use of the LXX for both the Old Testament and deuterocanonical books.
    - *"The Scriptures, as inspired by God, were translated by the seventy elders for the benefit of the nations."*
- **Defense of Isaiah 7:14:**
  Athanasius also defends the LXX's use of *παρθένος* ("virgin") in Isaiah 7:14, seeing it as a prophetic validation of Christ's birth.

■7. Cyril of Jerusalem (313–386 CE)

Cyril embraced the LXX as the foundation of the Church's teaching and scriptural understanding:

- **Catechetical Lectures, Lecture 4:**
  Cyril highlights the providential history of the LXX translation, emphasizing its accuracy and divine inspiration:
    - *"The divine Scriptures were translated for the Greeks by seventy interpreters... guided by the Spirit."*
- **Use in Instruction:**
  In his catechesis, Cyril consistently quotes the LXX to teach key doctrines, from the Incarnation to the Resurrection.

■8. Augustine of Hippo (354–430 CE)

Augustine regarded the LXX as a divinely guided translation and the primary text for Christians.

- **City of God, Book 18, Chapter 42:**
  Augustine defends the LXX against claims that it is inferior to the Hebrew text:
    - *"The seventy translators were guided by one and the same Spirit, so that there is no doubt their translation was made under divine guidance."*
- **On Christian Doctrine, Book 2, Chapter 15:**
  Augustine argues for the Church's continued use of the LXX, even acknowledging differences with the Hebrew:
    - *"The apostles themselves used the Greek Scriptures as they brought the Gospel to the Gentiles."*

■9. John Chrysostom (349–407 CE)

John Chrysostom, known for his eloquent preaching, relied heavily on the LXX:

- **Homilies on Genesis and the Psalms:**
  Chrysostom's commentary aligns with the LXX, reflecting its centrality in the liturgical and theological life of the Church.
    - He praises the clarity and accessibility of the Greek Scriptures for both Jews and Gentiles.
- **Defense of Isaiah 7:14:**
  Like others, Chrysostom affirms the LXX's rendering of *παρθένος* in Isaiah 7:14 as a key messianic prophecy.

■10. Jerome (347–420 CE)

While Jerome is known for translating the Scriptures into Latin (the **Vulgate**), he acknowledged the importance of the LXX in the early Church:

- **Preface to the Pentateuch:**
  Jerome notes the widespread use of the LXX in the Church, even as he promoted the Hebrew text:
    - *"The Septuagint was translated by the seventy elders, and it has been received by the apostles themselves."*
- **Letters:**
  Jerome occasionally deferred to the LXX when interpreting difficult passages, recognizing its theological and historical significance.

Summary of Early Church Fathers' Affirmation:

1. **Defense Against Jewish Criticisms:**
   Many Fathers defended the LXX as an inspired text when Jewish scholars challenged its interpretations (e.g., Isaiah 7:14).
2. **Authority in the Early Church:**
   The LXX was the primary version of Scripture used in early Christian worship, catechesis, and theology.
3. **Divine Inspiration:**
   Numerous Fathers emphasized the miraculous nature of the LXX's translation process, affirming its providential role in salvation history.
4. **Connection to Christ:**
   The LXX's phrasing often provided clearer connections to messianic prophecies, which the Fathers consistently emphasized.

5. Usage by Specific Writers

The New Testament (NT) writers extensively used the Septuagint (LXX), often favoring its renderings over the Hebrew Masoretic Text (MT) for theological, linguistic, and contextual reasons. Below is an analysis of LXX usage by specific NT writers, categorized by the books they authored, along with examples:

Matthew

Matthew's Gospel frequently relies on the LXX, especially in citing messianic prophecies.

Mark

Mark uses fewer direct citations than Matthew but still aligns with the LXX where it occurs.

Luke

Luke, writing for a primarily Gentile audience, heavily relies on the LXX to connect Jesus to Jewish prophecy.

John

John's Gospel uses the LXX to underline theological themes, particularly Christ's divinity.

Acts (Luke)

Acts showcases numerous LXX citations to argue for Jesus as the fulfillment of prophecy.

Paul's Epistles

Paul frequently quotes the LXX, using its language to develop key theological arguments.

- **Galatians 3:13 (Deuteronomy 21:23):**
    - LXX: *"Cursed is everyone who hangs on a tree."*
    - MT: Matches but Paul draws directly from the Greek to emphasize Jesus' crucifixion.

Hebrews

Hebrews relies almost exclusively on the LXX, aligning its Christological arguments with the Greek Scriptures.

Peter's Epistles

Peter uses the LXX to connect Jesus with Jewish prophecies.

- **1 Peter 2:22 (Isaiah 53:9):**
    - LXX: *"He committed no sin, nor was deceit found in his mouth."*
    - Usage: Reflects the LXX's exact phrasing to describe Jesus' innocence.

Revelation (John)

Revelation's apocalyptic imagery often mirrors the LXX's phrasing, particularly from Isaiah, Ezekiel, and Daniel.

- **Revelation 1:7 (Zechariah 12:10):**
    - LXX: *"They will look on Him whom they pierced."*
    - MT: Similar but less explicit.
    - Usage: John emphasizes the visible return of Christ using the LXX.
- **Revelation 19:15 (Isaiah 63:3):**
    - LXX: *"He will tread the winepress of the fury of the wrath of God."*
    - Usage: Aligns with the LXX's vivid apocalyptic imagery.

Summary Table of LXX Usage by NT Writers

NT Writer	Books	Prominent LXX Examples
Matthew	Matthew	Isaiah 7:14, Psalm 8:2
Mark	Mark	Isaiah 29:13, Isaiah 40:3
Luke	Luke, Acts	Isaiah 61:1–2, Joel 2:28–32
John	John, Revelation	Isaiah 6:10, Psalm 34:20, Zechariah 12:10
Paul	Romans, Galatians, etc.	Deuteronomy 21:23, Isaiah 29:14
Peter	1 & 2 Peter	Isaiah 28:16, Isaiah 53:9
Hebrews Author	Hebrews	Deuteronomy 32:43, Psalm 40:6–8

While the LXX was a significant influence, the New Testament writers sometimes adapted or paraphrased the text to fit their theological purposes, blending elements of both the Hebrew and Greek traditions.

Jesus and Father

Glory

Isaiah 42:8 (Hebrew)

"I am YHWH; that is My name! I will not give My glory to another, nor My praise to idols."

In Hebrew:
יְהוָֹה (YHWH) = **Yahweh**
Matthew 16:27 (Greek)

"For the Son of Man is going to come in the glory of His Father with His angels, and will then repay every man according to his deeds."

In Greek:

πατρὸς αὐτοῦ (patros autou) = **His Father**

δόξῃ (doxē) = **glory**

Creator

Isaiah 40:28 (Hebrew)

"Do you not know? Have you not heard? YHWH is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and His understanding no one can fathom."

In Hebrew:
יְהוָֹה (YHWH) = **Yahweh**
בּוֹרֵא (bōrē) = **Creator**
Ephesians 3:8-12 (Greek)
*"***8** *Although I am the very least of all the saints, this grace was given to me to bring to the Gentiles the news of the boundless riches of Christ,* **9** *and to make everyone see what is the plan of the mystery hidden for ages in God who created all things;* **10** *so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places.* **11** *This was in accordance with the eternal purpose that he has carried out in Christ Jesus our Lord,* **12** *in whom we have access to God in boldness and confidence through faith in him."*

In Greek:
θεῷ τῷ (theō tō) = **God**
κτίσαντι (ktisanti) = **created**

In Ephesians 3:8-12, Paul's focus is on the divine plan of salvation and the revelation of this mystery through Jesus Christ. While the passage does not explicitly state, "Jesus is God," it does imply Jesus' divinity through several key elements:

1. "Boundless riches of Christ" (v. 8)

- Paul speaks of the "**boundless riches of Christ**" (Greek: *ἀνεξιχνίαστος πλοῦτος τοῦ Χριστοῦ*, *anexichniastos ploutos tou Christou*), implying that Christ possesses infinite spiritual wealth and blessings.
- In the Old Testament, boundless riches and wisdom are typically attributed to God alone (e.g., Job 5:9, Psalm 145:3). By using this language for Christ, Paul hints at Christ's divine nature.

Job 5:9

"**He does great things and unsearchable, marvelous things without number.**"

Explanation:

- This verse is part of a speech by Eliphaz, one of Job's friends, who is describing the greatness of God.
- **"Great things and unsearchable"**: The word **"unsearchable"** (Hebrew: *אֵין חֵקֶר*, *ein ḥēqer*) means beyond human understanding or comprehension. It emphasizes the divine nature of God's actions.
- **"Marvelous things without number"**: The phrase highlights God's limitless power and the countless wonders He performs, which go beyond human ability to count or fully understand.

Connection to Ephesians 3:8:

- When Paul speaks of the "**boundless riches of Christ**," he uses similar language to describe the infinite nature of Christ's blessings. This parallel suggests a divine attribute shared with God, supporting the idea of Christ's divinity.

Psalm 145:3

"**Great is the Lord, and greatly to be praised; his greatness is unsearchable.**"

Explanation:

- **"Great is the Lord"** (Hebrew: *גָּדוֹל יְהוָה, gadol YHWH*): This declares the supreme greatness of God (Yahweh).
- **"His greatness is unsearchable"** (Hebrew: *וּלְגִדֻלָּתוֹ אֵין חֵקֶר, uligdulato ein ḥēqer*): This mirrors the language in Job 5:9, emphasizing that God's greatness cannot be fully understood or measured by human beings.

Connection to Ephesians 3:8:

- Paul's description of the "**boundless riches of Christ**" echoes the **unsearchable greatness** of God described in Psalm 145:3. By using similar language, Paul places Christ's attributes on the same level as those of Yahweh, implying His divine nature.

2. "The mystery hidden for ages in God" (v. 9)

- The phrase "**mystery hidden for ages in God who created all things**" points to a divine plan that originates in God and is fulfilled through Christ.
- Although the Father is specifically called "God" in this verse, the fact that the mystery is revealed and carried out through Christ aligns with the divine role of Jesus as the mediator of God's eternal plan (see John 1:1-3; Colossians 1:16-19).

John 1:1-3

> **1** "In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was in the beginning with God. **3** All things came into being through him, and without him not one thing came into being."

Explanation:

1. **"In the beginning was the Word"**:
    - The **"Word"** (Greek: *Λόγος, Logos*) refers to Jesus Christ. This term connects Jesus to the creative word of God in Genesis 1 ("And God said..."), highlighting His role in creation.
    - **"In the beginning"** parallels Genesis 1:1, establishing the pre-existence of the Word before creation.
2. **"The Word was with God, and the Word was God"**:
    - **"With God"** (Greek: *πρὸς τὸν θεόν, pros ton theon*): Indicates a distinct relationship between the Word (Jesus) and God (the Father).

- **"The Word was God"**: This is a clear affirmation of the **divinity** of the Word. The Greek construction emphasizes that the Word shares the very essence of God.

3. **"All things came into being through him"**:
    - Jesus is presented as the **agent of creation**, through whom everything was made.
    - **"Without him not one thing came into being"**: This underscores that Jesus is integral to the act of creation; nothing exists apart from His creative work.

Connection to Ephesians 3:8-12:

- The description of Christ's role in creation in John 1:1-3 aligns with Paul's portrayal of the "**boundless riches of Christ**" in Ephesians. The creative power and pre-existence of Christ point to His divine nature, which is consistent with the divine attributes Paul ascribes to Him.

Colossians 1:16-19

> **16** "For in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. **17** He himself is before all things, and in him all things hold together. **18** He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. **19** For in him all the fullness of God was pleased to dwell."

Explanation:

1. **"In him all things... were created" (v. 16)**:
    - This verse explicitly states that **all things** in both the physical and spiritual realms were created **in**, **through**, and **for** Christ. This includes every power and authority, emphasizing His sovereignty over all creation.
2. **"He himself is before all things" (v. 17)**:
    - **"Before all things"** indicates Christ's pre-existence, affirming His eternal nature, a characteristic unique to God.
    - **"In him all things hold together"**: This statement emphasizes that Jesus not only created everything but also sustains the universe. This sustaining power is a divine attribute, indicating His ongoing involvement in creation.

3. **"He is the head of the body, the church" (v. 18)**:
    - Jesus is presented as the supreme leader of the church, showing His authority over the spiritual community of believers.
4. **"The fullness of God was pleased to dwell" (v. 19)**:
    - This verse is a powerful declaration of Christ's divinity. **"The fullness of God"** (Greek: *πᾶν τὸ πλήρωμα, pan to plērōma*) means that the complete nature, essence, and attributes of God reside in Jesus. This makes a strong theological claim about His divine identity.

Connection to Ephesians 3:8-12:

- In Ephesians, Paul speaks of the **eternal purpose** fulfilled in Christ and the **boundless riches** found in Him. Colossians expands on this by explicitly describing Jesus as the Creator, Sustainer, and the fullness of God. This consistent portrayal across Paul's letters reinforces the idea of Jesus' divinity.

3. "Through the church the wisdom of God... made known" (v. 10)

- The church's purpose is to reveal the **wisdom of God**, which is manifested in Christ. Since Jesus is central to this divine wisdom, it indirectly points to His divine status (see 1 Corinthians 1:24, where Christ is called the wisdom of God).

1 Corinthians 1:24

> "**But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.**"

Explanation:

1. **"To those who are the called"**:
    - This phrase refers to believers, both **Jews and Greeks** (Gentiles), who have responded to the gospel message and are now part of the Christian community. Paul often uses the term "called" to indicate those chosen or invited by God to salvation (see Romans 8:28-30).
2. **"Christ the power of God"**:
    - The title "**power of God**" (Greek: *δύναμις θεοῦ, dynamis theou*) ascribed to Christ signifies that Jesus embodies God's **mighty,**

transformative power, particularly evident in His resurrection and the salvation He brings (see Romans 1:16).

- In Jewish thought, **God's power** is associated with acts of creation and deliverance, roles that Jesus fulfills, showing His divine nature.

3. **"And the wisdom of God"**:

   - Paul also calls Jesus the "**wisdom of God**" (Greek: *σοφία θεοῦ, sophia theou*). This is significant because in the Old Testament, wisdom is often personified and closely linked with God's creative activity (see Proverbs 8:22-31). By identifying Christ as God's wisdom, Paul implies that Jesus is the embodiment of divine wisdom and the ultimate revelation of God's plan.
   - The **wisdom of God** contrasts with human wisdom, which often fails to understand God's ways (1 Corinthians 1:18-21). In Christ, God's wisdom is fully revealed, especially through the "foolishness" of the cross, which is actually the ultimate display of divine wisdom.

Connection to Ephesians 3:8-12

In **Ephesians 3:8-12**, Paul speaks of the **"boundless riches of Christ"** and the **mystery** that has now been revealed through Jesus. Describing Jesus as the **wisdom of God** in 1 Corinthians 1:24 complements this, as it emphasizes that Christ is the ultimate expression of God's wisdom and plan, which had been hidden but is now made known through the gospel.

4. "Eternal purpose... carried out in Christ Jesus our Lord" (v. 11)

- The "**eternal purpose**" (*πρόθεσις τῶν αἰώνων, prothesis tōn aiōnōn*) being fulfilled **in Christ Jesus** underscores His divine role in God's redemptive plan. The use of the title "**our Lord**" (Greek: *κυρίου ἡμῶν, kyriou hēmōn*) for Jesus is significant because in the Greek Septuagint and New Testament, *kyrios* (Lord) is often used to refer to Yahweh (יהוה, *YHWH*), the divine name of God.

5. "Access to God... through faith in Him" (v. 12)

- The phrase "**in whom we have access to God in boldness and confidence through faith in him**" attributes to Jesus the role of providing direct access to God. In Jewish thought, only God could provide such access. For Jesus to grant this implies His divine status (see Hebrews 10:19-22).

Hebrews 10:19-22

> **19** "Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, **20** by the new and living way that he opened for us through the curtain (that is, through his flesh), **21** and since we have a great priest over the house of God, **22** let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water."

Explanation:

1. **"Confidence to enter the sanctuary by the blood of Jesus" (v. 19)**:
    - The term **"confidence"** (Greek: *παρρησία*, *parrēsia*) indicates boldness or freedom to approach God, something previously impossible under the old covenant due to the separation caused by sin.
    - The **"sanctuary"** refers to the holy presence of God. Under the old covenant, only the high priest could enter the Most Holy Place, and only once a year (see Leviticus 16). Through the **blood of Jesus**, believers now have direct access to God's presence.
    - This highlights Jesus' role as the ultimate **sacrifice**, whose blood atones for sin and removes the barrier between God and humanity.
2. **"By the new and living way... through the curtain (that is, through his flesh)" (v. 20)**:
    - The **"new and living way"** contrasts with the old way of the Mosaic Law, which required repeated sacrifices that could never fully remove sin (see Hebrews 10:1-4). Jesus' sacrifice is once and for all, opening a permanent path to God.
    - The **"curtain"** refers to the veil in the temple that separated the Holy Place from the Most Holy Place (see Exodus 26:31-33). When Jesus died, the temple veil was torn in two (Matthew 27:51), symbolizing the removal of the barrier between God and humanity.
    - **"Through his flesh"**: This signifies that Jesus' own body, sacrificed on the cross, is the means by which this access to God is made possible.
3. **"We have a great priest over the house of God" (v. 21)**:
    - Jesus is described as the **"great priest"** (Greek: *μέγαν ἱερέα*, *megan hierea*), emphasizing His role as the ultimate High Priest who intercedes on behalf of believers (see Hebrews 4:14-16).

- The **"house of God"** refers to the community of believers (the church), over whom Jesus presides as the spiritual leader and mediator.

4. **"Let us approach with a true heart in full assurance of faith" (v. 22)**:
    - The invitation to **"approach"** (Greek: *προσερχώμεθα*, *proserchōmetha*) reflects the new access believers have to God through Christ.
    - **"Hearts sprinkled clean... bodies washed with pure water"**: This language alludes to the rituals of purification in the old covenant (see Leviticus 16:14-19) but now signifies the inner cleansing provided by Jesus' sacrifice. It may also hint at **baptism**, which symbolizes the believer's spiritual purification.

Connection to Ephesians 3:8-12

- In Ephesians, Paul speaks of the **"boldness and confidence"** believers have in approaching God through faith in Christ (Ephesians 3:12). This mirrors the language in Hebrews 10:19, where the confidence to enter God's presence is granted through the **blood of Jesus**.
- The idea of the **"new and living way"** through Jesus aligns with Paul's description of the **mystery** now revealed in Christ, through whom God's eternal purpose is fulfilled.

Conclusion

While Ephesians 3:8-12 does not explicitly state that "Jesus is God," it presents Him in roles and attributes consistent with divinity:

- Possessing **infinite riches** (v. 8).
- Central to the **eternal, divine mystery** (v. 9).
- The fulfillment of God's **eternal purpose** (v. 11).
- Providing **access to God** (v. 12).

These elements reflect Paul's broader Christology, which acknowledges Jesus as divine (e.g., Philippians 2:6-11, Colossians 1:15-20).

In the New Testament, there are several passages that explicitly describe Jesus as the **Creator of all things**. These references establish His divine role in creation and affirm His pre-existence. Let's look at key verses:

1. John 1:1-3

> **1** "In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was in the beginning with God. **3** All things came into being through him, and without him not one thing came into being."

Explanation:

- The **Word** (*Logos*), who is identified as Jesus, was present at the beginning of creation.
- **"All things came into being through him"**: Jesus is not a created being; rather, He is the divine agent through whom all creation was made.
- This passage aligns Jesus with the creative power of God, affirming His divine status and role as Creator.

2. Colossians 1:16-17

> **16** "For in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. **17** He himself is before all things, and in him all things hold together."

Explanation:

- **"In him all things... were created"**: This includes everything in both the physical and spiritual realms. It highlights Jesus' comprehensive role in creation.
- **"Through him and for him"**: Jesus is both the means and the purpose of creation, indicating His central role and divine authority.
- **"He is before all things"**: This affirms Jesus' pre-existence, an attribute unique to God.
- **"In him all things hold together"**: Jesus is not only the Creator but also the Sustainer of the universe.

3. Hebrews 1:2-3

> **2** "But in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. **3** He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word."

Explanation:

- **"Through whom he also created the worlds"**: The phrase indicates that God the Father created the universe **through the Son**, affirming Jesus' active role in creation.
- **"Exact imprint of God's very being"**: This emphasizes Jesus' divine nature, as He perfectly reflects God's essence.
- **"Sustains all things by his powerful word"**: Jesus' sustaining power further underscores His divine authority and ongoing role in the cosmos.

4. 1 Corinthians 8:6

> "Yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist."

Explanation:

- **"Through whom are all things"**: Paul clearly states that all things were made **through Jesus Christ**, distinguishing Him as the divine agent of creation.
- This verse also shows the close relationship between God the Father (the source) and Jesus Christ (the agent), emphasizing Jesus' divine role in creation.

5. Revelation 4:11 and Revelation 5:13

> **4:11** "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created."
>
> **5:13** "Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing, 'To the one seated on the throne and to the Lamb be blessing and honor and glory and might forever and ever!'"

Explanation:

- In the context of Revelation, Jesus (the Lamb) is worshiped alongside God the Father as the Creator. The acknowledgment of creation by the **Lamb** (Jesus) reflects His divine role and equality with God in the work of creation.

Summary

The New Testament presents Jesus as:

- **Pre-existent** and active before the creation of the world.
- The **agent** through whom God created everything.
- The **sustainer** of the universe, holding all things together.
- **Possessing attributes unique to God, affirming His divinity.**

Redeemer

Isaiah 33:22 (Hebrew)
"For YHWH is our judge, YHWH is our lawgiver, YHWH is our king; He will save us."

In Hebrew:
יְהוָה (YHWH) = **Yahweh**
יוֹשִׁיעֵנוּ (yōšîʿênû) = **He will save us (Redeemer)**
Acts 4:12 (Greek)
"And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved."

In Greek:
ὀνόματι (onomati) = **name**
σωθῆναι (sōthēnai) = **to be saved (Redeemer)**

Judge

Isaiah 33:22 (Hebrew)
"For YHWH is our judge, YHWH is our lawgiver, YHWH is our king; He will save us."

In Hebrew:
שֹׁפְטֵנוּ (šōp̣ênû) = **our Judge**
John 5:22 (Greek)
"For not even the Father judges anyone, but He has given all judgment to the Son."

In Greek:
πατὴρ (patēr) = **Father**
κρίνει (krinei) = **judges**

King

Isaiah 33:22 (Hebrew)
"For YHWH is our judge, YHWH is our lawgiver, YHWH is our king; He will save us."

In Hebrew:
מַלְכֵּנוּ (malkênû) = **our King**

Revelation 19:11-16 (Greek)

11 Then I saw heaven opened, and there was a white horse! Its rider is called Faithful and True (Greek: **Pistos kai Alēthinos**, *Πιστὸς καὶ Ἀληθινός), and he judges and makes war in righteousness.*
12 His eyes are like a flame of fire, and on his head are many diadems; he has a name inscribed that no one knows but himself.
13 He is clothed in a robe dipped in blood, and his name is called The Word of God (Greek: **ho Logos tou Theou**, *ὁ Λόγος τοῦ Θεοῦ).*
14 And the armies of heaven, wearing fine linen, white and pure, were following him on white horses.
15 From his mouth comes a sharp sword (Greek: **romphaia**, *ῥομφαία) with which to strike down the nations, and he will rule them with a rod of iron; he will tread the winepress of the fury of the wrath of God (Greek:* **ho Theos**, *ὁ Θεός) the Almighty (Greek:* **ho Pantokratōr**, *ὁ Παντοκράτωρ).*
16 On his robe and on his thigh he has a name inscribed, "King of kings and Lord of lords" (Greek: **Basileus tōn basileuontōn kai Kyrios tōn kyriuontōn**, *Βασιλεὺς τῶν βασιλευόντων καὶ Κύριος τῶν κυριευόντων).*

In Greek:
βασιλεὺς βασιλέων (basileus basiléōn) = **King of Kings**

Rock

Deuteronomy 32:3-4 (Hebrew)

3 For I will proclaim the name of the Lord (Hebrew: **YHWH**, *יְהוָה),*
ascribe greatness to our God (Hebrew: **Elohim**, *אֱלֹהִים)!*
4 The Rock (Hebrew: **Tzur**, *צוּר)—his work is perfect,*
and all his ways are just.
A faithful God (Hebrew: **Elohim**, *אֱלֹהִים), without deceit,*
just and upright is he.

In Hebrew:
צוּר (ṣûr) = **Rock**

1 Corinthians 10:4 (Greek)

"...and all drank the same spiritual drink, for they were drinking from a spiritual Rock which followed them; and the Rock was Christ."

In Greek:
πέτρα (petra) = **Rock**

Beginning and Ending

Isaiah 41:4 (Hebrew)
"Who has performed and done this, calling the generations from the beginning? I, YHWH, the first, and with the last; I am He."

In Hebrew:
יְהוָה (YHWH) = **Yahweh**
רִאשׁוֹן (rîʾšôn) = **the first**
אַחֲרֹנִים (ʾaḥărônîm) = **the last**
Revelation 1:8, 11 (Greek)
"I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

In Greek:
τὸ Ἄλφα καὶ τὸ Ὦ (to Alpha kai to Ō) = **the Alpha and the Omega**
κύριος ὁ θεὸς (kyrios ho theos) = **Lord God**

κύριος (kyrios):

Meaning: This word means **"Lord"** or **"Master."** In the context of the New Testament, it signifies authority, respect, and divinity. It is often used to refer to Jesus Christ, acknowledging His lordship.
Usage: In the Septuagint (the Greek translation of the Hebrew Bible), **κύριος** is used to translate the Hebrew **יְהוָה (YHWH)**, the personal name of God in the Old Testament.

ὁ (ho):

Meaning: This is the definite article **"the,"** indicating specificity. In this phrase, it emphasizes that the term is referring to a particular God.

θεὸς (theos):

Meaning: This word means **"God"** in Greek. It refers to the divine being, the creator, and sustainer of the universe.
Usage: In Christian theology, **θεὸς** often refers to the one true God, distinguishing Him from false gods or idols.

Revelation 22:13

> "I am the Alpha and the Omega, the first and the last, the beginning and the end."

Who is Speaking in Revelation 22:13?

Scholars widely agree that the speaker in Revelation 22:13 is **Jesus Christ**, based on the context of the surrounding verses and the use of similar titles elsewhere in the book:

1. **Contextual Clues**:
    - In Revelation 22:12, the preceding verse, the speaker says, "See, I am coming soon; my reward is with me, to repay according to everyone's work." This aligns with Jesus' role as the judge of all people (see Revelation 1:7, John 5:22).
    - In Revelation 22:16, just a few verses later, the speaker clearly identifies themselves: "It is I, Jesus, who sent my angel to you with this testimony for the churches."
2. **Use of Titles**:
    - The titles "the first and the last" and "the beginning and the end" are used earlier in Revelation 1:17-18, where Jesus speaks directly to John, saying: "Do not be afraid; I am the first and the last, and the living one. I was dead, and see, I am alive forever and ever."
    - This association with Jesus' death and resurrection strongly suggests that the speaker in Revelation 22:13 is Christ.

Revelation 22:12-16

12. "See, I am coming soon; my reward is with me, to repay according to everyone's work.
13. I am the Alpha and the Omega, the first and the last, the beginning and the end."
14. Blessed are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates.
15. Outside are the dogs and sorcerers and fornicators and murderers and idolaters, and everyone who loves and practices falsehood.
16. "It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star."

The phrase **"my reward is with me"** in Revelation 22:12 is a powerful declaration made by Christ, indicating that when He returns, He will bring with Him both **reward and judgment**. This phrase directly echoes Old Testament passages, particularly Isaiah 40:10 and Isaiah 62:11, where **God Himself** is described as

coming with a reward and recompense. Let’s look at how this connection helps us understand Christ's role as judge in the New Testament context.

Isaiah 40:10

> "See, the Lord God comes with might, and his arm rules for him; his reward is with him, and his recompense before him."

Isaiah 62:11

> "The Lord has proclaimed to the end of the earth: Say to daughter Zion, 'See, your salvation comes; his reward is with him, and his recompense before him.'"

Explanation

1. **Divine Judgment and Reward in the Old Testament**:
    - In both Isaiah 40:10 and 62:11, the context is a prophetic announcement of God's intervention and deliverance. God comes as a **mighty ruler** and **judge**, bringing reward (μισθός, *misthos* in Greek) and recompense (ἀνταπόδομα, *antapodoma*).
    - The "reward" here signifies the blessings and vindication given to the righteous, while "recompense" refers to the consequences or punishments meted out to the wicked. This dual aspect of reward and judgment reflects God’s role as both savior and just judge.
2. **Christ as Judge in Revelation 22:12**:
    - In Revelation 22:12, Jesus adopts this same language, saying: **“See, I am coming soon; my reward is with me, to repay according to everyone’s work.”**
    - By using this Old Testament phrase, Jesus identifies Himself with **the Lord God of Isaiah**, implying His divine authority and role as the ultimate judge of humanity. This alignment shows that Jesus is not merely a messenger of God’s judgment but **the very embodiment of God’s judgment and salvation**.
    - The phrase emphasizes that **Christ’s return** will be a moment of divine justice: He comes to **reward the righteous** for their faith and obedience and to **recompense the wicked** according to their deeds.
3. **Christ’s Role in Early Christian Theology**:
    - In the New Testament, Jesus is frequently depicted as the judge who will evaluate all people based on their actions. For instance:

- In **Matthew 16:27**, Jesus says: “For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done.”
- In **2 Corinthians 5:10**, Paul writes: “For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil.”

- These passages reinforce the idea that Christ has been given the authority by God the Father to execute judgment (John 5:22-23). His coming with “reward” reflects His role as the divine judge, consistent with God’s character in the Old Testament.

Theological Significance

- The use of the phrase “my reward is with me” in Revelation underscores the continuity between the Old and New Testaments regarding the nature of divine judgment. In Isaiah, **Yahweh** is the one who comes with reward; in Revelation, this role is fully assumed by **Jesus Christ**, revealing His divine status and authority.
- It also serves as a reminder of the **imminence of Christ’s return** and the call for believers to live righteously, knowing that they will be held accountable for their actions.

In summary, by echoing Isaiah's language of God bringing "reward and recompense," Revelation 22:12 not only affirms Christ's role as the eschatological judge but also emphasizes His divine identity as the one who fulfills the promises and prophecies of God’s final intervention in history.

Revelation 1:17-18

17. When I saw him, I fell at his feet as though dead. But he placed his right hand on me, saying, “Do not be afraid; I am the first and the last,
18. and the living one. I was dead, and see, I am alive forever and ever; and I have the keys of Death and of Hades.”

Isaiah 44:6

"Thus says the Lord, the King of Israel, and his Redeemer, the Lord of hosts:
'I am the first and I am the last; besides me there is no god.'"

Who is Jesus

1. Testimony of Prophet Isaiah

Isaiah 9:6 (Hebrew)
"For to us a child is born, to us a son is given; and the government will be on his shoulders. And He will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

In Hebrew:
אֵל גִּבּוֹר (El Gibbor) = **Mighty God**
אֲבִיעַד (Aviad) = **Everlasting Father**
שַׂר־שָׁלוֹם (Sar Shalom) = **Prince of Peace**

2. Testimony of Angels

Matthew 1:21 (Greek)
"She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins."

In Greek:
Ἰησοῦν (Iēsoun) = **Jesus**
σώσει (sōsei) = **will save**
λαὸν (laon) = **people**
ἁμαρτιῶν (hamartiōn) = **sins**

3. Testimony of Thomas

John 20:26-28 (Greek)
"Thomas answered and said to Him, 'My Lord and my God!'"

In Greek:
κύριός (kyrios) = **Lord**
θεός (theos) = **God**

4. Testimony of Jews

Luke 5:21 (Greek)
"The scribes and the Pharisees began to reason, saying, 'Who is this who speaks blasphemies? Who can forgive sins but God alone?'"

In Greek:
μόνος θεὸς (monos theos) = **God alone**
John 10:33 (Greek)
"The Jews answered Him, 'For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God.'"

In Greek:
θεόν (theon) = **God**

5. Testimony of Jesus: "I AM"

John 8:58-59 (Greek)
"Jesus said to them, 'Truly, truly, I say to you, before Abraham was born, I am.' So they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple."

In Greek:
ἐγώ εἰμι (egō eimi) = **I am**
Exodus 3:14 (Hebrew)
"God said to Moses, 'I AM WHO I AM'; and He said, 'Thus you shall say to the sons of Israel, I AM has sent me to you.'"

In Hebrew:
אֶהְיֶה (ehyeh) = **I AM**

6. Testimony of the Father

Hebrews 1:7-9 (Greek)
"But of the Son He says, 'Your throne, O God, is forever and ever, and the righteous scepter is the scepter of His kingdom. You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness above Your companions.'"

In Greek:
ὁ θεός (ho theos) = **O God**
ὁ θεός σου (ho theos sou) = **Your God**
ἔχρισέν (echrisen) = **has anointed You**

Jesus is called the first born from the dead. Was Jesus the first person to be resurrected from the dead?
Luke 7:11-15: Jesus raised the widow's son in the town of Nain.
Luke 8:41-42, 49-55: Jesus brought Jairus' daughter back to life.
John 11:38-44: Jesus raised Lazarus from the dead.

In **Psalm 89:20, 27**, David is referred to as God's "firstborn," even though he was the youngest son of Jesse (1 Samuel 16:10-13). This can seem paradoxical at first glance, but the term "firstborn" in the Bible does not always refer to birth order. Instead, it often symbolizes preeminence or a position of special status and honor.

In **Psalm 89:27**, God says, "I will make him My firstborn, the highest of the kings of the earth." Here, "firstborn" signifies David’s elevated status as the most

favored and preeminent king among all. In this sense, David's position as "firstborn" reflects his chosen status by God to be the ruler of Israel and the ancestor of the Messiah, even though he was not Jesse's firstborn son by birth.

This concept of "firstborn" carries the idea of priority in rank and privilege rather than chronological birth order, much like how Jesus is called the "firstborn from the dead" (Colossians 1:18) to emphasize His supremacy in resurrection and authority.

The Greek word "Prototokos" means first born in the sense of privilege, not chronological order. It refers to first born in the sense that Jesus has the rights, privileges, and authority of the first born. In ancient Israel the first born had the privilege of representing the Father. Jesus came to reveal God's glory (John 14:9).

In ancient Israel, the firstborn son held significant rights and responsibilities, including:

Inheritance: The firstborn typically received a double portion of the inheritance (Deuteronomy 21:17).
Representation: The firstborn had the role of representing the father, as you mentioned. This included carrying on the family name and responsibilities.

When applied to Jesus, "prototokos" signifies His unique status as the preeminent Son of God, who holds the rights and privileges of the firstborn. This is emphasized in various New Testament passages:

Colossians 1:15 states that Jesus is "the image of the invisible God, the firstborn over all creation," indicating His supreme authority over all that exists.
Hebrews 1:2 mentions that God has spoken through His Son "whom He appointed heir of all things," further highlighting the inheritance aspect associated with being the firstborn.

Hebrews 1:6

"And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."

In Greek:

πρωτότοκον (prōtotokon) = **firstborn**

θεοῦ (theou) = **God**

In **John 3:16**, the Greek word **μονογενής** (*monogenēs*) is often translated as "only begotten" or "one and only," but it carries a deeper meaning of **"one of a kind"** or

"unique one." This word emphasizes the uniqueness and divinity of Jesus Christ as the **only** Son of God, distinct from all creation.

Here's how John 3:16 reads, along with the Greek pronunciation:

John 3:16

"For God so loved the world, that He gave His one and only (μονογενῆ) Son, that whoever believes in Him should not perish but have eternal life."

μονογενῆ (monogenē) = **one of a kind** / **unique one**
υἱὸν (huion) = **Son**
θεὸς (theos) = **God**

The term **monogenēs** is crucial because it points to Jesus' unique role in salvation history. He is not merely one among many sons or beings but the **eternal, divine Son**, who reveals the Father in human form. This uniqueness sets Jesus apart from all of creation, highlighting His divine nature and role in the redemptive plan of God.

Key Points About "Monogenes":

Uniqueness: "Monogenes" indicates that Jesus is unique and unparalleled. He is not merely one among many but stands alone as the divine Son of God.

Divine Sonship: The term underscores His special and intimate relationship with the Father. As the "one of a kind" Son, Jesus embodies the fullness of God in human form (John 1:14: And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.).

Revelation of the Father: In coming to earth and dwelling among humanity, Jesus reveals the nature and character of God. He perfectly demonstrates God's love, grace, and truth.

Eternal Nature: Jesus, being the eternal Word (Logos) made flesh, holds a unique position within the Trinity. His existence predates creation, affirming His divinity (John 1:1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being)

1. Beginning of Creation (Arche)

In **Revelation 3:14**, Jesus is referred to as "the Amen, the Faithful and True Witness, the Beginning of the creation of God." The Greek word **"arche"** indeed

conveys the idea of "beginning" or "origin." This indicates that Jesus is the source or initiator of all that God has created.

Implication: This does not imply that Jesus was created but rather that He is the preeminent source of creation. It emphasizes His authority and foundational role in the creative process.

2. All Things Made by Him (John 1:3)

John 1:3 states, "All things were made through Him, and without Him, nothing was made that was made."

Significance: This verse affirms that Jesus, as the Word (Logos), was instrumental in the creation of everything. Nothing exists that was not created through Him, highlighting His divine nature and active role in bringing creation into existence.

3. By Him All Things Were Created (Colossians 1:16-17; Hebrews 11:3)

Colossians 1:16-17 states: "For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist."

Hebrews 11:3 states: "By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible."

Summary of Key Points:

Jesus as Creator: These passages collectively affirm that Jesus is not only present at the beginning of creation but is actively involved in the creation process itself.
Sustainer: Colossians 1:17 also emphasizes that "in Him all things consist," indicating that Jesus not only created but also sustains all of creation.
Divine Nature: This understanding of Jesus' role in creation underscores His divine nature, positioning Him as fully God and fully involved in the creative act.

The law was done away in Christ

1. Matthew 5:17-18

> **"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled."**

Interpretation: Jesus clarifies that He did not come to abolish the Law but to fulfill it. His life and teachings bring the Law to completion, embodying its true purpose and intention.

2. John 14:15

> **"If you love Me, keep My commandments."**

Interpretation: This emphasizes the relational aspect of obedience to God's commands, shifting the focus from mere legalistic adherence to a loving relationship with Christ.

3. Romans 6:13, 14

> **"And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. For sin shall not have dominion over you, for you are not under law but under grace."**

Interpretation: Here, Paul asserts that believers are under grace rather than the Law, indicating a new covenant relationship through faith in Christ.

4. Romans 3:28-31

> **"Therefore we conclude that a man is justified by faith apart from the deeds of the law. Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, since there is one God who will justify the circumcised by faith and the uncircumcised through faith."**

Interpretation: This underscores justification by faith, not by the Law, highlighting that the Law cannot save but points to the need for faith in Christ.

5. Psalm 40:8

> **"I delight to do Your will, O my God, and Your law is within my heart."**

Interpretation: This verse reflects the internalization of God's Law, suggesting a shift from external adherence to a heart-centered obedience, which Jesus exemplifies.

6. Hebrews 8:10

> **"For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind**

> **and write them on their hearts; and I will be their God, and they shall be My people."**

Interpretation: This passage speaks of a new covenant where God's laws are written on believers' hearts, emphasizing a transformative relationship with God rather than mere rule-following.

7. 1 John 2:3-6

> **"Now by this we know that we know Him, if we keep His commandments. He who says, 'I know Him,' and does not keep His commandments is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him."**

Interpretation: This emphasizes that true knowledge of God is demonstrated through obedience to His commandments, which flow from a relationship with Christ.

8. James 2:10-17

> **"For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all."** (James 2:10)

Interpretation: James stresses the importance of genuine faith manifesting in works, indicating that true faith will naturally express itself in loving actions toward others, which fulfills the intent of the Law.

Summary

Fulfillment and Transformation: The coming of Christ fulfills the Law's requirements, transforming the relationship believers have with it. Instead of a strict adherence to a set of rules, the focus shifts to a life of love and obedience rooted in faith.
Grace Over Law: The New Testament consistently emphasizes that believers are under grace, which empowers them to live righteously, fulfilling the essence of the Law through love for God and others.

God is a Spirit

John 4:23-24

"But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth."
God (Greek: θεός, *Theos*), meaning "God" or "deity."

Acts 7:48-49

"However, the Most High does not dwell in temples made with hands, as the prophet says: 'Heaven is My throne, and earth is My footstool. What house will you build for Me? says the Lord, or what is the place of My rest?'"
Most High (Greek: ὕψιστος, *Hypsistos*), meaning "the highest one."
Acts 17:24-28

"God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things. And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their pre-appointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.'"
God (Greek: θεός, *Theos*), signifying His divine nature.
Psalm 139:7-12

"Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into heaven, You are there; if I make my bed in hell, behold, You are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there Your hand shall lead me, and Your right hand shall hold me. If I say, 'Surely the darkness shall fall on me,' even the night shall be light about me; indeed, the darkness shall not hide from You, but the night shines as the day; the darkness and the light are both alike to You."
Spirit (Hebrew: רוּחַ, *Ruach*), meaning "breath" or "spirit."
1 Kings 8:27

"But will God indeed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built!"
God (Hebrew: אֱלֹהִים, *Elohim*), the plural form often used to denote God's majesty.
Jeremiah 23:23-24

"'Am I a God near at hand,' says the LORD, 'And not a God afar off? Can anyone hide himself in secret places, so I shall not see him?' says the LORD; 'Do I not fill heaven and earth?' says the LORD."
LORD (Hebrew: יְהוָה, *YHWH*, pronounced *Yahweh*), the covenant name of God.

There is but One God

Deuteronomy 6:4-9

"Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates."
LORD (Hebrew: יְהוָה, *YHWH*, pronounced *Yahweh*), the covenant name of God.
Mark 1:28-34

"And immediately His fame spread throughout all the region around Galilee. Now as soon as they had come out of the synagogue, they entered the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick with a fever, and they told Him about her at once. So He came and took her by the hand and lifted her up, and immediately the fever left her. And she served them. At evening, when the sun had set, they brought to Him all who were sick and those who were demon-possessed. And the whole city was gathered together at the door. Then He healed many who were sick with various diseases, and cast out many demons; and He did not allow the demons to speak, because they knew Him."
This passage illustrates the authority of Jesus, but it is part of the broader context affirming the oneness of God.
Mark 12:28-34

"Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, 'Which is the first commandment of all?' Jesus answered him, 'The first of all the commandments is: Hear, O Israel, the LORD our God, the LORD is one. And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first commandment. And the second, like it, is this: You shall love your neighbor as yourself. There is no other commandment greater than these.'"
LORD (Hebrew: יְהוָה, *YHWH*, pronounced *Yahweh*).
Malachi 2:10

"Have we not all one Father? Has not one God created us? Why do we deal treacherously with one another by profaning the covenant of the fathers?"
God (Hebrew: אֱלֹהִים, *Elohim*), meaning "God" or "deity."
1 Corinthians 8:4-6

"Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one. For even if there are

so-called gods, whether in heaven or on earth (as there are many gods and many lords), yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live."
God (Greek: θεός, *Theos*), referring to the Father.
Ephesians 4:5-6

"One Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all."
God (Greek: θεός, *Theos*), indicating the unity of God.
Isaiah 43:10

"'You are My witnesses,' says the LORD, 'And My servant whom I have chosen, that you may know and believe Me, and understand that I am He. Before Me there was no God formed, nor shall there be after Me.'"
LORD (Hebrew: יְהוָה, *YHWH*, pronounced *Yahweh*).
Isaiah 44:6-8

"'Thus says the LORD, the King of Israel, and his Redeemer, the LORD of hosts: "I am the First and I am the Last; besides Me there is no God. And who can proclaim as I do? Then let him declare it and set it in order for Me, since I appointed the ancient people. And the things that are coming and shall come, let them show these to them. Do not fear, nor be afraid; have I not told you from that time, and declared it? You are My witnesses. Is there a God besides Me? Indeed there is no other Rock; I know not one.'"
LORD (Hebrew: יְהוָה, *YHWH*, pronounced *Yahweh*).
Isaiah 45:2-6, 21-23

"I will go before you and make the crooked places straight; I will break in pieces the gates of bronze and cut the bars of iron. I will give you the treasures of darkness and hidden riches of secret places, that you may know that I, the LORD, who call you by your name, am the God of Israel. ... 'Tell and bring forth your case; Yes, let them take counsel together. Who has declared this from ancient time? Who has told it from that time? Have not I, the LORD? And there is no other God besides Me, a just God and a Savior; there is none besides Me. Look to Me, and be saved, all you ends of the earth! For I am God, and there is no other. I have sworn by Myself; the word has gone out of My mouth in righteousness and shall not return, that to Me every knee shall bow, every tongue shall take an oath.'"
LORD (Hebrew: יְהוָה, *YHWH*, pronounced *Yahweh*).
Isaiah 46:8-9

"'Remember this, and show yourselves, men; recall to mind, O you transgressors. Remember the former things of old, for I am God, and there is no other; I am God, and there is none like Me.'"
God (Hebrew: אֵל, *El*), meaning "God."
1 Timothy 2:5

"For there is one God and one Mediator between God and men, the Man Christ Jesus."
God (Greek: θεός, *Theos*), indicating the singularity of God.
James 2:19

"You believe that there is one God. You do well. Even the demons believe—and tremble!"
God (Greek: θεός, *Theos*), emphasizing the truth of God's singular existence.
Revelation 4:2-3

"Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald."
One (Greek: ἕν, *Hen*), emphasizing the unity of the divine presence.

Jesus is God

Isaiah 7:14

"Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."
Immanuel (עִמָּנוּ אֵל, *'Immanu'el*), meaning "God with us."
Isaiah 9:6

"For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."
Mighty God (אֵל גִּבּוֹר, *El Gibbor*), meaning "God the Mighty."
Everlasting Father (אֲבִי עַד, *Avi 'Ad*), meaning "Father of Eternity."
Micah 5:2

"But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth are from of old, from everlasting."
Bethlehem (בֵּית לֶחֶם, *Beit Lechem*), meaning "House of Bread."
John 1:1

"In the beginning was the Word, and the Word was with God, and the Word was God."
Word (Greek: Λόγος, *Logos*), meaning "Word" or "Divine Reason."
John 1:10

"He was in the world, and the world was made through Him, and the world did not know Him."
John 1:14

"And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."
John 8:24

"Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins."
I am He (Greek: ἐγώ εἰμι, *Ego eimi*), meaning "I am."
John 8:58-59

"Jesus said to them, 'Most assuredly, I say to you, before Abraham was, I AM.' Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by."
I AM (Greek: ἐγώ εἰμι, *Ego eimi*), echoing the divine name revealed to Moses in Exodus 3:14.
John 10:30

"I and My Father are one."
One (Greek: ἕν, *hen*), indicating unity or oneness in essence.
John 14:6-11

> **6** Jesus said to him, “I am the way, and the truth, and the life. No one comes to the **Father** (*Patēr,* Πατήρ) except through me.
> **7** If you know me, you will know my **Father** (*Patēr,* Πατήρ) also. From now on you do know him and have seen him.”
> **8** Philip said to him, “Lord, show us the **Father** (*Patēr,* Πατήρ), and we will be satisfied.”
> **9** Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the **Father** (*Patēr,* Πατήρ). How can you say, ‘Show us the Father’?
> **10** Do you not believe that I am in the **Father** (*Patēr,* Πατήρ) and the **Father** (*Patēr,* Πατήρ) is in me? The words that I say to you I do not speak on my own, but the **Father** (*Patēr,* Πατήρ) who dwells in me does his works.
> **11** Believe me that I am in the **Father** (*Patēr,* Πατήρ) and the **Father**

(*Patēr*, Πατήρ) is in me, but if you do not, then believe me because of the works themselves.

In this passage, the word "Father" is translated from the Greek term *Patēr* (Πατήρ), pronounced **Pah-tehr**. Jesus emphasizes His unique relationship with the Father, revealing that to know and see Him is to know and see the Father, highlighting the unity between the Father and the Son.

John 20:28

"And Thomas answered and said to Him, 'My Lord and my God!'"
Lord (Greek: κύριος, *Kyrios*) and **God** (Greek: θεός, *Theos*).

Philippians 2:6-8

"Who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross."
Form of God (Greek: μορφὴ θεοῦ, *morphē theou*), meaning the essential nature or form of God.

1 Timothy 3:16

“Without any doubt, the mystery of our religion is great:
He was revealed in flesh,
vindicated in spirit,
seen by angels,
proclaimed among Gentiles,
believed in throughout the world,
taken up in glory.”

2 Corinthians 5:19

"That is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation."

- **God** (Greek: θεός, *Theos*).

Hebrews 1:1-3

"God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all

things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high."
Express image (Greek: χαρακτὴρ τῆς ὑποστάσεως, *charaktēr tēs hypostaseōs*), meaning the exact representation of God's being.

Hebrews 1:8 (continued)

"But to the Son He says: 'Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.'"
O God (Greek: ὁ θεός, *ho Theos*), a direct address to the Son as God, affirming His divine nature.

Jesus is Man

Isaiah 7:14

"Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."
Immanuel (עִמָּנוּ אֵל, *'Immanu'el*), meaning "God with us."
Isaiah 9:6

"For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."
Mighty God (אֵל גִּבּוֹר, *El Gibbor*), meaning "God the Mighty."
Everlasting Father (אֲבִי עַד, *Avi 'Ad*), meaning "Father of Eternity."
Luke 1:31-32

"And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David."
Jesus (Ἰησοῦς, *Iēsous*), derived from the Hebrew name יֵשׁוּעַ (*Yeshua*), meaning "The Lord saves."
Son of the Highest refers to the divine nature of Jesus, as the Son of God.
Luke 2:6-7

"So it was, that while they were there, the days were completed for her to be delivered. And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn."
Acts 17:31

"Because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead."

Refers to Jesus being ordained as the judge of the world, confirmed through His resurrection.

Galatians 4:4

But when the fullness of time had come, **God** (*Theos*, Θεός) sent his Son, born of a woman, born under the law.

Emphasizes that Jesus was born as a human under the same laws that govern mankind.

Philippians 2:7-8

"But made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross."

Form of a bondservant (Greek: μορφὴν δούλου, *morphēn doulou*), showing Christ's humility in taking on human form and servant status.

1 Timothy 2:5

"For there is one God and one Mediator between God and men, the Man Christ Jesus."

Mediator (Greek: μεσίτης, *mesitēs*), meaning one who reconciles or intercedes between two parties, specifically here between God and mankind.

Hebrews 2:14-18

14 Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil,
15 and free those who all their lives were held in slavery by the fear of death.
16 For it is clear that he did not come to help angels but the descendants of Abraham.
17 Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of **God** (*Theos*, Θεός), to make a sacrifice of atonement for the sins of the people.
18 Because he himself was tested by what he suffered, he is able to help those who are being tested.

Emphasizes Jesus' full humanity, partaking in flesh and blood, so He could experience human suffering and offer a perfect sacrifice.

Hebrews 7:24-25

24 but he (Jesus), because he continues forever, holds his priesthood permanently.
25 Consequently, he is able for all time to save those who approach **God** (*Theos*, Θεός) through him, since he always lives to make intercession for them.

Jesus is described as an eternal High Priest, continually interceding for believers.

Jesus is Coming

1 Thessalonians 3:11-13

"Now may our God and Father Himself, and our Lord Jesus Christ, direct our way to you. And may the Lord make you increase and abound in love to one another and to all, just as we do to you, so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints."

Lord (Greek: κύριος, *Kyrios*), meaning "Lord" or "Master."

Jesus (Greek: Ἰησοῦς, *Iēsous*), derived from Hebrew יְשׁוּעַ (*Yeshua*), meaning "The Lord saves."

Matthew 24:25-31

"See, I have told you beforehand. Therefore if they say to you, ‘Look, He is in the desert!’ do not go out; or ‘Look, He is in the inner rooms!’ do not believe it. For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. For wherever the carcass is, there the eagles will be gathered together. Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other."

Son of Man (Greek: υἱὸς τοῦ ἀνθρώπου, *huios tou anthrōpou*), emphasizing Jesus' humanity and Messianic role.

Titus 2:11-13

"For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ."

Savior Jesus Christ (Greek: σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, *sōtēros hēmōn Iēsou Christou*), meaning "Savior" and "Anointed One."

Revelation 21:5-7

"Then He who sat on the throne said, 'Behold, I make all things new.' And He said to me, 'Write, for these words are true and faithful.' And He said to me, 'It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. He who overcomes shall inherit all things, and I will be his God and he shall be My son.'"

Alpha and Omega (Greek: ἄλφα καὶ τὸ Ὦ, *Alpha kai to O*), meaning "the beginning and the end."

God is Coming

Zechariah 14:4-5

"And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, making a very large valley; half of the mountain shall move toward the north and half of it toward the south. Then you shall flee through My mountain valley, for the mountain valley shall reach to Azal. Yes, you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Thus the LORD my God will come, and all the saints with You."

LORD (Hebrew: יְהוָה, *YHWH*, pronounced *Yahweh*), the covenant name of God, often translated as "LORD."

1 Thessalonians 4:13-18

"But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words."

Lord (Greek: κύριος, *Kyrios*), referring to Jesus, the Master and sovereign Lord.

Revelation 1:7-8

"Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. 'I am the Alpha and the Omega, the Beginning and the End,' says the Lord, 'who is and who was and who is to come, the Almighty.'"

Alpha and Omega (Greek: ἄλφα καὶ τὸ Ὦ, *Alpha kai to O*).

The Almighty (Greek: παντοκράτωρ, *Pantokratōr*), meaning "All-powerful" or "Omnipotent."

Revelation 22:12-13

"And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last."

Alpha and Omega (Greek: ἄλφα καὶ τὸ Ὦ, *Alpha kai to O*).

Psalm 50:1-6

"The Mighty One, God the LORD, has spoken and called the earth from the rising of the sun to its going down. Out of Zion, the perfection of beauty, God will shine forth. Our God shall come, and shall not keep silent; a fire shall devour before Him, and it shall be very tempestuous all around Him. He shall call to the heavens from above, and to the earth, that He may judge His people: 'Gather My saints together to Me, those who have made a covenant with Me by sacrifice.' Let the heavens declare His righteousness, for God Himself is Judge."

Mighty One (Hebrew: אֵל, *El*), meaning "God."

God the LORD (Hebrew: יְהוָה אֱלֹהִים, *YHWH Elohim*), combining God's covenant name *Yahweh* with *Elohim*, meaning "God."

Revelation 19:11, 16

Verse 11:

> *"Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True (Greek: Πιστὸς καὶ Ἀληθινός, Pronounced: Pistos kai Alēthinos), and in righteousness he judges and makes war."*

Key Titles:

Faithful and True = Pistos kai Alēthinos, referring to Jesus Christ as trustworthy and embodying truth.

This description shows **Jesus Christ** as the one who will return to judge and wage war in righteousness.

Verse 16:

> *"On his robe and on his thigh he has a name written, King of kings and Lord of lords (Greek: Βασιλεὺς βασιλέων καὶ κύριος κυρίων, Pronounced: Basileus Basilēōn kai Kyrios Kyriōn)."*

Key Titles:

King of kings and Lord of lords = Basileus Basilēōn kai Kyrios Kyriōn, emphasizing Christ's supreme authority over all earthly and spiritual rulers.

Jesus the Rock

1. Deuteronomy 32:3-4

Text: "I will proclaim the name of the Lord. Oh, praise the greatness of our God! He is the Rock, his works are perfect, and all his ways are just."

God's name: In Hebrew, **Yahweh** (יְהוָה, *YHWH*, pronounced "Yah-weh"), the covenant name of God, is used here.

Explanation: This passage emphasizes God's unchanging nature and perfection. The term "Rock" (in Hebrew: צוּר, *Tsur*, pronounced "Tsoor") signifies God as the strong foundation, foreshadowing Christ as the firm foundation for believers.

2. 1 Samuel 2:2

Text: "There is no one holy like the Lord; there is no one besides you; there is no Rock like our God."

God's name: Again, **Yahweh** (יְהוָה, *YHWH*, pronounced "Yah-weh") is used.

Explanation: Hannah praises God as her refuge and unshakable foundation. The Hebrew word for "Rock" is **Tsur** (צוּר, pronounced "Tsoor"). This foreshadows Christ as the ultimate source of strength.

3. Psalm 18:2, 31, 46

Verse 2:

> *"The LORD (Hebrew: יְהוָה, Pronounced: YHWH) is my rock (Hebrew: צוּרִי, Pronounced: Tzuri) and my fortress (Hebrew: מְצוּדָתִי, Pronounced: Metsudati) and my deliverer (Hebrew: מְפַלְטִי, Pronounced: Mefalti), my God (Hebrew: אֱלֹהַי, Pronounced: Elohai), my rock (Hebrew: צוּרִי, Pronounced: Tzuri), in whom I take refuge, my shield (Hebrew: מָגִנִּי, Pronounced: Maginni) and the horn of my salvation (Hebrew: קֶרֶן יִשְׁעִי, Pronounced: Keren Yish'i), my stronghold (Hebrew: מִשְׂגַּבִּי, Pronounced: Misgabbi)."*

Verse 31:

> *"For who is God, but the LORD (Hebrew: יְהוָה, Pronounced: YHWH)? And who is a rock, except our God (Hebrew: אֱלֹהֵינוּ, Pronounced: Eloheinu)?"*

Verse 46:

> *"The LORD lives, and blessed be my rock (Hebrew: צוּרִי, Pronounced: Tzuri), and exalted be the God (Hebrew: אֱלֹהֵי, Pronounced: Elohei) of my salvation (Hebrew: אֱלֹהֵי יִשְׁעִי, Pronounced: Elohei Yish'i)."*

Key Names:

LORD = YHWH, representing God's covenant name.
God = Elohai, personal reference to God, and *Elohei* for "my God."

Explanation: The psalmist calls God **Tsur** (צוּר, "Tsoor"), highlighting His role as a protector. In the New Testament, Jesus becomes the fulfillment of this metaphor, embodying spiritual refuge and deliverer.

4. Isaiah 28:16

Text: "So this is what the Sovereign Lord says: 'See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who trusts will never be dismayed.'"
God's name: **Adonai Yahweh** (אֲדֹנָי יְהוָה, pronounced "Ah-doh-nai Yah-weh"), meaning Sovereign Lord.
Explanation: This prophecy speaks of a "precious cornerstone," understood to be a reference to Christ. Jesus becomes the cornerstone of faith, as the stable foundation of the church.

5. Matthew 16:16-18

Verses 16-18:

> *"Simon Peter replied, 'You are the Christ (Greek: Χριστός, Pronounced: Christos), the Son (Greek: υἱός, Pronounced: huios) of the living God (Greek: Θεός, Pronounced: Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim).' And Jesus answered him, 'Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but my Father (Greek: Πατήρ, Pronounced: Patēr; Hebrew: אָב, Pronounced: Av) who is in heaven. And I tell you, you are Peter (Greek: Πέτρος, Pronounced: Petros), and on this rock (Greek: πέτρα, Pronounced: petra) I will build my church (Greek: ἐκκλησία, Pronounced: ekklēsia), and the gates of hell shall not prevail against it.'"*

Key Names:
Christ = Christos, affirming Jesus' identity as the Messiah.
Son = huios, emphasizing the divine relationship with God.
God = Theos (Greek), *Elohim* (Hebrew).
Father = Patēr (Greek), *Av* (Hebrew).
Peter = Petros, referring to Simon Peter, and *rock* (petra) signifies his foundational role in the church.

6. 1 Peter 2:4-8

1 Peter 2:4-8 (Greek Pronunciation: *Prost John 2:4-8*)

Verses 4-5:

> *"As you come to him, a living stone rejected by men but in the sight of God (Greek: Θεός, Pronounced: Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim) chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God (Greek: Θεός, Pronounced: Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim) through Jesus Christ (Greek: Ἰησοῦς Χριστός, Pronounced: Iēsous Christos; Hebrew: יֵשׁוּעַ מָשִׁיחַ, Pronounced: Yeshua Mashiach)."*

Key Names:
God = Theos (Greek), *Elohim* (Hebrew).
Jesus Christ = Iēsous Christos (Greek), *Yeshua Mashiach* (Hebrew).

Verses 6-8:

> *"For it stands in Scripture: 'Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame.' So the honor is for you who believe, but for those who do not believe, 'The stone that the builders rejected has become the cornerstone,' and 'A stone of stumbling, and a rock of offense.' They stumble because they disobey the word, as they were destined to do."*

This passage quotes from the Old Testament, emphasizing Jesus as the **cornerstone** that some reject, becoming a stumbling block for those who do not believe.

7. Acts 4:11-12

Text: "Jesus is 'the stone you builders rejected, which has become the cornerstone.' Salvation is found in no one else."
Greek context: **Theos** (Θεός) is used for God, and **lithos** (λίθος) for stone.
Explanation: Jesus is the "cornerstone" rejected by the builders but becomes essential for salvation. This cornerstone is key to the Christian faith.

8. 1 Corinthians 10:4

Text: "...and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ."
Greek context: The word for rock is **petra** (πέτρα).

Explanation: Paul connects the physical rock that provided water to the Israelites in the wilderness with Jesus, the spiritual "Rock" who provides life and sustenance to believers.

9. Numbers 20:1-11

Verses 1-2:

> *"And the people of Israel, the whole congregation, came into the wilderness of Zin in the first month, and the people stayed in Kadesh. And Miriam died there and was buried there. Now there was no water for the congregation. And they assembled themselves together against Moses and against Aaron."*

This sets the scene with the death of **Miriam** (sister of Moses and Aaron), and the people's complaint due to a lack of water.

Verses 3-5:

> *"And the people quarreled with Moses and said, 'Would that we had perished when our brothers perished before the LORD (Hebrew: יְהוָה, Pronounced: YHWH)! Why have you brought the assembly of the LORD into this wilderness, that we should die here, both we and our cattle? And why have you made us come up out of Egypt to bring us to this evil place? It is no place for grain, or figs, or vines, or pomegranates, and there is no water to drink.'"*

Key Name:
LORD = YHWH, the personal name of God, used here as the people blame Moses for leading them into a desolate place.

Verses 6-8:

> *"Then Moses and Aaron went from the presence of the assembly to the entrance of the tent of meeting and fell on their faces. And the glory of the LORD (Hebrew: יְהוָה, Pronounced: YHWH) appeared to them, and the LORD spoke to Moses, saying, 'Take the staff, and assemble the congregation, you and Aaron your brother, and tell the rock before their eyes to yield its water. So you shall bring water out of the rock for them and give drink to the congregation and their cattle.'"*

Key Name:
LORD = YHWH, who instructs Moses to speak to the rock, promising a miracle to provide water.

Verses 9-11:

> *"And Moses took the staff from before the LORD (Hebrew: יְהוָה, Pronounced: YHWH), as he commanded him. Then Moses and Aaron gathered the assembly together before the rock, and he said to them, 'Hear now, you rebels: shall we bring water for you out of this rock?' And Moses lifted up his hand and struck the rock with his staff twice, and water came out abundantly, and the congregation drank, and their livestock."*

Instead of speaking to the rock as commanded, **Moses struck the rock** in frustration, but water still came out by God's mercy. This act of disobedience would later result in Moses being denied entry into the Promised Land.

10. Ephesians 2:20-22

Verses 20-22:

> *"...built on the foundation of the apostles and prophets, Christ Jesus (Greek: Χριστὸς Ἰησοῦς, Pronounced: Christos Iēsous; Hebrew: מָשִׁיחַ יֵשׁוּעַ, Pronounced: Mashiach Yeshua) himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord (Greek: κύριος, Pronounced: Kyrios; Hebrew: יְהוָה, Pronounced: YHWH). In him you also are being built together into a dwelling place for God (Greek: Θεός, Pronounced: Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim) by the Spirit (Greek: πνεῦμα, Pronounced: Pneuma; Hebrew: רוּחַ, Pronounced: Ruach)."*

Key Names:
Christ Jesus = Christos Iēsous (Greek) or *Mashiach Yeshua* (Hebrew), meaning the "Anointed One, Savior."
Lord = Kyrios (Greek), corresponding to *YHWH* (Yahweh) in Hebrew.
God = Theos (Greek), *Elohim* (Hebrew), referring to God as the Creator.
Spirit = Pneuma (Greek), *Ruach* (Hebrew), referring to the Holy Spirit.

This passage highlights Jesus as the **cornerstone** of the church, with believers being built into a **holy temple** where God dwells by His Spirit.

Explanation: Jesus is described as the **akrogoniaios**, the cornerstone, meaning He is the foundational stone of the church, upon which all believers are built into a spiritual dwelling place.

God the Rock

The theme of God as the "Rock" signifies strength, stability, and a reliable refuge for His people. Let's explore each passage with references to God's name in Hebrew and Greek, along with the idea of God as the Rock.

1. Deuteronomy 32:1-4

Text: "Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth. May my teaching drop as the rain, my speech distill as the dew, like gentle rain upon the tender grass, and like showers upon the herb. For I will proclaim the name of the Lord; ascribe greatness to our God! The Rock, his work is perfect, for all his ways are justice."
God's name: In Hebrew, **Yahweh** (יְהוָה, pronounced "Yah-weh").
Rock in Hebrew: **Tsur** (צוּר, pronounced "Tsoor").
Explanation: Moses speaks of Yahweh as **Tsur**, the perfect and just Rock, symbolizing God's unwavering faithfulness and reliability.

2. Psalm 18:2, 31, 46

Verse 2:

> *"The LORD (Hebrew: יְהוָה, Pronounced: YHWH) is my rock (Hebrew: צוּרִי, Pronounced: Tzuri) and my fortress (Hebrew: מְצוּדָתִי, Pronounced: Metsudati) and my deliverer (Hebrew: מְפַלְטִי, Pronounced: Mefalti), my God (Hebrew: אֱלֹהַי, Pronounced: Elohai), my rock (Hebrew: צוּרִי, Pronounced: Tzuri), in whom I take refuge, my shield (Hebrew: מָגִנִּי, Pronounced: Maginni) and the horn of my salvation (Hebrew: קֶרֶן יִשְׁעִי, Pronounced: Keren Yish'i), my stronghold (Hebrew: מִשְׂגַּבִּי, Pronounced: Misgabbi)."*

This verse parallels **2 Samuel 22:2-3**, emphasizing the same attributes of God as protector, rock, and savior.

Verse 31:

> *"For who is God, but the LORD (Hebrew: יְהוָה, Pronounced: YHWH)? And who is a rock, except our God (Hebrew: אֱלֹהֵינוּ, Pronounced: Eloheinu)?"*

This verse mirrors **2 Samuel 22:32**, affirming that no one else compares to God in strength and power.

Verse 46:

> *“The LORD lives, and blessed be my rock (Hebrew: צוּרִי, Pronounced: Tzuri), and exalted be the God of my salvation (Hebrew: אֱלֹהֵי יִשְׁעִי, Pronounced: Elohei Yish'i).”*

Key Names:
My rock = Tzuri.
God of my salvation = Elohei Yish'i, acknowledging God as the one who brings deliverance.

3. Isaiah 44:8

Text: "Do not tremble, do not be afraid. Did I not proclaim this and foretell it long ago? You are my witnesses. Is there any God besides me? No, there is no other Rock; I know not one."
God's name: **Yahweh** (יְהוָה).
Rock in Hebrew: **Tsur** (צוּר).
Explanation: God declares Himself as the only **Tsur** (Rock), affirming that no other gods or powers can provide the same firm foundation or security.

4. 2 Samuel 22:1-3, 32

Verses 1-3:

> *“And David spoke to the LORD (Hebrew: יְהוָה, Pronounced: YHWH or Yahweh) the words of this song on the day when the LORD delivered him from the hand of all his enemies, and from the hand of Saul. He said, ‘The LORD is my rock (Hebrew: צוּרִי, Pronounced: Tzuri), my fortress (Hebrew: מְצוּדָתִי, Pronounced: Metsudati), and my deliverer (Hebrew: מְפַלְטִי, Pronounced: Mefalti), my God (Hebrew: אֱלֹהַי, Pronounced: Elohai), my rock (Hebrew: צוּרִי, Pronounced: Tzuri), in whom I take refuge, my shield (Hebrew: מָגִנִּי, Pronounced: Maginni), and the horn of my salvation (Hebrew: קֶרֶן יִשְׁעִי, Pronounced: Keren Yish'i), my stronghold (Hebrew: מִשְׂגַּבִּי, Pronounced: Misgabbi) and my refuge, my savior; you save me from violence.’”*

Key Names:
LORD = YHWH (Yahweh), God’s personal name.
My rock = Tzuri, a symbol of God's strength and stability.
Fortress = Metsudati, referring to God as a place of protection.
Deliverer = Mefalti, emphasizing God as one who rescues.
God = Elohai, personal reference to God.
Shield = Maginni, protector.

Horn of my salvation = Keren Yish'i, symbolizing strength and power of salvation.
Stronghold = Misgabbi, a high, safe place of defense.

Verse 32:

> *"For who is God, but the LORD (Hebrew: יְהוָה, Pronounced: YHWH)? And who is a rock, except our God (Hebrew: אֱלֹהֵינוּ, Pronounced: Eloheinu)?"*

Key Names:
LORD = YHWH.
God = Eloheinu, "our God," affirming God as the one true deity and protector

5. Psalm 31:3

Text: "Since you are my rock and my fortress, for the sake of your name lead and guide me."
God's name: **Yahweh** (יְהוָה).
Rock in Hebrew: **Tsur** (צוּר).
Explanation: The psalmist looks to Yahweh as a reliable **Tsur**, a source of guidance and protection, calling on God to lead him for the sake of His name.

6. Psalm 78:34-35

Text: "When He slew them, they sought Him; they repented and sought God earnestly. They remembered that God was their rock, the Most High God their redeemer."
God's name: **Elohim** (אֱלֹהִים, pronounced "Eh-loh-heem") and **El Elyon** (אֵל עֶלְיוֹן, pronounced "El El-yon"), meaning "Most High God."
Rock in Hebrew: **Tsur** (צוּר).
Explanation: When the people of Israel were disciplined, they turned back to God and remembered that He is their **Tsur**, their unshakable source of strength, and their Redeemer.

7. Psalm 89:26

Text: "He will call out to me, 'You are my Father, my God, the Rock my Savior.'"
God's name: **Elohim** (אֱלֹהִים).
Rock in Hebrew: **Tsur** (צוּר).
Explanation: This messianic psalm speaks of a future descendant of David, likely referring to Christ, who will call upon God as His Father and **Tsur** (Rock), acknowledging Him as the foundation and Savior.

8. Isaiah 17:10-11

Verse 10:

> *"For you have forgotten the God of your salvation (Hebrew: אֱלֹהֵי יִשְׁעֵךְ, Pronounced: Elohei Yishe'ekh), and have not remembered the Rock of your refuge (Hebrew: צוּר מָעוּזֵךְ, Pronounced: Tzur Ma'uzek); therefore, though you plant pleasant plants and sow the vine-branch of a stranger,..."*

Key Names:
God of your salvation = Elohei Yishe'ekh (from the root word *Yeshua*, meaning salvation).
Rock of your refuge = Tzur Ma'uzek, referring to God as the firm and secure source of protection.

Verse 11:

> *"...though you make them grow on the day that you plant them, and make them blossom in the morning that you sow, yet the harvest will flee away in a day of grief and incurable pain."*

This verse describes the futility of the people's efforts because they have forgotten God, their true source of security and salvation.

Summary:

In **Isaiah 17:10-11**, the prophet rebukes the people for forgetting **God** (*Elohei Yishe'ekh*) and the **Rock of their refuge** (*Tzur Ma'uzek*). Despite their efforts to cultivate success and prosperity, they will face failure because they have neglected their relationship with God, who alone provides lasting security and salvation.

Explanation: The prophet Isaiah laments that the people have turned away from God, their **Tsur**, the reliable fortress that they should depend on for security and salvation.

In these passages, the Hebrew word **Tsur** (Rock) is consistently used to describe God, emphasizing His unwavering strength and the security He provides. The names **Yahweh**, **Elohim**, and **El Elyon** further highlight His divine power and role as the protector and refuge of His people.

Jesus the Creator

The theme of **Jesus as the Creator** is a foundational concept in the New Testament, affirming His divine role in creating and sustaining all things. Let's

explore the passages you've provided, focusing on how they reveal Jesus as the Creator.

1. John 1:3, 10

Text:
Verse 3: "Through him all things were made; without him nothing was made that has been made."
Verse 10: "He was in the world, and though the world was made through him, the world did not recognize him."
Greek context: The Greek word for "made" is **ginomai** (γίνομαι, pronounced "gee-no-mai"), which means "to come into being."
Explanation: John emphasizes that **through Jesus (the Logos, the Word), everything in creation came into existence**. Jesus is the agent of creation, yet the world failed to recognize its Creator.

2. 1 Corinthians 8:6

Text: "Yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live."
Greek context: The word "through" is **dia** (διὰ), indicating that Jesus is the channel or means through which creation came to be.
Explanation: Paul declares that everything was created **through Jesus**, and it is by His power that we live. Jesus shares in the work of creation alongside the Father.

3. Colossians 1:12-17

Verses 12-14:

> *"...giving thanks to the Father (Greek: Πατήρ, Pronounced: Patēr; Hebrew: אָב, Pronounced: Av), who has qualified you to share in the inheritance of the saints in light. He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son (Greek: υἱός, Pronounced: huios; Hebrew: בֵּן, Pronounced: Ben), in whom we have redemption, the forgiveness of sins."*

Key Names:
Father = Patēr in Greek, *Av* in Hebrew.
Son = huios in Greek, *Ben* in Hebrew, referring to Jesus.

Verses 15-17:

> *"He is the image of the invisible God (Greek: Θεός, Pronounced: Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim), the firstborn of all*

creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together."

Key Names:
God = Theos in Greek, *Elohim* in Hebrew, referring to the Creator.
Firstborn of all creation = This title emphasizes Jesus' preeminence and authority over creation.

Summary:

In **Colossians 1:12-17**, Paul highlights the **supremacy of Jesus Christ** as the image of the **invisible God** (*Theos*/*Elohim*) and the one through whom all things were created. The **Father** (*Patēr*/*Av*) has rescued believers and transferred them into the kingdom of His **Son** (*huios*/*Ben*), who is also the agent of creation and sustainer of the universe.

Greek context: The word for "created" is **ktizo** (κτίζω, pronounced "ktee-zo"), meaning to "bring forth."
Explanation: Paul states that **all things in the universe were created in, through, and for Jesus**. He is the preeminent force behind creation, and by His power, everything is sustained.

4. Hebrews 1:1-2

"Long ago, at many times and in many ways, God (Greek: ὁ Θεός, Pronounced: ho Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim) spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son (Greek: υἱός, Pronounced: huios), whom he appointed the heir of all things, through whom also he created the world."

Key Names:
God = ho Theos in Greek, *Elohim* in Hebrew.
Son = huios, referring to Jesus as the Son of God

Greek context: The word for "universe" is **aiónas** (αἰῶνας, pronounced "ai-own-as"), often meaning ages or the entire cosmos.
Explanation: This passage highlights that God **created the universe through Jesus**, showing that Jesus is the instrument of all creation and the heir of everything.

5. Revelation 4:8-11

Verses 8-9:

> *“And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say, ‘Holy, holy, holy, is the Lord God Almighty (Greek: Κύριος ὁ Θεὸς ὁ Παντοκράτωρ, Pronounced: Kyrios ho Theos ho Pantokratōr; Hebrew: יְהוָה אֱלֹהִים צְבָאוֹת, Pronounced: YHWH Elohim Tzevaot), who was and is and is to come!’”*

Key Names:
Lord God Almighty = Kyrios ho Theos ho Pantokratōr (Greek), *YHWH Elohim Tzevaot* (Hebrew), referring to God’s supreme authority as the ruler of all.

Verses 10-11:

> *“The twenty-four elders fall down before him who is seated on the throne and worship him who lives forever and ever. They cast their crowns before the throne, saying, ‘Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.’”*

Key Name:
Lord and God = Kyrios kai Theos in Greek, again emphasizing God’s lordship and creative power.

Explanation: The heavenly worshipers praise Jesus as the Creator, affirming that all things owe their existence to Him. He is worthy of worship as the Creator and sustainer of the universe.

6. Revelation 14:6-7

> *“Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people. And he said with a loud voice, ‘Fear God (Greek: ὁ Θεός, Pronounced: ho Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim) and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water.’”*

Key Name:
God = ho Theos (Greek) and *Elohim* (Hebrew).

Explanation: Jesus is proclaimed as the Creator, and the call to worship is directed at Him as the One who **created the heavens, earth, and everything in them**.

7. Revelation 21:5-7

> *“And he who was seated on the throne said, ‘Behold, I am making all things new.’ Also he said, ‘Write this down, for these words are trustworthy and true.’ And he said to me, ‘It is done! I am the Alpha and the Omega (Greek: ἄλφα καὶ τὸ ὦ, Pronounced: Alfa kai to Ō), the beginning and the end. To the thirsty I will give from the spring of the water of life without payment. The one who conquers will have this heritage, and I will be his God (Greek: ὁ Θεός, Pronounced: ho Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim), and he will be my son (Greek: υἱός, Pronounced: huios).'”*

Key Names:

Alpha and Omega (Greek): The eternal nature of God/Jesus as the beginning and the end.

God = ho Theos in Greek, *Elohim* in Hebrew.

Explanation: Jesus not only created all things but is also the One who **re-creates and renews all things**, pointing toward the new creation at the end of time.

8. Revelation 22:3

Text: "No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him."

Explanation: The Lamb (Jesus) is central to the final renewal of creation. He **rules over the redeemed creation**, restoring what was lost due to sin.

9. Ephesians 3:9

Text: "...and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things."

Greek context: The word for "created" here is **ktizo**.

Explanation: Paul reveals the mystery of God’s plan, emphasizing that it was **through Jesus that God created everything**. Jesus is at the center of God's creative and redemptive purposes.

10. Hebrews 1:8-12

Verses 8-9:

> *“But of the Son (Greek: υἱός, Pronounced: huios) he says, ‘Your throne, O God (Greek: ὁ Θεός, Pronounced: ho Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim), is forever and ever, the scepter of uprightness is the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.’”*

Key Names:

Son = huios, referring to Jesus as the Son of God.
God = ho Theos in Greek, *Elohim* in Hebrew, referring to God's eternal rule.
Anointed = Christos in Greek, meaning "the anointed one" (Messiah in Hebrew: מָשִׁיחַ, Pronounced: *Mashiach*).

Verses 10-12:

> *"And, 'You, Lord (Greek: κύριος, Pronounced: Kyrios; Hebrew: יְהוָה, Pronounced: YHWH), laid the foundation of the earth in the beginning, and the heavens are the work of your hands; they will perish, but you remain; they will all wear out like a garment, like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end.'"*

Key Names:
Lord = Kyrios in Greek, often used to refer to both Jesus and God, corresponding to *YHWH* (Yahweh) in Hebrew.
Eternal Nature: This section emphasizes the eternal, unchanging nature of Jesus (the Son), affirming His divinity and role as Creator.

Explanation: Jesus is not only the heir of all things but also the One who laid the foundation of creation. This passage emphasizes His eternal nature and role as the Creator.

In these passages, Jesus is presented as **the Creator of all things**, both visible and invisible. The Greek words **ktizo** (create) and **dia** (through) highlight His role as the agent through whom God created the universe. Jesus is the **beginning and the sustainer of creation**, and in the book of Revelation, He is also the One who will renew and restore all things, making Him central to both the original and new creation.

God the Creator

The theme of **God as the Creator** is woven throughout the Bible, emphasizing His sovereign power in creating the heavens, the earth, and all living beings. Here's a look at each passage that highlights God as the Creator, along with His Hebrew name and the word for "create."

1. Genesis 1:1, 2:7

Text:
Genesis 1:1: "In the beginning God created the heavens and the earth."
Genesis 2:7: "Then the Lord God formed man of dust from the ground and breathed into his nostrils the breath of life; and man became a living being."

God's name: **Elohim** (אֱלֹהִים, pronounced "Eh-loh-heem") is used in Genesis 1:1, a plural form emphasizing the majesty of God, and **Yahweh Elohim** (יְהוָה אֱלֹהִים, "Yah-weh Eh-loh-heem") in Genesis 2:7, highlighting the covenantal and personal nature of God.
Hebrew word for "create": **Bara** (בָּרָא, pronounced "bah-rah") in Genesis 1:1, meaning to create something new and unique.
Explanation: Genesis 1:1 introduces God as the Creator of everything—space, time, and matter. In Genesis 2:7, God **personally creates humanity** by breathing life into Adam, showing His intimate role in creation.

2. Isaiah 42:5

Text: "This is what God the Lord says—he who created the heavens and stretched them out, who spread out the earth and all that comes out of it, who gives breath to its people, and life to those who walk on it."
God's name: **El Yahweh** (אֵל יְהוָה, pronounced "El Yah-weh").
Hebrew word for "create": **Bara** (בָּרָא).
Explanation: Isaiah declares that **Yahweh is the Creator of the heavens and earth**, emphasizing His power over both the physical universe and human life. He gives breath and life to all creatures, showing His ongoing sustaining power.

3. Job 33:4

Text: "The Spirit of God has made me; the breath of the Almighty gives me life."
God's name: **Ruach Elohim** (רוּחַ אֱלֹהִים, pronounced "Roo-akh Eh-loh-heem"), meaning the Spirit of God, and **Shaddai** (שַׁדַּי, pronounced "Shad-dai"), referring to God as the Almighty.
Explanation: Elihu acknowledges that **God's Spirit (Ruach)** is responsible for giving him life, reinforcing the idea that God's creative power extends not only to forming but to **sustaining life**.

4. Psalm 33:6

Text: "By the word of the Lord the heavens were made, and by the breath of his mouth all their host."
God's name: **Yahweh** (יְהוָה).
Explanation: This psalm celebrates the **creative power of God's word**, indicating that everything in the heavens and the earth came into existence through the **spoken word of Yahweh**.

5. Psalm 104:30

Text: "When you send forth your Spirit, they are created, and you renew the face of the ground."

God's name: **Yahweh** (יְהוָה).
Hebrew word for "create": **Bara** (בָּרָא).
Explanation: This passage shows that **God's Spirit** is not only responsible for the original creation but also for **renewing and sustaining life** on earth.

6. Psalm 148:1-5

Verses 1-2:

> *"Praise the LORD (Hebrew: הַלְלוּ יָהּ, Pronounced: Hallelu Yah). Praise the LORD from the heavens; praise him in the heights! Praise him, all his angels (Hebrew: מַלְאָכָיו, Pronounced: Mal'akav); praise him, all his hosts (Hebrew: צְבָאָיו, Pronounced: Tzeva'av)."*

Key Names:
LORD = Yah (a shortened form of *YHWH*, often rendered as "Yahweh").
Angels = Mal'akav, meaning "messengers" or "angels."
Hosts = Tzeva'av, referring to heavenly armies or celestial beings.

Verses 3-4:

> *"Praise him, sun and moon, praise him, all you shining stars! Praise him, you highest heavens, and you waters above the heavens!"*

Creation: This verse calls on all elements of creation—the sun, moon, stars, and waters—to praise the LORD.

Verse 5:

> *"Let them praise the name of the LORD (Hebrew: יְהוָה, Pronounced: YHWH), for he commanded and they were created."*

Key Name:
LORD = YHWH, God's personal name, emphasizing His authority as Creator.

Explanation: The psalmist calls for all creation—heavenly beings, stars, mountains, and more—to **praise Yahweh** for their existence. Everything owes its being to His command.

7. Isaiah 40:28

Text: "Do you not know? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth."
God's name: **Yahweh** (יְהוָה) and **Elohim** (אֱלֹהִים).
Explanation: Isaiah emphasizes that **Yahweh is the eternal Creator**, whose power and understanding are beyond human comprehension. He has made everything from the "ends of the earth."

8. Isaiah 44:24

Text: "This is what the Lord says—your Redeemer, who formed you in the womb: I am the Lord, the Maker of all things, who stretches out the heavens, who spreads out the earth by myself."

God's name: **Yahweh** (יְהוָה).

Hebrew word for "make": **Asah** (עָשָׂה, pronounced "ah-sah"), meaning to fashion or make.

Explanation: Yahweh declares that He **alone is the Creator**, forming both individuals (in the womb) and the cosmos. No one else shares in His creative work.

9. Isaiah 45:11-18

Verses 11-12:

> *"Thus says the LORD (Hebrew: יְהוָה, Pronounced: YHWH or Yahweh), the Holy One of Israel (Hebrew: קְדוֹשׁ יִשְׂרָאֵל, Pronounced: Kedosh Yisrael), and the one who formed him: 'Ask me of things to come; will you command me concerning my children and the work of my hands? I made the earth and created man on it; it was my hands that stretched out the heavens, and I commanded all their host.'"*

Key Names:

LORD = YHWH (Yahweh), God's personal name often translated as "The LORD."

Holy One of Israel = Kedosh Yisrael, referring to God as the sacred protector of Israel.

Verses 13-14:

> *"I have stirred him up in righteousness, and I will make all his ways level; he shall build my city and set my exiles free, not for price or reward," says the LORD of hosts (Hebrew: יְהוָה צְבָאוֹת, Pronounced: YHWH Tzevaot). Thus says the LORD: 'The wealth of Egypt and the merchandise of Cush, and the Sabeans, men of stature, shall come over to you and be yours; they shall follow you; they shall come over in chains and bow down to you. They will plead with you, saying: "Surely God is with you, and there is no other, no god besides him."'"*

Key Name:

LORD of hosts = YHWH Tzevaot, referring to God as the commander of heavenly armies.

Verses 15-17:

> *"Truly, you are a God who hides himself, O God of Israel (Hebrew: אֱלֹהֵי יִשְׂרָאֵל, Pronounced: Elohei Yisrael), the Savior (Hebrew: מוֹשִׁיעַ,*

Pronounced: Moshia). All of them are put to shame and confounded; the makers of idols go in confusion together. But Israel is saved by the LORD (Hebrew: יְהוָה, Pronounced: YHWH) with everlasting salvation; you shall not be put to shame or confounded to all eternity."

Key Names:
God of Israel = Elohei Yisrael, God as the protector and deity of Israel.
Savior = Moshia, the one who delivers.

Verse 18:

"For thus says the LORD, who created the heavens (he is God, Hebrew: הָאֵל, Pronounced: Ha'El), who formed the earth and made it (he established it; he did not create it empty, he formed it to be inhabited): 'I am the LORD, and there is no other.'"

Key Name:
God = Ha'El, a term for God meaning "The God" or "The Mighty One."
LORD = YHWH

Explanation: These verses highlight God's sovereignty and His exclusive role as the **Creator of the heavens and the earth**. Yahweh asserts His authority over the universe, having created and established everything.

10. Malachi 2:10

Text: "Do we not all have one Father? Did not one God create us?"
God's name: **Elohim** (אֱלֹהִים).
Hebrew word for "create": **Bara** (בָּרָא).
Explanation: Malachi reminds the people that they share one Creator, **Elohim**, the God who made all of humanity. This underscores the unity of humanity under the one Creator.

In these passages, **God is portrayed as the supreme Creator** who brought the universe into existence. The Hebrew words **Bara** (to create) and **Asah** (to make) reveal the distinct roles of God in both forming and creating life. God's names, especially **Elohim** and **Yahweh**, affirm His sovereignty over all creation, from the heavens to the earth, from the stars to human life.

Jesus the Redeemer and Savior

Jesus the Redeemer and Savior:

John 1:29

Text: "The next day John saw Jesus coming toward him and said, 'Look, the Lamb of God, who takes away the sin of the world!'"

God's Name in Hebrew:

Elohim (אֱלֹהִים, pronounced "Eh-loh-heem"): Referring to God's majesty and sovereignty.

Greek for God:

Theos (Θεός, pronounced "Theh-os"): The Greek term for God.

Explanation: John introduces Jesus as the **Lamb of God (Elohim / Theos)**, signifying His divine role as the sacrificial Savior who takes away the sin of the world.

1 John 4:14

Text: "And we have seen and testify that the Father has sent his Son to be the Savior of the world."

God's Name in Hebrew:

Yahweh (יְהוָה, pronounced "Yah-weh"): Referring to God's covenant relationship with His people.

Greek for God:

Theos (Θεός): Greek for God, as in "Theos," the one who sends Jesus to be the Savior.

Explanation: The **Father (Yahweh / Theos)** sent His Son to be the **Savior** of the world, emphasizing both God's covenantal love and Jesus' redemptive mission.

1 Peter 2:21-24

> *"For to this you have been called, because Christ (Greek: Χριστός, Pronounced: Christos; Hebrew: מָשִׁיחַ, Pronounced: Mashiach) also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed."*

Key Names: Christ = *Christos* in Greek, *Mashiach* in Hebrew; God = *Theos* in Greek, *Elohim* in Hebrew.

Explanation: Jesus fulfills the prophecy of **Yahweh** (Lord) bearing our sins on the cross, healing and redeeming humanity.

Acts 20:28

Text: "... Be shepherds of the church of God, which he bought with his own blood."

God's Name in Hebrew:
Elohim (אֱלֹהִים, "Eh-loh-heem"): Refers to God as the one who bought the church through Jesus' sacrifice.
Greek for God:
Theos (Θεός): Referring to God as the one who paid for the church with His own blood.
Explanation: The church belongs to **God (Elohim / Theos)**, purchased by the blood of Jesus Christ, highlighting the depth of His redemption.
Galatians 3:13

Text: "Christ redeemed us from the curse of the law by becoming a curse for us..."
God's Name in Hebrew:
Yahweh (יְהוָה, "Yah-weh"): Refers to the Lord who provides redemption.
Greek for God:
Theos (Θεός): Emphasizing God's plan of salvation.
Explanation: Jesus, sent by **Yahweh / Theos**, redeems us from the curse of the law, becoming the substitute for humanity.
Luke 2:10-11

> *"And the angel said to them, 'Fear not, for behold, I bring you good news of great joy that will be for all the people. For unto you is born this day in the city of David a Savior (Greek: Σωτήρ, Pronounced: Sōtēr; Hebrew: מוֹשִׁיעַ, Pronounced: Moshia), who is Christ the Lord (Greek: Χριστός Κύριος, Pronounced: Christos Kyrios; Hebrew: מָשִׁיחַ יְהוָה, Pronounced: Mashiach Yahweh).'"*

Explanation: The birth of Jesus, proclaimed by angels, reveals the long-awaited **Savior (Yahweh's Messiah / Theos)**.
John 4:42

Text: "They said... we know that this man really is the Savior of the world."
God's Name in Hebrew:
Yahweh (יְהוָה, "Yah-weh"): The covenant Lord who redeems.
Greek for God:
Theos (Θεός): Declaring Jesus as the Savior sent by God.
Explanation: The Samaritans declare Jesus as the **Savior of the world**, fulfilling the promises of **Yahweh / Theos**.
1 Corinthians 1:10

Text: "... I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ..."
God's Name in Hebrew:

Yahweh (יְהוָה, "Yah-weh"): The name of God that brings unity.
Greek for God:
Theos (Θεός): God who unites believers through Christ.
Explanation: Paul calls for unity in the name of Jesus, who represents the fulfillment of **Yahweh's / Theos'** salvation.
Galatians 1:3-4

Galatians 1:3-4

> *"Grace to you and peace from God our Father (Greek: Θεός, Pronounced: Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim) and the Lord Jesus Christ (Greek: Ἰησοῦς Χριστός, Pronounced: Iēsous Christos), who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father (Greek: Θεός καὶ Πατήρ, Pronounced: Theos kai Patēr; Hebrew: אֱלֹהִים וְאָב, Pronounced: Elohim ve'Av)."*

Explanation: Jesus gave Himself for our sins, in accordance with the redemptive plan of **Elohim / Theos**, showing divine sovereignty in salvation.
Philippians 3:20

Text: "But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ."
God's Name in Hebrew:
Yahweh (יְהוָה, "Yah-weh"): The Lord, from whom Jesus comes.
Greek for God:
Theos (Θεός): The source of the awaited salvation.
Explanation: Believers eagerly await the return of **Yahweh's Messiah (Jesus)** to complete salvation.
1 Timothy 1:1-3, 4:10

1 Timothy 1:1-3

Text:

Verse 1: "Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope,"
Verse 2: "To Timothy my true son in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord."
Verse 3: "As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain people not to teach false doctrines any longer."
God's Name in Hebrew:

Elohim (אֱלֹהִים, "Eh-loh-heem"): The word used for God as the sovereign and all-powerful Creator.
Yahweh (יְהוָה, "Yah-weh"): Referring to God as the covenant-keeping Lord.
Greek for God:

Theos (Θεός, "Theh-os"): Refers to God in Greek.
Explanation: Paul, acting by the command of **God (Elohim / Theos)**, declares that **God is the Savior** and that Jesus is **our hope**. He connects both **God the Father (Yahweh)** and **Jesus Christ** as essential to salvation.

1 Timothy 4:10

Text: "That is why we labor and strive, because we have put our hope in the living God, who is the Savior of all people, and especially of those who believe."

God's Name in Hebrew:

Elohim (אֱלֹהִים, "Eh-loh-heem"): The name for God used here refers to His universal power as the Creator and Savior.
Greek for God:

Theos (Θεός, "Theh-os"): The term for God in Greek.
Explanation: Paul says the reason for their labor and striving is their hope in the **living God (Elohim / Theos)**, who is the **Savior** of all people, especially of believers. This underscores God’s universal and saving grace.

Revelation 1:5-6, 22:12-13

> *"...and from Jesus Christ (Greek: Ἰησοῦς Χριστός, Pronounced: Iēsous Christos), the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, and made us a kingdom, priests to his God (Greek: Θεός, Pronounced: Theos; Hebrew: אֱלֹהִים, Pronounced: Elohim) and Father (Greek: Πατήρ, Pronounced: Patēr; Hebrew: אָב, Pronounced: Av), to him be glory and dominion forever and ever. Amen."*

Explanation: Jesus, as the Redeemer, frees us from sin by His blood, fulfilling the promises of **Yahweh / Theos**.

Revelation 22:12-13

> *“Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done. I am the Alpha and the Omega (Greek: ἄλφα καὶ τὸ ὦ, Pronounced: Alfa kai to Ō), the first and the last, the beginning and the end.”*

Key Names: *Alpha* and *Omega* refer to Jesus' eternal nature in Greek, and while they don't directly have Hebrew equivalents, this concept connects to God's self-identification as the eternal "I AM" (Hebrew: יְהוָה, Pronounced: *YHWH* or *Yahweh*).

Titus 1:1-4, 2:10-11

Titus 1:1-4

Text:

Verse 1: "Paul, a servant of God and an apostle of Jesus Christ to further the faith of God's elect and their knowledge of the truth that leads to godliness—"
Verse 2: "in the hope of eternal life, which God, who does not lie, promised before the beginning of time—"
Verse 3: "and which now at his appointed season he has brought to light through the preaching entrusted to me by the command of God our Savior,"
Verse 4: "To Titus, my true son in our common faith: Grace and peace from God the Father and Christ Jesus our Savior."
God's Name in Hebrew:

Elohim (אֱלֹהִים, pronounced "Eh-loh-heem"): This term used for God in Hebrew is often associated with **God's sovereignty** and power.
Yahweh (יְהוָה, pronounced "Yah-weh"): Refers to **the Lord** and emphasizes His eternal, covenantal nature.
Greek for God:

Theos (Θεός, pronounced "Theh-os"): In Greek, "Theos" is the word for **God**, used throughout the New Testament.
Explanation: Paul begins by highlighting his mission to strengthen the faith of the elect and speaks of the eternal life promised by God (Elohim / Theos). In verse 4, Paul refers to both God the Father (Yahweh / Theos) and Christ Jesus as our Savior.

Titus 2:10-11

Text:

Verse 10: "and not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive."
Verse 11: "For the grace of God has appeared that offers salvation to all people."
God's Name in Hebrew:

Elohim (אֱלֹהִים, pronounced "Eh-loh-heem"): Referring to God as the all-powerful Creator.

Yahweh (יְהוָה, pronounced "Yah-weh"): The covenant name of God, representing His faithfulness and commitment to His people.
Greek for God:

Theos (Θεός, pronounced "Theh-os"): The term for God used throughout the New Testament.
Explanation: In these verses, Paul instructs believers to live in a trustworthy manner, reflecting the character of **God (Elohim / Theos)**. The ultimate purpose of their behavior is to make the teaching of **God our Savior (Yahweh / Theos)** appealing to others. Verse 11 emphasizes that **the grace of God** has been revealed, bringing salvation to everyone, highlighting the universal offer of grace through **Jesus Christ**.

Jude 25

Text: "... to the only God our Savior be glory, majesty, power, and authority, through Jesus Christ our Lord..."
God's Name in Hebrew:
Yahweh (יְהוָה, "Yah-weh"): The only God, our Savior.
Greek for God:
Theos (Θεός): The one true God.
Explanation: Jude praises **Yahweh / Theos** as the **only God** and Savior through Jesus Christ.

In these passages, **God's name in Hebrew (Yahweh / Elohim)** and **Greek (Theos)** emphasize the divine nature of the Father who sends **Jesus as the Redeemer and Savior**. Jesus fulfills the covenant promises of **Yahweh**, and His sacrifice brings about the salvation planned by **Elohim / Theos**.

God the Redeemer and Savior

Psalm 78:34-35

34 When he slew them, they sought for him;
they repented and sought God earnestly.
35 They remembered that God was their rock,
the Most High God (Hebrew: **Elohim Elyon**, אֱלֹהִים עֶלְיוֹן) their redeemer.

Psalm 106:21

21 They forgot God, their Savior,
who had done great things in Egypt.

Isaiah 43:3-11

3 For I am the Lord (Hebrew: **YHWH**, יְהוָה) your God,
the Holy One of Israel, your Savior.
I give Egypt as your ransom,
Ethiopia and Seba in exchange for you.
4 Because you are precious in my sight
and honored and I love you,
I give people in return for you,
nations in exchange for your life.
5 Do not fear, for I am with you;
I will bring your offspring from the east,
and from the west I will gather you;
6 I will say to the north, “Give them up,”
and to the south, “Do not withhold;
bring my sons from far away
and my daughters from the end of the earth—
7 everyone who is called by my name,
whom I created for my glory,
whom I formed and made.”

8 Bring forth the people who are blind, yet have eyes,
who are deaf, yet have ears!
9 Let all the nations gather together,
and let the peoples assemble.
Who among them declared this
and foretold to us the former things?
Let them bring their witnesses to justify them,
and let them hear and say, “It is true.”
10 You are my witnesses, says the Lord (Hebrew: **YHWH**, יְהוָה),
and my servant whom I have chosen,
so that you may know and believe me
and understand that I am he.
Before me no god was formed,
nor shall there be any after me.
11 I, I am the Lord (Hebrew: **YHWH**, יְהוָה),
and besides me there is no savior.

Isaiah 44:6

6 Thus says the Lord (Hebrew: **YHWH**, יְהוָה), the King of Israel,
and his Redeemer, the Lord of hosts:
I am the first and I am the last;
besides me there is no god.

Isaiah 45:21-22

21 Declare and present your case;
let them take counsel together!
Who told this long ago?
Who declared it of old?
Was it not I, the Lord (Hebrew: **YHWH**, יְהוָה)?
There is no other god besides me,
a righteous God and a Savior;
there is no one besides me.
22 Turn to me and be saved,
all the ends of the earth!
For I am God, and there is no other.

Isaiah 47:4

4 Our Redeemer—the Lord of hosts (Hebrew: **YHWH Tseva'ot**, יְהוָה צְבָאוֹת) is his name—
is the Holy One of Israel.

Isaiah 49:26

26 I will make your oppressors eat their own flesh,
and they shall be drunk with their own blood as with wine.
Then all flesh shall know
that I am the Lord (Hebrew: **YHWH**, יְהוָה) your Savior
and your Redeemer, the Mighty One of Jacob.

Hosea 13:4

4 Yet I have been the Lord (Hebrew: **YHWH**, יְהוָה) your God
ever since the land of Egypt;
you know no God but me,
and besides me there is no savior.

Luke 2:10-11

10 But the angel said to them, “Do not be afraid, for see—I am bringing you good news of great joy for all the people:

11 to you is born this day in the city of David a Savior, who is the Messiah, the Lord (Greek: **Kyrios**, Κύριος).

Luke 1:46-47

46 And Mary said,
“My soul magnifies the Lord (Greek: **Kyrios**, Κύριος),
47 and my spirit rejoices in God my Savior (Greek: **Theos Sōtēr**, Θεός Σωτήρ),

John 4:42

42 They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world, the Christ (Greek: **Sōtēr tou kosmou**, Σωτήρ τοῦ κόσμου)."

Titus 2:10

10 not to pilfer but to show complete and perfect fidelity, so that in everything they may be an ornament to the teaching of God our Savior (Greek: **Theos Sōtēr**, Θεός Σωτήρ).

Titus 2:13

13 while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ (Greek: **Theos kai Sōtēr Iēsous Christos**, Θεός καὶ Σωτήρ Ἰησοῦς Χριστός).

Revelation 21:5-7

5 And the one who was seated on the throne said, “See, I am making all things new.” Also he said, “Write this, for these words are trustworthy and true.”
6 Then he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life.
7 Those who conquer will inherit these things, and I will be their God (Greek: **Theos**, Θεός), and they will be my children.

Jesus the Shepherd

John 10:8-14

8 All who came before me are thieves and bandits; but the sheep did not listen to them.
9 I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture.

10 The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.

11 I am the good shepherd (Greek: **ho poimēn ho kalos**, ὁ ποιμὴν ὁ καλός). The good shepherd lays down his life for the sheep.
12 The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them.

13 The hired hand runs away because a hired hand does not care for the sheep.
14 I am the good shepherd (Greek: **ho poimēn ho kalos**, ὁ ποιμὴν ὁ καλός). I know my own and my own know me.

Hebrews 13:20

20 Now may the God of peace (Greek: **ho Theos tēs eirēnēs**, ὁ Θεὸς τῆς εἰρήνης), who brought back from the dead our Lord Jesus (Greek: **Kyrios Iēsous**, Κύριος Ἰησοῦς), the great shepherd of the sheep (Greek: **ho poimēn tōn probatōn ho megas**, ὁ ποιμὴν τῶν προβάτων ὁ μέγας), by the blood of the eternal covenant,

1 Peter 2:21-25

21 For to this you have been called, because Christ (Greek: **Christos**, Χριστός) also suffered for you, leaving you an example, so that you should follow in his steps.
22 “He committed no sin, and no deceit was found in his mouth.”

23 When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly.
24 He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed.
25 For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls (Greek: **poimēn kai episkopos tōn psychōn hymōn**, ποιμὴν καὶ ἐπίσκοπος τῶν ψυχῶν ὑμῶν).

1 Peter 5:4

4 And when the chief shepherd (Greek: **archipoimēn**, ἀρχιποιμήν) appears, you will win the crown of glory that never fades away.

Revelation 7:16-17

16 They will hunger no more, and thirst no more;
the sun will not strike them,
nor any scorching heat;
17 for the Lamb at the center of the throne will be their shepherd (Greek:

poimanei autous, ποιμανεῖ αὐτούς),
and he will guide them to springs of the water of life,
and God (Greek: **ho Theos**, ὁ Θεός) will wipe away every tear from their eyes.”

God the Shepherd

Psalm 23

1 The Lord (Hebrew: **YHWH**, יְהוָה) is my shepherd (Hebrew: **ro'i**, רֹעִי);
I shall not want.
2 He makes me lie down in green pastures;
he leads me beside still waters;
3 he restores my soul.
He leads me in right paths
for his name’s sake.
4 Even though I walk through the darkest valley,
I fear no evil,
for you are with me;
your rod and your staff—
they comfort me.
5 You prepare a table before me
in the presence of my enemies;
you anoint my head with oil;
my cup overflows.
6 Surely goodness and mercy shall follow me
all the days of my life,
and I shall dwell in the house of the Lord (Hebrew: **YHWH**, יְהוָה)
my whole life long.

Ezekiel 34:11-12, 15-16, 31

11 For thus says the Lord God (Hebrew: **Adonai YHWH**, אֲדֹנָי יְהוָה): I myself will search for my sheep, and I will seek them out.
12 As shepherds seek out their flocks when they are among their scattered sheep, so I will seek out my sheep. I will rescue them from all the places to which they have been scattered on a day of clouds and thick darkness.

15 I myself will be the shepherd (Hebrew: **ro'eh**, רֹעֶה) of my sheep, and I will make them lie down, says the Lord God (Hebrew: **Adonai YHWH**, אֲדֹנָי יְהוָה).
16 I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice.

31 You are my sheep, the sheep of my pasture, and I am your God, says the Lord God (Hebrew: **Adonai YHWH**, אֲדֹנָי יְהוִה).

Isaiah 40:10-11

10 See, the Lord God (Hebrew: **Adonai YHWH**, אֲדֹנָי יְהוִה) comes with might,
and his arm rules for him;
his reward is with him,
and his recompense before him.
11 He will feed his flock like a shepherd (Hebrew: **ro'eh**, רֹעֶה);
he will gather the lambs in his arms
and carry them in his bosom
and gently lead the mother sheep.

Psalm 100

1 Make a joyful noise to the Lord (Hebrew: **YHWH**, יְהוִה), all the earth.
2 Worship the Lord (Hebrew: **YHWH**, יְהוִה) with gladness;
come into his presence with singing.
3 Know that the Lord (Hebrew: **YHWH**, יְהוִה) is God (Hebrew: **Elohim**, אֱלֹהִים).
It is he that made us, and we are his;
we are his people, and the sheep of his pasture.
4 Enter his gates with thanksgiving
and his courts with praise.
Give thanks to him, bless his name.
5 For the Lord (Hebrew: **YHWH**, יְהוִה) is good;
his steadfast love endures forever,
and his faithfulness to all generations.

Jesus the King

Zechariah 14:9, 16

9 And the Lord (Hebrew: **YHWH**, יְהוִה) will become king over all the earth; on that day the Lord will be one, and his name one.

16 Then all who survive of the nations that have come against Jerusalem shall go up year after year to worship the King, the Lord of hosts (Hebrew: **YHWH Tseva'ot**, יְהוִה צְבָאוֹת), and to keep the festival of booths.

1 Timothy 6:13-16

13 In the presence of God (Greek: **Theos**, Θεός), who gives life to all things, and of Christ Jesus (Greek: **Christos Iēsous**, Χριστὸς Ἰησοῦς), who in his testimony before Pontius Pilate made the good confession, I charge you

14 to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ (Greek: **Kyrios Iēsous Christos**, Κύριος Ἰησοῦς Χριστός),
15 which he will bring about at the right time—he who is the blessed and only Sovereign, the King of kings (Greek: **ho Basileus tōn basileuontōn**, ὁ Βασιλεὺς τῶν βασιλευόντων) and Lord of lords (Greek: **Kyrios tōn kyriuontōn**, Κύριος τῶν κυριευόντων).
16 It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen.

Revelation 15:1-4

1 Then I saw another portent in heaven, great and amazing: seven angels with seven plagues, which are the last, for with them the wrath of God is ended.
2 And I saw what appeared to be a sea of glass mixed with fire, and those who had conquered the beast and its image and the number of its name standing beside the sea of glass with harps of God in their hands.
3 And they sing the song of Moses, the servant of God, and the song of the Lamb:
“Great and amazing are your deeds,
Lord God the Almighty (Greek: **Kyrios ho Theos ho Pantokratōr**, Κύριος ὁ Θεὸς ὁ Παντοκράτωρ)!
Just and true are your ways,
King of the nations (Greek: **Basileus tōn ethnōn**, Βασιλεὺς τῶν ἐθνῶν)!
4 Lord, who will not fear
and glorify your name?
For you alone are holy.
All nations will come
and worship before you,
for your judgments have been revealed.”

Revelation 17:14

14 They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords (Greek: **Kyrios kyriōn**, Κύριος κυρίων) and King of kings (Greek: **Basileus basileōn**, Βασιλεὺς βασιλέων), and those with him are called and chosen and faithful.

Revelation 19:11-16

11 Then I saw heaven opened, and there was a white horse! Its rider is called Faithful and True, and in righteousness he judges and makes war.
12 His eyes are like a flame of fire, and on his head are many diadems, and he has a name inscribed that no one knows but himself.
13 He is clothed in a robe dipped in blood, and his name is called The Word of

God (Greek: **ho Logos tou Theou**, ὁ Λόγος τοῦ Θεοῦ).
14 And the armies of heaven, wearing fine linen, white and pure, were following him on white horses.
15 From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty (Greek: **ho Theos ho Pantokratōr**, ὁ Θεὸς ὁ Παντοκράτωρ).
16 On his robe and on his thigh he has a name inscribed, "King of kings (Greek: **Basileus basileōn**, Βασιλεὺς βασιλέων) and Lord of lords (Greek: **Kyrios kyriōn**, Κύριος κυρίων)."

Matthew 2:1-6

1 In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem,
2 asking, "Where is the child who has been born king of the Jews (Greek: **Basileus tōn Ioudaiōn**, Βασιλεὺς τῶν Ἰουδαίων)? For we observed his star at its rising, and have come to pay him homage."
3 When King Herod heard this, he was frightened, and all Jerusalem with him,
4 and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born.
5 They told him, "In Bethlehem of Judea; for so it has been written by the prophet:
6 'And you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah;
for from you shall come a ruler
who is to shepherd my people Israel.'"

Luke 19:32-38

32 So those who were sent departed and found it as he had told them.
33 As they were untying the colt, its owners asked them, "Why are you untying the colt?"
34 They said, "The Lord (Greek: **Kyrios**, Κύριος) needs it."
35 Then they brought it to Jesus, and after throwing their cloaks on the colt, they set Jesus on it.
36 As he rode along, people kept spreading their cloaks on the road.
37 As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen,
38 saying,
"Blessed is the king (Greek: **ho Basileus**, ὁ Βασιλεὺς) who comes in the name of

the Lord!
Peace in heaven,
and glory in the highest heaven!”

Luke 23:3

3 Pilate asked him, “Are you the king of the Jews (Greek: **ho Basileus tōn Ioudaiōn**, ὁ Βασιλεὺς τῶν Ἰουδαίων)?” He answered, “You say so.”

John 18:37

37 Pilate asked him, “So you are a king (Greek: **Basileus**, Βασιλεὺς)?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.”

John 19:21

21 Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews (Greek: **Basileus tōn Ioudaiōn**, Βασιλεὺς τῶν Ἰουδαίων).’”

1 Timothy 6:13-16

13 In the presence of God (Greek: **Theos**, Θεός), who gives life to all things, and of Christ Jesus (Greek: **Christos Iēsous**, Χριστὸς Ἰησοῦς), who in his testimony before Pontius Pilate made the good confession, I charge you
14 to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ (Greek: **Kyrios Iēsous Christos**, Κύριος Ἰησοῦς Χριστός),
15 which he will bring about at the right time—he who is the blessed and only Sovereign, the King of kings (Greek: **ho Basileus tōn basileuontōn**, ὁ Βασιλεὺς τῶν βασιλευόντων) and Lord of lords (Greek: **Kyrios tōn kyriuontōn**, Κύριος τῶν κυριευόντων).
16 It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen.

God the King

Psalm 24:7-10

7 Lift up your heads, O gates!
and be lifted up, O ancient doors,
that the King of glory (Hebrew: **Melekh ha-kavod**, מֶלֶךְ הַכָּבוֹד) may come in.
8 Who is the King of glory?
The Lord (Hebrew: **YHWH**, יְהוָה), strong and mighty,

the Lord (Hebrew: **YHWH**, יְהוָה), mighty in battle.
9 Lift up your heads, O gates!
and be lifted up, O ancient doors,
that the King of glory may come in.
10 Who is this King of glory?
The Lord of hosts (Hebrew: **YHWH Tseva'ot**, יְהוָה צְבָאוֹת),
he is the King of glory. Selah

Psalm 44:4

4 You are my King (Hebrew: **Melekî**, מַלְכִּי) and my God (Hebrew: **Elohim**, אֱלֹהִים);
you command victories for Jacob.

Psalm 74:12

12 Yet God (Hebrew: **Elohim**, אֱלֹהִים) my King (Hebrew: **Melekî**, מַלְכִּי) is from of old,
working salvation in the earth.

Isaiah 43:10-15

10 You are my witnesses, says the Lord (Hebrew: **YHWH**, יְהוָה),
and my servant whom I have chosen,
so that you may know and believe me
and understand that I am he.
Before me no god was formed,
nor shall there be any after me.
11 I, I am the Lord (Hebrew: **YHWH**, יְהוָה),
and besides me there is no savior.
12 I declared and saved and proclaimed,
when there was no strange god among you;
and you are my witnesses, says the Lord (Hebrew: **YHWH**, יְהוָה).
13 I am God (Hebrew: **El**, אֵל), and also henceforth I am he;
there is no one who can deliver from my hand;
I work, and who can hinder it?

14 Thus says the Lord (Hebrew: **YHWH**, יְהוָה),
your Redeemer, the Holy One of Israel:
For your sake I will send to Babylon
and break down all the bars,
and the shouting of the Chaldeans will be turned to lamentation.

15 I am the Lord (Hebrew: **YHWH**, יְהוָה), your Holy One,
the Creator of Israel, your King (Hebrew: **Melek**, מֶלֶךְ).

Isaiah 44:6-8

6 Thus says the Lord (Hebrew: **YHWH**, יְהוָה), the King of Israel,
and his Redeemer, the Lord of hosts (Hebrew: **YHWH Tseva'ot**, יְהוָה צְבָאוֹת):
I am the first and I am the last;
besides me there is no god.
7 Who is like me? Let them proclaim it,
let them declare and set it forth before me.
Who has announced from of old the things to come?
Let them tell us what is yet to be.
8 Do not fear, or be afraid;
have I not told you from of old and declared it?
You are my witnesses!
Is there any god besides me?
There is no other rock; I know not one.

Jeremiah 10:10

10 But the Lord (Hebrew: **YHWH**, יְהוָה) is the true God (Hebrew: **Elohim**, אֱלֹהִים);
he is the living God (Hebrew: **Elohim Chayim**, אֱלֹהִים חַיִּים) and the everlasting King (Hebrew: **Melek Olam**, מֶלֶךְ עוֹלָם).
At his wrath the earth quakes,
and the nations cannot endure his indignation.

Zechariah 14:9, 16

9 And the Lord (Hebrew: **YHWH**, יְהוָה) will become king over all the earth; on that day the Lord will be one, and his name one.

16 Then all who survive of the nations that have come against Jerusalem shall go up year after year to worship the King, the Lord of hosts (Hebrew: **YHWH Tseva'ot**, יְהוָה צְבָאוֹת), and to keep the festival of booths.

Jesus the First and Last

Revelation 1:8

8 “I am the Alpha and the Omega,” says the Lord God (Greek: **Kyrios ho Theos**, Κύριος ὁ Θεός), who is and who was and who is to come, the Almighty (Greek: **ho Pantokratōr**, ὁ Παντοκράτωρ).

Revelation 1:11

11 saying, “Write in a book what you see and send it to the seven churches, to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.”

Revelation 1:17-18

17 When I saw him, I fell at his feet as though dead. But he placed his right hand on me, saying, “Do not be afraid; I am the First and the Last (Greek: **ho prōtos kai ho eschatos**, ὁ πρῶτος καὶ ὁ ἔσχατος),

18 and the living one. I was dead, and see, I am alive forever and ever; and I have the keys of Death and of Hades.

Revelation 22:12-13

12 “See, I am coming soon; my reward is with me, to repay according to everyone’s work.

13 I am the Alpha and the Omega, the first and the last (Greek: **ho prōtos kai ho eschatos**, ὁ πρῶτος καὶ ὁ ἔσχατος), the beginning and the end.”

God the First and Last

Isaiah 41:4

4 Who has performed and done this,
calling the generations from the beginning?
I, the Lord (Hebrew: **YHWH**, יְהוָה), am first,
and will be with the last (Hebrew: **Ani rishon ve'ani acharon**, אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן).

Isaiah 43:10-11

10 You are my witnesses, says the Lord (Hebrew: **YHWH**, יְהוָה),
and my servant whom I have chosen,
so that you may know and believe me
and understand that I am he.
Before me no god was formed,
nor shall there be any after me.
11 I, I am the Lord (Hebrew: **YHWH**, יְהוָה),
and besides me there is no savior.

Isaiah 44:6

6 Thus says the Lord (Hebrew: **YHWH**, יְהוָה), the King of Israel,
and his Redeemer, the Lord of hosts (Hebrew: **YHWH Tseva'ot**, יְהוָה צְבָאוֹת):
I am the first and I am the last (Hebrew: **Ani rishon ve'ani acharon**, אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן);
besides me there is no god.

Isaiah 44:8

8 Do not fear, or be afraid;
have I not told you from of old and declared it?
You are my witnesses!
Is there any god besides me?
There is no other rock; I know not one.

Isaiah 48:12

12 Listen to me, O Jacob,
and Israel, whom I called:
I am he; I am the first,
and I am the last (Hebrew: **Ani rishon ve'ani acharon**, אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן).

Jesus the I Am and I Am He

John 8:24-28

24 I told you that you would die in your sins, for you will die in your sins unless you believe that I am he (Greek: **egō eimi**, ἐγώ εἰμι).”
25 They said to him, “Who are you?” Jesus said to them, “Why do I speak to you at all?
26 I have much to say about you and much to condemn, but the one who sent me is true, and I declare to the world what I have heard from him.”
27 They did not understand that he was speaking to them about the Father.
28 So Jesus said, “When you have lifted up the Son of Man, then you will realize that I am he (Greek: **egō eimi**, ἐγώ εἰμι), and that I do nothing on my own, but I speak these things as the Father instructed me.

John 8:58

58 Jesus said to them, “Very truly, I tell you, before Abraham was, I am (Greek: **egō eimi**, ἐγώ εἰμι).”

John 13:19

19 I tell you this now, before it occurs, so that when it does occur, you may believe that I am he (Greek: **egō eimi**, ἐγώ εἰμι).

John 18:5-9

5 They answered, “Jesus of Nazareth.” Jesus replied, “I am he” (Greek: **egō eimi**, ἐγώ εἰμι). Judas, who betrayed him, was standing with them.
6 When Jesus said to them, “I am he” (Greek: **egō eimi**, ἐγώ εἰμι), they stepped back and fell to the ground.
7 Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.”
8 Jesus answered, “I told you that I am he (Greek: **egō eimi**, ἐγώ εἰμι). So if you are looking for me, let these men go.”
9 This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.”

Revelation 1:8

8 “I am the Alpha and the Omega,” says the Lord God (Greek: **Kyrios ho Theos**, Κύριος ὁ Θεός), who is and who was and who is to come, the Almighty (Greek: **ho Pantokratōr**, ὁ Παντοκράτωρ).

Revelation 1:11

11 saying, “Write in a book what you see and send it to the seven churches, to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.”

Revelation 1:17-18

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18 and the living one. I was dead, and see, I am alive forever and ever; and I have the keys of Death and of Hades.

God the I Am and the I Am He

Exodus 3:14

14 God (Hebrew: **Elohim**, אֱלֹהִים) said to Moses, “I AM WHO I AM (Hebrew: **Ehyeh Asher Ehyeh**, אֶהְיֶה אֲשֶׁר אֶהְיֶה).” He said further, “Thus you shall say to the Israelites, ‘I AM (Hebrew: **Ehyeh**, אֶהְיֶה) has sent me to you.’”

Isaiah 41:4

4 Who has performed and done this,
calling the generations from the beginning?
I, the Lord (Hebrew: **YHWH**, יְהוָה), am first,
and will be with the last (Hebrew: **Ani Hu**, אֲנִי־הוּא).

Isaiah 43:10-11

10 You are my witnesses, says the Lord (Hebrew: **YHWH**, יְהוָה),
and my servant whom I have chosen,
so that you may know and believe me
and understand that I am he (Hebrew: **Ani Hu**, אֲנִי־הוּא).
Before me no god was formed,
nor shall there be any after me.
11 I, I am the Lord (Hebrew: **YHWH**, יְהוָה),
and besides me there is no savior.

Isaiah 43:25

25 I, I am He (Hebrew: **Ani Hu**, אֲנִי הוּא)
who blots out your transgressions for my own sake,
and I will not remember your sins.

Isaiah 44:6

6 Thus says the Lord (Hebrew: **YHWH**, יְהוָה), the King of Israel,
and his Redeemer, the Lord of hosts (Hebrew: **YHWH Tseva'ot**, יְהוָה צְבָאוֹת):
I am the first and I am the last (Hebrew: **Ani Rishon ve'ani Acharon**, אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן);
besides me there is no god.

Isaiah 48:12

12 Listen to me, O Jacob,
and Israel, whom I called:
I am he (Hebrew: **Ani Hu**, אֲנִי־הוּא); I am the first,
and I am the last (Hebrew: **Ani Rishon ve'ani Acharon**, אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן).

Jesus' Nature

Christ's substitutionary death on the cross stands at the heart of all other salvation truths revealed in the Bible. He took our place in suffering the penalty for sin. The demands of the law against the transgressor were fully satisfied by His voluntary acceptance of our punishment. It is this tremendous Bible truth concerning the

imputed merits of Christ's atoning death that lends assurance to every born-again believer.

Genesis 3:6-7

6 Consequently the woman saw that the tree was good for food and that it was something to be longed for to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it.7 Then the eyes of both of them became opened and they began to realize that they were naked. Hence they sewed fig leaves together and made loin coverings for themselves.

So for sin they became naked in their own eyes. They tried to hide that nakedness/sinfulness by making leaf garment.

Genesis 3:8-10

8 Later they heard the voice of Jehovah God walking in the garden about the breezy part of the day, and the man and his wife went into hiding from the face of Jehovah God in between the trees of the garden.9 And Jehovah God kept calling to the man and saying to him: "Where are you?"10 Finally he said: "Your voice I heard in the garden, but I was afraid because I was naked and so I hid myself."

Notice that they worn leaf garment, though they were claiming they were naked. Because tree leaf can't hide sinfulness/ nakedness.

Genesis 3:21

21 And Jehovah God proceeded to make long garments of skin for Adam and for his wife and to clothe them.

So God made a garment of skin to hide their nakedness. So God might have slaughtered an animal for the attainment of sin, but it isn't clear.

Genesis 4:3-5

3 And it came about at the expiration of some time that Cain proceeded to bring some fruits of the ground as an offering to Jehovah.4 But as for Abel, he too brought some firstlings of his flock, even their fatty pieces. Now while Jehovah was looking with favor upon Abel and his offering,5 he did not look with any favor upon Cain and upon his offering. And Cain grew hot with great anger, and his countenance began to fall.

Why do you think that God didn't like Cain's offering. If God is just there has to be a reason, like Cain would have definitely known what God likes as an offering. So we can infer that the way God cleansed their parent's sin by offering of an

animal in Genesis 3:21 and making a garment out of it, the same thing both Cain and Abel would have known. Otherwise how could God did not look with any favor upon Cain and upon his offering? And the word flock here in Genesis 4:3-5 mentioned for small cattle of sheep. And you know who is the good shepherd and the firstborn of all creation.

In Christian theology, Jesus is often referred to as both a "laborer" and a "shepherd," drawing from various scriptural passages that emphasize these roles. Here are some key references:

Jesus as Shepherd

1. **John 10:11-14**:
    - **Verse 11**: "I am the good shepherd. The good shepherd gives His life for the sheep."
    - **Verse 14**: "I am the good shepherd; and I know My sheep, and am known by My own."
    - In this passage, Jesus identifies Himself as the "good shepherd," emphasizing His care, sacrifice, and intimate relationship with His followers.
2. **Psalm 23:1-3**:
    - **Verse 1**: "The Lord is my shepherd; I shall not want."
    - This psalm is often interpreted as a reflection of God's shepherding role, which Jesus embodies as He provides for, guides, and protects His followers.
3. **Ezekiel 34:11-16**:
    - This passage speaks of God as the shepherd of His people, a role that Jesus takes on in the New Testament.
    - **Verse 11**: "For thus says the Lord God: 'Indeed I Myself will search for My sheep and seek them out.'"

Genesis 4:4 says Abel sacrificed firstlings. New testament tells over and over who Jesus is: (you already seen who Jesus is in the old testament in chapter 8,12, 23)

1. Colossians 1:15

"He is the image of the invisible God, the firstborn over all creation."

- This verse emphasizes Christ's supremacy over all creation. The term "firstborn" signifies His preeminence and authority, not that He was

created, but that He holds the highest rank over all things, being eternally existent.

Here are more verses that highlight Christ's preeminence, His role in creation, and His eternal nature:

2. John 1:1-3

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made."

- This passage emphasizes Christ's role as the eternal Word of God, through whom all creation came into being.

3. Hebrews 1:2-3

"But in these last days He has spoken to us by His Son, whom He appointed heir of all things, and through whom also He made the universe. The Son is the radiance of God's glory and the exact representation of His being, sustaining all things by His powerful word."

- Here, the Son (Christ) is described as the one through whom God created the universe, and who sustains it by His power.

4. Revelation 3:14

"And to the angel of the church of the Laodiceans write, 'These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God.'"

- Christ is referred to as "the Beginning of the creation of God," signifying His role as the originator and sovereign over all creation.

5. 1 Corinthians 8:6

"Yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live."

- This verse highlights that all things come into being through Jesus, emphasizing His central role in creation.

6. Philippians 2:9-11

"Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every

tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

- While not directly mentioning creation, this passage reflects Christ's exalted position, with authority over all creation.

Jesus was born in the town of Bethlehem, in a place where livestock are kept. In the Old Testament, the cleansing of sin was primarily achieved through the sacrificial system, which God established to atone for the sins of His people. The key concept behind sin-cleansing in the Old Testament is the idea of substitutionary atonement—offering a sacrifice in place of the sinner. Several passages provide a deeper understanding of this process, with particular emphasis on the shedding of blood for the remission of sins.

Key Verses on Sin-Cleansing in the Old Testament:

1. Leviticus 17:11

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."

- This verse underscores the theological foundation of sacrifice in the Old Testament. The blood of the sacrifice is central to atonement, as it represents life being given to cover the penalty of sin.

2. Leviticus 16:29-34 – The Day of Atonement (Yom Kippur)

The Day of Atonement was an annual event where the high priest would enter the Holy of Holies to offer sacrifices for the sins of the nation of Israel:

- **Leviticus 16:30**: "For on this day the priest shall make atonement for you, to cleanse you, that you may be clean from all your sins before the Lord."
- During this day, two goats were used: one was sacrificed, and the other (the scapegoat) was sent into the wilderness, symbolically carrying the sins of the people away (Leviticus 16:20-22).

3. Exodus 29:36-37 – Daily Offerings for Purification

"And you shall offer a bull every day as a sin offering for atonement. You shall cleanse the altar when you make atonement for it, and you shall anoint it to sanctify it."

- Daily offerings were a regular part of temple worship, symbolizing the continuous need for atonement and purification.

4. Leviticus 4:20 – Sin Offerings for Unintentional Sins

"And he shall do with the bull as he did with the bull as a sin offering; thus he shall do with it. So the priest shall make atonement for them, and it shall be forgiven them."

- This verse outlines the process for atoning for unintentional sins, highlighting that forgiveness was available through sacrificial offerings.

5. Numbers 15:28 – Atonement for Individual Sins

"So the priest shall make atonement for the person who sins unintentionally, when he sins unintentionally before the Lord, to make atonement for him; and it shall be forgiven him."

- The sacrificial system provided a way for individual sins to be cleansed, particularly those committed unknowingly.

6. Psalm 51:1-2 – Cleansing Through Repentance and God's Mercy

"Have mercy upon me, O God, according to Your lovingkindness; according to the multitude of Your tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin."

- While animal sacrifices were central, the Old Testament also stressed that genuine repentance and God’s mercy were key components in receiving forgiveness and cleansing from sin. David’s prayer in Psalm 51 after his sin with Bathsheba is a classic example of seeking inner purification.

7. Isaiah 1:18 – God's Promise of Cleansing

"Come now, and let us reason together,” says the Lord, “Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool."

- Here, God speaks directly about His willingness to cleanse and forgive, emphasizing His grace in the process of making people pure from sin.

8. Isaiah 53:5-6 – The Prophetic Foreshadowing of the Suffering Servant

"But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed."

- Isaiah 53 prophetically points toward the ultimate sin-cleansing sacrifice: the suffering Messiah. While animal sacrifices provided temporary cleansing, this passage foretells a future, ultimate sacrifice that would offer permanent atonement.

9. Hebrews 9:22 – The Principle of Blood for Atonement

Although part of the New Testament, Hebrews 9:22 summarizes the sacrificial principle outlined in the Old Testament: **"And according to the law almost all things are purified with blood, and without shedding of blood there is no remission."**

- This verse highlights that the shedding of blood was central to the entire Old Testament system of sin-cleansing.

The Temporary Nature of Old Testament Sacrifices

The Old Testament sacrifices were a temporary provision for sin until the coming of Christ. While they provided ceremonial cleansing, they could not fully remove sin or cleanse the conscience (Hebrews 10:1-4). The sacrifices pointed forward to the need for a perfect and final sacrifice, which Christians believe was fulfilled in Jesus Christ.

It has always been Satan's purpose to obscure the simplicity of the cross in its application to our sin problem. How could He assume our guilt and accept our punishment in such a way that we can be declared righteous and uncondemned?

The Bible teaches that Christ was "manifest in the flesh" in order to accomplish certain things for the redemption of the human race. First of all, He would have to live a life of perfect obedience to redeem man's failure. Secondly, He would need to assume man's guilt for breaking the law and suffer the penalty of death demanded by the law. Those two things—His atoning death and perfect obedience—could then be credited to all who would accept Jesus as their divine Substitute. Through faith, the sinner could be counted as having paid the penalty of death and of living a life of perfect obedience. That experience, called justification by faith, is the center of all Protestant teaching about salvation. According to this beautiful Bible doctrine, the repentant sinner now stands before God as though he himself has satisfied the penalty. At the same time, his past record of failure and disobedience is covered by the imputed merits of Christ's perfect obedience, so that he can be counted as justified—as though he had never sinned.

What Kind of Humanity Was Required?

To understand the problem, we must look closely at the subject of the Incarnation. It was the Saviour's entrance into the human family that laid the foundation for the entire redemptive process. According to the Scriptures, He had to be born of a virgin, live a sinless life, and die for our sins. In what manner and form did He fulfill those requirements? To assume human nature, He had to choose between the only two kinds available—the holy, unfallen nature of Adam, or the fallen nature of all Adam's descendants. If He had taken any other kind, it would not have been human nature at all.

The religious world today is divided over this matter of which nature Jesus chose for His incarnate life. Those who believe He took Adam's unfallen nature, before the lapse into sin, are called Prelapsarians. Those who believe that Jesus assumed the nature of fallen man are called Postlapsarians. Whichever position one chooses to accept of these two groups, he is locked into the limitations of that choice.

Let us consider first the implications of believing that Jesus came in the nature of unfallen Adam. It is mind-boggling to discover where this position leads us. First of all, let's ask what kind of nature Adam had before the fall. Of course, it was a perfect, obedient nature for which sin had no appeal. But it was more than that. Adam's pre-fall nature was also one of conditional immortality, which means that he could not die except by choosing to sin.

The truth is that there was no way for unfallen Adam to ever experience death except through disobedience. THE UNFALLEN NATURE OF ADAM COULD NOT DIE. It only became subject to death after Adam sinned. If he had never sinned, Adam would have continued to have access to the tree of life. "Obedience, perfect and perpetual, was the condition of eternal happiness. On this condition he was to have access to the tree of life." (Patriarchs and Prophets, p. 49).

When God created man, He set up the condition by which he could live forever. "In the day that thou eatest thereof thou shalt surely die" (Genesis 2:17). Death and separation from the tree of life was decreed for man only on the condition of his sinning. As long as Adam and Eve obeyed God, they could eat of the tree and were immune to death. "Just as prior to his fall Adam could be certain of immortality, vouchsafed to him by the tree of life, so now, subsequent to that catastrophe, his mortality was just as certain" (SDA Bible Commentary Volume 1, p. 225).

It is very important for us to understand the reason for Jesus taking on a body of flesh when He came into this world. The Bible says, "But we see Jesus, who was made a little lower than the angels for the suffering of death … that he by the grace of God should taste death for every man" (Hebrews 2:9).

Jesus had to come as a man in order to experience death and pay the penalty for sin. He could not die as God. He had to put on a nature that was capable of dying. But here is the startling truth: If He had taken Adam's unfallen nature, He could never have died UNLESS HE HAD SINNED! That nature was not subject to death until after it was weakened by sin. Jesus could taste death only by being born into the fallen family of Adam's descendants. As one writer has put it, "Christ did in reality unite the offending nature of man with His own sinless nature, because by this act of condescension, He would be able to pour out His blood in behalf of the fallen race" (Ellen G. White, Manuscript 166, 1898).

His Humanity Subject to Death

Paul emphasized this point when he described how Jesus "was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:8). Notice that it was only after He was made in fashion as a man that He could become "obedient to death." His divinity was not subject to death, therefore He could not live here and die as God. He had to assume a nature that could die. The atonement for sin would have been totally impossible had He not been born with the only nature that could be "obedient unto death," Adam's fallen nature. This is why the Scriptures also teach, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Hebrews 2: 16).

Why did He not come with the nature of angels? Because they, like Adam, had been created with a conditional immortality, and were not subject to death unless or until they sinned. Christ could not have paid the price for sin as an angel because He could not have died. Neither could He make atonement as an unfallen Adam, because He could not have died in that nature either. He had to come as the "seed of Abraham."

The seed of Abraham consisted only and entirely of those who were subject to death because of Adam's sin. Had Christ taken the pre-fall nature of Adam, He could never have suffered the required death for our sins unless He had first sinned, and sin would have disqualified Him from being our Saviour.

Again, I say we are locked into the limitations that the pre-fall nature requires. Jesus made it very clear that He was submitting to live in this world as a man and not as God. But limiting Himself to the condition of humanity, Jesus could draw from His Father only those powers and advantages which are available to others living in the flesh. Repeatedly Christ stated that He could say nothing and do nothing that was not given Him by the Father.

In other words, Jesus did not capriciously shift back and forth between His divine and human natures in order to escape the exigencies of this earthly life. He accepted the dangers, rebuffs and sufferings imposed by His living as a man. Satan constantly sought to goad Him into using His divinity to deliver Himself from certain situations, and it must have been the Master's strongest test not to call upon His own omnipotence during those excruciating final hours of His life on earth. Had He done so, the plan of salvation would have failed. Even in His death, he had to submit to the conditions imposed by His human nature.

The Pre-fall Nature Could Not Die

Now we are brought to a dilemma. If Jesus possessed Adam's unfallen nature, it was not possible for Him to die except by sinning or by changing those rules under which He had submitted to live His earthly life. By doing either, the plan of salvation would have been thwarted. Some might suggest that by assuming man's guilt and being made sin for us, Jesus' nature was also changed so that it could experience death. But this is not the case. The vicarious assumption of our guilt for sin would not have changed His human nature. Sin did not enter His life to corrupt or defile. He only received those sins vicariously, which means He took them AS THOUGH they were His own, even though they were not.

But please mark this important distinction: When He assumed human nature, He did not do it vicariously. He did not live here AS THOUGH He were a man. He actually took human nature. He became one of us in reality.

Therefore, the vicarious assumption of man's guilt did not enter His life to corrupt that nature with actual sin. Whatever human nature He had experienced for 33 years was still with Him, and He carried it to the cross with Him. He was just as holy after assuming our guilt as He was before. The only change was in the way God looked on Him and dealt with Him judicially.

According to God's creation edict, man's conditional immortality could be lost ONLY by COMMITTING sin. It could not be lost through some vicarious ACCOUNTING of guilt. Only the defiling influence of sin entering the heart could bring a change of nature that would make man subject to death. This never happened to Jesus. His being accounted as guilty did not make Him guilty. But His human nature was not just accounted to Him: It was real. And He had to accept that reality through His entire life, even in the experience of death on the cross. The fact that He submitted to that death is proof positive that He was not acting in harmony with the requirements of a pre-fall nature.

Some claim that it does not matter what we believe on this question of Christ's incarnate nature, but the truth is that tremendous issues hinge on this question. If I

choose to believe that Jesus came in the unfallen nature, there is no way for me to avoid one of the following conclusions:

- He could not die to pay the penalty for my sin, or
- He Himself sinned in order to become subject to death, or
- He had to exercise His divine power to change the human nature He had assumed, in order to escape the limitations it imposed. Only thus could He be made subject to the death required for the atonement. The unfallen nature could not die.

Anyone of those three things would have thwarted His ability to fulfill His substitutionary role as our Redeemer.

It has been claimed that those who follow the post-fall doctrine of Christ's nature thereby make Him guilty of sin. I'd like to suggest that only those who believe in the pre-fall nature project such a distorted view. In fact, theirs is the only position that makes it necessary for Christ to sin in order to accomplish the plan of salvation.

The Prelapsarians sincerely believe that to be born with Adam's fallen nature would make Jesus guilty of sin. Consequently, in an abortive attempt to remove Him from being subject to sin, they remove Him from being subject to death!

Original Sin Not Biblical

Why then have those who believe in the post-fall nature been charged with making Christ a sinner? Simply because those who make the charge believe in the doctrine of original sin. Postlapsarians do not believe that sin is imparted by nature, but rather by choice. They hold that Jesus did not assume any guilt when He was born as a man. He inherited the same weakened nature that sin imposed upon all of Adam's descendants, but He never yielded to those weaknesses in a single instance. His life was absolutely holy and sinless. Filled with the Holy Spirit from His mother's womb and trusting the daily impartation of heavenly power, He lived a life of uninterrupted victory over every sin.

That same life of continual victory is available to every other descendant of Adam through the process of conversion and sanctification. Jesus simply chose something before His birth that we are only able to choose after our birth. He chose to submit His human life totally to His Father from the moment of conception. We make that decision at the time of conversion and begin to partake of the divine nature of God—the same nature that sustained Jesus for 33 years of holy living.

We are brought to the undeniable conclusion that this subject is not one on which we can be neutral. In the doctrine of the pre-fall nature of Christ, we not only lose the encouragement of having even one example of victory over sin in the flesh, but we abolish all possibility of Christ being our divine sin-bearer. God forbid that we should dishonor His name by holding such a limited, erroneous view of His substitutionary atoning death for our sins.

Some have subscribed to the idea that Jesus did not assume either the pre-fall or post-fall nature of man, but an entirely unique nature that has never been possessed by other human beings. They propose that He had the spiritual nature of unfallen Adam and the physical nature of post-fall Adam. They feel it is necessary to do this in order to account for Jesus' sinless experience in His years of infancy and youth. But is it necessary to give Him a different nature because He had a different experience from other children? How different was His experience? It was a life of full surrender and obedience to His father. Is this accessible to other children? It is indeed, just as soon as they are old enough to make a total commitment to Christ. Because of His preexistence, Christ was able to make that commitment before He was born. If other human beings are able to appropriate the power of victory over sin at a later age, even with a fallen nature, then why couldn't Jesus do the same at an earlier age—with the same nature? We are talking only about a difference of time, not a difference of nature.

Someone might say, "Well, that gives Jesus an advantage over us." But wait a moment. What kind of advantage is it? If you accepted Christ two years before I did, then you had an advantage over me DURING THAT TWO YEARS. The truth is that Christ only had the same kind of advantage over us that we have over all others who enter the conversion experience later than we do. It is not a difference in nature except that which is common to every soul who surrenders the life unreservedly to Christ. By this I am not saying that Jesus needed or experienced conversion after His birth. He was filled with the Holy Ghost from His mother's womb, so His sinless experience was based on something that we can only experience at the time we are born again.

What are the objections to believing that Jesus had the spiritual nature of unfallen Adam and the physical nature of post-fall Adam? Three serious flaws seem to make it irreconcilable with biblical theology:

It conflicts with the wholistic Bible view of man's nature.

Where does the Bible teach that there is a dichotomy between body and spirit? Scriptural truth has always been in favor of a unified understanding of human nature, with body and spirit interacting together to produce total mental and

physical health. But when we come to the nature of Christ, this wholistic concept is abandoned and some begin to talk in dualistic terms, with part of Christ's nature being sinful and part being sinless.

How could there be such a combination within Him as the unfallen spiritual nature of Adam and, at the same time, the fallen physical nature of sinful men? Are we trying to say that Christ's physical weaknesses had no impact on His spiritual nature? Would it not be true that Christ would be most prone to discouragement or irritation when His body was physically tired? If this is true, then Christ would have tendencies to sin in His moral or spiritual nature.

It suggests a hybrid nature possessed neither by Adam nor those who lived after him.

With no such combination known among human kind, this totally different nature could not be designated as "human nature" at all. It would be hopelessly at odds with the Bible requirement that Christ "also himself likewise took part of the same … in all things … made like unto his brethren" (Hebrews 2: 17). No one would contend that such a blend of unfallen and fallen natures would be in "all things" like his brethren! It would be unlike "His brethren" before the fall if He had a fallen physical nature, and it would be unlike "His brethren" after the fall if He had a sinless spiritual nature. What other "brethren" are left? Logic compels us to finally confess that if His nature was "in all things … the same" as His brethren, then it would be required that some brethren be produced who had an unfallen spiritual nature and a fallen physical nature. If no such brother could be found, then Jesus would, by necessity, have to possess a human nature "in all things … the same" as pre-fall Adam or "in all things … the same" as post-fall Adam. To do otherwise is to either deny the plain words of Scripture or deny simple logic.

It would nullify the possibility for Christ to be "in all points tempted like we are" (Hebrews 4: 15).

It seems inconceivable that Adam's holy, unfallen nature could be tempted in every way that we are tempted. He had no inward response to temptation whatsoever, and surely there is no one who will assert that our fallen natures are not strongly tempted from within. Good theology does not defy rationality. Whatever we believe on this point, it must be consistent with clear statements of the Bible. If Jesus was tempted in all points "like as we are," it could not have taken place in the physical arena alone. Most of our temptations arise from a weakened spiritual and moral nature. If this source of our strongest temptations was absent in Jesus, then He never could have been tempted in all points "like as we are." It would be a self-contradiction to even suggest such a thing.

Now let us look briefly at the biblical evidence for the post-fall view. The second chapter of Hebrews contains an abundance of material on this subject. Consider these words: "As the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same … 17 Consequently he was obliged to become like his “brothers” in all respects, that he might become a merciful and faithful high priest in things pertaining to God, in order to offer propitiatory sacrifice for the sins of the people." (Hebrews 2:14-17).

This verse is one of the most emphatic and definitive to be found in the Bible. A combination of words is used that leaves absolutely no doubt about what is being said. Any one of the words would express the clear thought being presented.

For example:

He took part of the same

He also took part of the same

He Himself took part of the same

He likewise took part of the same

he was obliged to become like his “brothers” in all respects

Why did God choose to give a fivefold impact by putting all those expressions together in one Scripture setting? It almost sounds repetitive. "He also himself likewise took part of the same." Surely the reason lies in the extraordinary importance of the truth being expressed. God wanted to leave no lingering question about the nature of the Lamb who was slain. Any misunderstanding here could cast a shadow over the entire plan of salvation. It could challenge the validity of Christ's substitutionary death on the cross and the adequacy of His imputed righteousness.

How is it possible for anyone to misconstrue the precise language used in these verses? The answer is obvious. Satan hates this truth. It is a dramatic illustration of his deceptive cunning that he is able to take the most unambiguous verse in the Bible and cloud its meaning. It is also an amazing example of the power of the mind to believe what it wants to believe.

Look at that phrase carefully: "Took part of the same." What does it mean? The same as what? The previous verse gives the answer. The same as the children who are born of flesh and blood. By this illustration, the Bible writer closes every possibility for speculating about the human nature of Jesus. Nothing could be more convincing. Since no children were born into the world before Adam and Eve sinned, it is beyond question that every child who has partaken of flesh and blood

by necessity partook of Adam's fallen nature. So when the author of Hebrews wrote that Jesus "took part of the same" and was "in all things … made like unto his brethren," it is an unanswerable assertion. Only by proving that some children were born of flesh and blood without a fallen nature could anyone rationally challenge the post-fall human nature of Christ. The very same verse declares that He took the same nature as all other children born in order that "he might be a merciful and faithful high priest … to make reconciliation for the sins of the people." Only thus could He have been qualified as a suitable representative of the human family before the Father.

Someone might argue that Christ could do anything He wanted to do without limitations of any kind. Indeed He could have. He could have chosen to sin, but He didn't! He could have saved Himself from the pain of the thorns and the nails, but He didn't! He could have come in a nature that could not suffer death, but He didn't! Thank God that He did none of those things, but "humbled himself, and became obedient unto death, even the death of the cross." What a Saviour!

There are **several standardized Hebrew Bible versions** that have been established over time, reflecting different textual traditions and historical periods. However, the two primary **standardized** Hebrew Bible texts are:

1. Masoretic Text (MT)

The **Masoretic Text (MT)** is the authoritative Hebrew text of the **Old Testament** used in Judaism and the primary source for most Christian translations of the Old Testament, including the King James Version and many others. It is the result of centuries of scholarly work and preservation, primarily by a group of Jewish scholars known as the **Masoretes**.

Key Features of the Masoretic Text:

1. **Hebrew Origin**: The MT is written in **Hebrew** (with a few parts in **Aramaic**, such as parts of Daniel and Ezra).
2. **The Masoretes**: These were Jewish scholars who worked between the **6th and 10th centuries CE**, primarily in **Tiberias**, **Babylon**, and **Kairouan** (North Africa). They standardized the Hebrew text, preserving it for future generations.
3. **Vowel Points and Accents**: One of the most significant contributions of the Masoretes was the introduction of **vowel points** (dots and marks placed above or below consonants) and **cantillation marks** (accent marks to

indicate how the text should be read or chanted). This was necessary because Hebrew originally used only consonants, and these additions helped ensure the correct pronunciation and interpretation of words.

4. **Textual Standardization**: The MT represents a **final version** of the Hebrew Scriptures as standardized by the Masoretes. While it is largely consistent, it reflects a particular tradition of the Hebrew text. However, there were earlier and later variations that the MT did not incorporate, which are found in other ancient Hebrew manuscripts.

5. **The MT and the Septuagint (LXX)**: The MT is distinct from the **Septuagint (LXX)**, a Greek translation of the Hebrew Bible produced between the 3rd and 2nd centuries BCE. The LXX sometimes reflects readings that differ from the MT, and the **New Testament** often quotes from the LXX rather than the MT. These differences are a key area of study for scholars comparing biblical texts.

Historical Importance:

- The MT has served as the basis for the **Hebrew Bible** used in Jewish tradition for over a thousand years.
- In Christian tradition, the MT is the foundation for most translations of the **Old Testament**, although it is supplemented by the LXX for understanding some ancient interpretations, especially in the New Testament.

In summary, the **Masoretic Text** is the authoritative and standardized Hebrew version of the Old Testament, preserved by Jewish scholars called the Masoretes, and it continues to serve as the basis for most modern translations of the Old Testament.

2. Septuagint (LXX)

- The **Septuagint (LXX)** is a **Greek translation** of the Hebrew Scriptures created between the **3rd and 2nd centuries BCE**, primarily in Alexandria. While not originally in Hebrew, it was created as a standardized translation for **Greek-speaking Jews** and later became important for the early Christian church.
- **Textual Variation**: The LXX differs in some places from the MT and reflects some older textual traditions, which are valuable for understanding how Jewish scripture was interpreted before the MT was fully standardized.
- **Influence**: The LXX had a significant impact on the **early Christian Bible** and is the version most often quoted in the **New Testament**.

Other Hebrew Biblical Traditions:

While the **Masoretic Text** and **Septuagint** are the most standardized and widely recognized versions, several other **Hebrew Bible** manuscripts and texts have played an important role in biblical scholarship:

3. Dead Sea Scrolls (DSS)

- The **Dead Sea Scrolls**, discovered in the 1940s and 1950s, include copies of almost every book of the Hebrew Bible (except Esther) and date from approximately **300 BCE to 100 CE**.
- The **DSS** include texts that reflect both **Masoretic** and **non-Masoretic** traditions, offering valuable insights into variations in the Hebrew Bible before the **Masoretic Text** was fully standardized.
- The scrolls also contain earlier versions of some biblical books that can be compared with both the MT and the LXX.

4. Samaritan Pentateuch (SP)

- The **Samaritan Pentateuch** is a version of the **Torah** (the first five books of the Hebrew Bible) used by the **Samaritans**. This text differs in some places from the MT and has its own textual tradition.
- The Samaritan Pentateuch is important for understanding early Jewish textual traditions that existed alongside the Masoretic tradition.

5. Targums

- The **Targums** are **Aramaic translations** of the Hebrew Scriptures, which were widely used by Jewish communities in the **First Century CE**. Targum **Onkelos** is the most famous for the Torah (Pentateuch), and **Targum Jonathan** for the Prophets.
- While these are translations, they provide insights into how the Hebrew Bible was understood in Jewish communities at the time.

6. The Peshitta

- The **Peshitta** is the **Syriac translation** of the Hebrew Scriptures and the **New Testament**. While it is not a Hebrew text itself, it reflects an ancient Christian textual tradition that differs from both the **Masoretic Text** and the **Septuagint**.

The **entire Greek Bible**, including both the **Old Testament** (the **Septuagint**, LXX) and the **New Testament**, was compiled over several centuries, with various stages of translation and manuscript preservation occurring throughout early Christian history.

1. Compilation of the Greek Bible:

Old Testament (Septuagint - LXX)

- The **Septuagint** is the **Greek translation** of the Hebrew Bible (Old Testament), and it began to be compiled in **the 3rd century BCE** in **Alexandria, Egypt**. The translation was initiated by Jewish scholars to provide a Greek version of their sacred scriptures for the **Greek-speaking Jewish community**.
- The **Septuagint** was completed over a period of time, and by the **2nd century BCE**, large portions of the Hebrew Bible (including the Torah, Prophets, and some Writings) had been translated into Greek.
- Some books, like **Daniel** and **Esther**, were translated later, and additional books (often called the **Deuterocanonical books** or **Apocrypha**) were included in the **Septuagint** but are not part of the **Hebrew Bible (Masoretic Text)**.

New Testament

- The **New Testament** was written in **Greek** during the **1st century CE**. The books of the New Testament were composed by various authors between approximately **50 CE** (e.g., Paul's letters) and the **early 2nd century CE** (e.g., the Book of Revelation).
- By the end of the **4th century CE**, the **New Testament canon** was essentially fixed, although the process of establishing the exact list of books took time. The **Council of Carthage** (397 CE) and other early church councils confirmed the 27 books we now know as the **New Testament**.

2. Complete Greek Bible Manuscripts:

a. Codex Sinaiticus (c. 330–360 CE)

- **Codex Sinaiticus** is one of the most important and oldest surviving manuscripts of the **complete Greek Bible**. It includes the **Old Testament (Septuagint)** and the **New Testament**.
- It is written in **uncial script** (all capital letters), and it contains the **Deuterocanonical books** (the books of the Apocrypha), reflecting the Septuagint's inclusion of these texts.
- **Discovered**: In **1859** at **St. Catherine's Monastery** on **Mount Sinai** by **Constantine von Tischendorf**.
- **Significance**: It is one of the most valuable manuscripts for biblical scholars, particularly for the study of the New Testament and the

Septuagint, as it represents an early and complete version of the Christian Bible in Greek.

b. Codex Vaticanus (c. 325–350 CE)

- **Codex Vaticanus** is another early manuscript of the Greek Bible, containing the **Old Testament** (mostly from the **Septuagint**) and the **New Testament** (missing parts of Hebrews, 1 and 2 Timothy, and Titus).
- **Location**: It is housed in the **Vatican Library**.
- **Significance**: Like Codex Sinaiticus, it is written in **uncial script** and is one of the oldest and most important manuscripts for the **Greek Bible**. Though it does not include the **Deuterocanonical books** in the Old Testament, it is critical for studying the text of the New Testament.

c. Codex Alexandrinus (c. 400–440 CE)

- **Codex Alexandrinus** is a **Greek uncial manuscript** containing both the **Old Testament** (the **Septuagint** including the **Deuterocanonical books**) and the **New Testament**.
- **Discovered**: In **1627** in **Alexandria, Egypt**, and it is now housed in the **British Library**.
- **Significance**: This manuscript is important for understanding early Christian biblical texts and is used in the reconstruction of the **Septuagint** and the **New Testament**.

d. Codex Ephraemi Rescriptus (c. 5th century CE)

- **Codex Ephraemi Rescriptus** is a **palimpsest** (a manuscript in which the original text has been erased and overwritten with a new text) that contains parts of both the **Old Testament** (Septuagint) and the **New Testament**.
- **Significance**: The manuscript is important because it provides an early example of biblical textual tradition, though much of it is damaged due to the palimpsest nature.

3. Other Important Manuscripts:

- **Codex Bezae** (c. 5th century CE): Contains a Greek text of the **Gospels** and the **Acts of the Apostles**, with a distinctive Western textual tradition.
- **Codex Claromontanus** (5th century CE): A Greek and Latin manuscript containing portions of the Pauline epistles.

4. Summary of Key Dates:

- **3rd–2nd centuries BC**: **Septuagint/LXX** (Greek Old Testament) translation began.

- **1st century CE**: **New Testament** writings completed in Greek.
- **4th century CE**: Compilation of the entire Greek Bible (both Old and New Testaments) with the standardization of the Christian canon.
- **330–360 CE**: **Codex Sinaiticus**, one of the first complete Greek Bibles.
- **325–350 CE**: **Codex Vaticanus**, another early complete Greek Bible manuscript.

Conclusion:

Before Jewish scholars standardized the Hebrew Bible (in **6th and 10th centuries CE)**, the entire Greek Bible is compiled (including the old testament standardized Greek version by Jewish scholars). The term used for God in the Greek old testaments are also used for Jesus in new testament. No chance to deny the divinity of Christ. No chance for cults to write Bible translation diminishing Jesus' divinity. New word translation published by Jehovah's Witness are entirely misleading. You will find out when you check the Hebrew Greek grammar and their modification from the standardized translation. Keep away from modern day cults.

Trinity

An Amazing Fact: Science tells us that light is con- stituted of three primary rays, or groups of wave- lengths. Clearly distinct from each other, none of them without the others could be light. Each ray has its own separate function. The first originates, the second illuminates, and the third consum- mates. The first ray, often called invisible light, is neither seen nor felt. The second is both seen and felt. The third is not seen but is felt as heat.

Like light, our "One God" is revealed in the three distinct persons of the Father, Son, and Holy Spirit. "For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one" (1 John 5:7).

Churches have split and wars have even been fought over the issues that surround the nature of the Godhead.

Perplexity over God's nature is not new. Since creation, man has diligently sought to

understand and explain Him. In the book of Job, Zophar uttered the cry of each human heart when he declared,

Job 11:7-8 :

> "Can you find out the deep things of God?
> Can you find out the limit of the Almighty?

It is higher than heaven—what can you do?
Deeper than Sheol—what can you know?"

Explanation:

These verses are spoken by **Zophar**, one of Job's friends, as part of his rebuke to Job. Zophar is challenging Job, questioning whether human beings can truly understand the infinite nature of God (Hebrew: אֱלוֹהַּ, *'Eloah'*). He highlights the impossibility of fully comprehending God's wisdom, power, and plans, which transcend human knowledge and experience.

- **Verse 7**: Zophar asks if it's possible for Job (or any person) to understand the profound mysteries of God (*Eloah*). The term "deep things of God" refers to God's wisdom and purpose, suggesting they are beyond human grasp.
- **Verse 8**: He emphasizes God's knowledge and existence as being greater than the heavens and deeper than Sheol (the underworld or the grave, Hebrew: שְׁאוֹל, (*She'ol*), meaning that God's ways are entirely beyond human reach or understanding.

Zophar's point is that, in light of God's vastness, humans must acknowledge their limitations. His argument serves to challenge Job's desire for answers and justification from God, implying that Job should humble himself instead of questioning the divine.

The study of God is without rival—the highest subject any mortal can ever even attempt to approach or contemplate. Because God defines Himself as everlasting and the ultimate power, presence, and knowledge, this field of study is deeper, wider, and broader than any other.
The term **YHWH** (יהוה) is the tetragrammaton, a four-letter name for God in the Hebrew Bible. It is considered the most sacred name of God in Jewish tradition. The letters in Hebrew are **Yod (י), He (ה), Vav (ו), He (ה)**, and because Hebrew originally did not include written vowels, the exact pronunciation is debated. The most common scholarly reconstruction is **"Yahweh"**, though Jewish tradition often substitutes this with **"Adonai"** (meaning "Lord") during readings.

The name **YHWH** is derived from the Hebrew verb **"hayah" (היה)**, meaning "to be" or "to exist."

"I AM" is a key interpretation of **YHWH**. This understanding comes primarily from **Exodus 3:14**, where God reveals His name to Moses as **"Ehyeh Asher Ehyeh"** (אֶהְיֶה אֲשֶׁר אֶהְיֶה), which is often translated as **"I AM WHO I AM"** or **"I WILL BE WHO I WILL BE."**

The first-person form **"Ehyeh"** (אֶהְיֶה) means **"I AM"** or **"I WILL BE"** in Hebrew. YHWH, while not a direct translation, is closely related to the same root, **hayah** (היה), meaning **"to be."** Therefore, when God uses **"I AM"** (Ehyeh), He emphasizes His self-existence, eternal presence, and unchanging nature, whereas **YHWH** in third-person form would mean **"He is"** or **"He will be."**

“For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” (Isaiah 55:9). Finite human minds will never be able to fully understand everything about the eternal God. Like Moses, when he came into God’s presence, we must take off our shoes, “for the place whereon thou standest is holy ground” (Exodus 3:5). By laying aside our pre-conceived ideas, opinions and sectarian training, we can go directly to God’s Word and learn what He has chosen to reveal about Himself.
Isaiah 9:6, in which the Messiah (or the promised Son) is called “The everlasting Father,” is used to provide biblical support for one person God believers (Those who believe Jesus is the Father). The Oneness doctrine, however, overlooks the fact that the Son came to earth to reveal the true character of God the Father to a world groping in spiritual blindness.

The Inaccessibility of God's Physical Presence in the Bible: A Study of Key References

Throughout the Bible, God's holiness is portrayed as something so intense and pure that humans cannot approach Him too closely without grave consequences. Various passages highlight the restrictions placed upon individuals when encountering the physical presence of God, emphasizing the vast chasm between divine holiness and human frailty. This article explores several key biblical references that illustrate this concept.

1. Mount Sinai: A Boundary Set by God (Exodus 19:12-13)

One of the most notable instances where people were physically restricted from approaching God occurs during the Israelites' journey in the wilderness. In **Exodus 19:12-13**, as the people gather at Mount Sinai to receive the law, God gives a direct command to Moses:

> "You shall set limits for the people all around, saying, ‘Be careful not to go up the mountain or to touch the edge of it. Any who touch the mountain shall be put to death. No hand shall touch them, but they shall be stoned or shot with arrows; whether animal or human being, they shall not live.’ When the trumpet sounds a long blast, they may go up on the mountain."

In this passage, God’s presence descends upon the mountain in fire and cloud, accompanied by thunder and lightning. However, the people are strictly forbidden from coming too close to the mountain. The boundary signifies the immense holiness of God, a holiness that no unmediated human presence could endure. Violating this boundary would result in death, either by stoning or arrows, indicating the severity of disobeying God’s command regarding His physical presence.

2. The Face of God: A Vision Too Holy to Endure (Exodus 33:20)

Another passage that stresses the danger of direct physical proximity to God comes in **Exodus 33:20**. After the incident of the golden calf, Moses intercedes for the people and asks God to show him His glory. God responds with a stark warning:

> "But,” he said, “you cannot see my face, for no one shall see me and live."

In this verse, God's face is synonymous with His full glory and essence. Humans, in their fallen state, cannot withstand the full revelation of God’s holiness. Even Moses, who had a uniquely close relationship with God, could not see His face. Instead, God allows Moses to see His "back" as He passes by, a veiled revelation of His presence that Moses could endure. This reinforces the idea that direct physical exposure to God’s presence is lethal to mortals, who cannot bear the fullness of His divine nature.

3. Isaiah’s Vision: Overwhelmed by God’s Holiness (Isaiah 6:5)

In **Isaiah 6:1-5**, the prophet Isaiah experiences a vision of God seated on a throne, with the heavenly beings around Him crying out, "Holy, holy, holy is the Lord of hosts." In response to this overwhelming vision, Isaiah cries out:

> "Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!" (Isaiah 6:5)

Isaiah’s reaction reflects the typical response of human beings when confronted with the holiness of God. He is immediately aware of his sinfulness and unworthiness to stand in God’s presence. Though this is a vision and not a physical encounter, the intensity of God's holiness leaves Isaiah feeling as though he might be destroyed.

4. The Tabernacle and the Temple: Restricted Access to God's Presence

The concepts of limited physical access to God's presence are further emphasized in the structures of the Tabernacle and the Temple. In both, the **Holy of Holies**—the innermost part of the sanctuary where God's presence dwelled—was off-limits to everyone except the high priest, and even then, only once a year on the Day of Atonement. **Leviticus 16:2** provides a warning to Aaron, the high priest:

> "The Lord said to Moses: Tell your brother Aaron not to come just at any time into the holy place inside the curtain before the mercy seat that is upon the ark, or he will die, for I appear in the cloud upon the mercy seat."

This passage underscores the idea that God's presence, symbolized by the cloud above the mercy seat, was so holy that even the high priest could not casually enter. Only through specific rituals of purification and only at the appointed time could Aaron approach God. This reflects the structured and guarded access humanity had to God's holy presence.

5. New Testament Revelation: God's Holiness in the Person of Christ

While the Old Testament passages highlight the physical separation between God and humans due to His holiness, the New Testament offers a transformative perspective. **John 1:14** reveals that "the Word became flesh and lived among us," referring to Jesus Christ, who is God in human form. In Jesus, the divine became accessible in a way previously unimaginable. Yet, even in His incarnate form, God's holiness is still evident. For example, in **Matthew 17:6**, when the disciples witness the transfiguration of Jesus, they fall to the ground in fear upon hearing the voice of God:

> "When the disciples heard this, they fell to the ground and were overcome by fear."

Although God made Himself accessible through Christ, the awe and reverence associated with His presence persisted. Christ's incarnation bridged the gap between God and humanity, yet His divine nature still evoked the same reverence and fear.

6. Moses and the Burning Bush: Holy Ground (Exodus 3:5)

In **Exodus 3**, Moses encounters God in the form of a burning bush, where God calls out to him. The first thing God tells Moses is to maintain a distance and remove his sandals:

> "Then he said, ‘Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.’" (Exodus 3:5)

Here, the holiness of God’s presence even transforms the surrounding area, making it sacred. Moses is commanded to keep a respectful distance and acknowledge the sanctity of the moment by removing his sandals. This event reveals that when God manifests His presence, even indirectly through a burning bush, His holiness makes the place too sacred for ordinary human interaction.

7. Nadab and Abihu: The Danger of Unauthorized Access (Leviticus 10:1-2)

The deaths of **Nadab and Abihu** in **Leviticus 10:1-2** are a dramatic example of the consequences of approaching God in an unauthorized way:

> "Now Aaron’s sons Nadab and Abihu each took his censer, put fire in it, and laid incense on it; and they offered unholy fire before the Lord, such as he had not commanded them. And fire came out from the presence of the Lord and consumed them, and they died before the Lord."

This passage shows that even priests who were permitted to serve in God’s presence had to follow strict procedures. The "unholy fire" offered by Nadab and Abihu demonstrates their failure to approach God with the appropriate reverence, resulting in their immediate death. This reinforces the idea that God’s presence is not to be taken lightly, and only those who follow His specific guidelines can safely approach Him.

8. Uzzah and the Ark of the Covenant (2 Samuel 6:6-7)

Another striking example of the physical danger of approaching God’s presence improperly is the story of **Uzzah** in **2 Samuel 6:6-7**. As the Ark of the Covenant (which symbolized God’s presence among the Israelites) was being transported, it started to tip over, and Uzzah instinctively reached out to steady it:

> "When they came to the threshing floor of Nacon, Uzzah reached out his hand to the ark of God and took hold of it, for the oxen shook it. The anger of the Lord was kindled against Uzzah; and God struck him there because he reached out his hand to the ark, and he died there beside the ark of God."

Though Uzzah's act seems well-intentioned, it violated the sacredness of the Ark. This tragic incident highlights the seriousness of approaching or touching anything associated with God's presence in an unauthorized manner. Uzzah’s death

illustrates the idea that God's holiness is not something humans can approach without divine permission.

9. The Transfiguration: Overwhelmed by God's Glory (Matthew 17:1-6)

In the New Testament, the **Transfiguration of Jesus** presents a powerful moment where God's divine glory becomes visibly manifest. In **Matthew 17:1-6**, Jesus takes Peter, James, and John to a high mountain, where He is transfigured before them, and His face shines like the sun. As they witness this glory, a cloud overshadows them, and a voice from the cloud says, "This is my Son, the Beloved; with him I am well pleased; listen to him!" The disciples' reaction is immediate:

> "When the disciples heard this, they fell to the ground and were overcome by fear." (Matthew 17:6)

This event mirrors the Old Testament experiences of encountering God's presence, where fear and reverence dominate the human response. Though the disciples were with Jesus, the manifestation of God’s glory left them physically overwhelmed and afraid.

10. The Call of Ezekiel: A Vision Too Overwhelming (Ezekiel 1:28)

In **Ezekiel 1**, the prophet Ezekiel sees an extraordinary vision of God's glory, represented by complex imagery involving wheels, living creatures, and a throne. At the climax of this vision, Ezekiel sees "the appearance of the likeness of the glory of the Lord":

> "Like the bow in a cloud on a rainy day, such was the appearance of the brightness all around. This was the appearance of the likeness of the glory of the Lord. When I saw it, I fell on my face, and I heard the voice of someone speaking." (Ezekiel 1:28)

Ezekiel's immediate response is to fall on his face, overwhelmed by the sheer magnitude of the vision. Similar to Isaiah, Ezekiel’s reaction illustrates the unbearable weight of encountering God’s glory, even in a vision. His physical response reflects a common biblical theme: humans cannot stand in the presence of God's holiness.

11. The Death of Korah's Followers: God's Presence in Judgment (Numbers 16:35)

In **Numbers 16:35**, following the rebellion of Korah against Moses and Aaron, God demonstrates the danger of opposing His appointed leaders and approaching

His presence unworthily. After the ground swallows up Korah and his followers, fire from God consumes 250 men who had offered unauthorized incense:

> "And fire came out from the Lord and consumed the two hundred fifty men offering the incense." (Numbers 16:35)

This narrative reinforces the same principle seen in Leviticus 10—the holiness of God cannot be approached flippantly or in opposition to His commands. God's physical presence in judgment is seen here as a consuming fire.

12. The Throne Room of Heaven: John's Vision in Revelation (Revelation 1:17)

Finally, in the book of Revelation, the apostle John is given a vision of the glorified Christ and the heavenly throne room. In **Revelation 1:17**, when John sees Jesus in His full glory, he reacts with immediate fear:

> "When I saw him, I fell at his feet as though dead. But he placed his right hand on me, saying, 'Do not be afraid; I am the first and the last...'" (Revelation 1:17)

John's reaction to seeing the glorified Jesus mirrors the responses of the Old Testament prophets to their encounters with God. His falling "as though dead" signifies how overwhelming God's presence can be, even in visions. Though John is reassured by Christ, his initial response is consistent with the biblical pattern of fear and awe in the presence of the divine.

13. The Angel of the Lord at Manoah's Sacrifice (Judges 13:20-22)

In **Judges 13**, Manoah and his wife are visited by an angel of the Lord, who tells them that they will have a son, Samson. When Manoah offers a sacrifice to the Lord, the angel ascends in the flames of the altar. This supernatural event terrifies Manoah, prompting him to say:

> "And Manoah said to his wife, 'We shall surely die, for we have seen God.'" (Judges 13:22)

Though they did not die, Manoah's fear is rooted in the common biblical belief that no one can see God and live. His reaction reveals the deep awareness of the dangers of encountering God's holiness directly, even when mediated through an angelic figure.

14. Solomon's Dedication of the Temple: The Glory of the Lord Fills the Temple (1 Kings 8:10-11)

When King Solomon dedicates the temple in **1 Kings 8:10-11**, the glory of the Lord descends upon it in a visible way:

> "And when the priests came out of the holy place, a cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord."

In this passage, the physical manifestation of God's glory is so overwhelming that the priests are unable to perform their duties. The cloud is a symbol of God's presence, and its intensity prevents even those closest to God's service from remaining in His presence. This event demonstrates that even in sacred spaces, where God's presence was expected, His glory could be too overwhelming for human beings.

15. Jacob Wrestles with God: Fear of Seeing God's Face (Genesis 32:30)

In **Genesis 32:24-30**, Jacob has an intense, all-night wrestling encounter with a mysterious figure, later revealed to be God. After the struggle, Jacob names the place Peniel, saying:

> "So Jacob called the place Peniel, saying, 'For I have seen God face to face, and yet my life is preserved.'" (Genesis 32:30)

Jacob's astonishment at surviving the encounter with God reinforces the idea that seeing God's face is dangerous for mortals. His naming of the place Peniel (meaning "the face of God") acknowledges the extraordinary nature of the event, while his survival is portrayed as an act of divine mercy.

16. Moses' Radiant Face: Reflecting God's Glory (Exodus 34:29-30)

After spending time in God's presence on Mount Sinai, Moses' face becomes radiant due to the glory of the Lord. In **Exodus 34:29-30**, this glory is so intense that the Israelites are afraid to come near him:

> "Moses came down from Mount Sinai. As he came down from the mountain with the two tablets of the covenant in his hand, Moses did not know that the skin of his face shone because he had been talking with God. When Aaron and all the Israelites saw Moses, the skin of his face was shining, and they were afraid to come near him."

This incident demonstrates that even being in close proximity to God can affect a person's physical appearance, in this case, making Moses' face shine with reflected divine glory. The people's fear at seeing Moses shows how even indirect encounters with God's holiness were overwhelming for them.

17. Mount Horeb and Elijah: God's Presence in the Gentle Whisper (1 Kings 19:11-13)

In **1 Kings 19:11-13**, Elijah encounters God at Mount Horeb (Sinai). Elijah expects God in powerful manifestations—wind, earthquake, and fire—but instead, God appears in a gentle whisper. Despite the subdued manner of the encounter, Elijah's response is still one of awe and reverence:

> "Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave."

Elijah covers his face, an act of reverence and protection, as he senses the presence of God. Though God's manifestation is quieter than expected, Elijah's reaction emphasizes that even in a gentler encounter, God's presence is still overwhelming and must be approached with awe and respect.

18. Isaiah's Call: The Temple Filled with Smoke (Isaiah 6:4-5)

In the prophet Isaiah's call vision in **Isaiah 6:1-5**, he sees the Lord seated on a throne, high and exalted, and the whole temple fills with smoke. His immediate reaction is one of fear and unworthiness:

> "And the pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said, 'Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!'" (Isaiah 6:4-5)

Isaiah's encounter with the holy God leads him to a deep awareness of his sinfulness. The smoke filling the temple adds to the dramatic effect of God's overwhelming presence, which leaves Isaiah in awe and fear. This shows that encountering God directly leads to an immediate realization of one's unworthiness in His holy presence.

19. The Earthquake at the Crucifixion (Matthew 27:51-54)

During the crucifixion of Jesus, nature responds dramatically to His death. In **Matthew 27:51-54**, the moment Jesus dies, the earth shakes, rocks split, and the temple veil is torn in two:

> "At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, 'Truly this man was God's Son!'"

The centurion and others are terrified, acknowledging the divine nature of what just happened. This reaction to the dramatic signs accompanying Jesus' death illustrates how even at a distance, God's intervention in physical events (such as the earthquake and the tearing of the temple curtain) creates fear and awe.

Conclusion: The Majesty and Inaccessibility of God's Presence

The biblical theme of humans being unable to physically approach God's presence reveals a consistent and profound truth about the holiness of God. Throughout both the Old and New Testaments, we encounter numerous instances in which God's overwhelming holiness and glory demand reverence, fear, and awe. From the earliest encounters like those of Moses at the burning bush and the people of Israel at Mount Sinai, to later visions experienced by prophets like Isaiah and Ezekiel, the message is clear—God's presence is not to be taken lightly.

These 19 passages demonstrate that direct access to God is fraught with danger for sinful humanity. Whether encountering God's presence through visions, fire, smoke, the Ark of the Covenant, or even through the manifestation of divine glory in the person of Jesus, the response is always the same: humans fall on their faces, shield their eyes, or express fear of death. This consistent reaction underscores the vast gulf between God's holiness and human sinfulness. Even priests, prophets, and chosen leaders could not approach God without careful preparation or divine permission, and any failure to do so resulted in severe consequences, such as the deaths of Nadab, Abihu, and Uzzah.

In each of these instances, God's physical presence serves as both a revelation of His majesty and a reminder of the limitations of humanity. Whether through the cloud filling the temple at Solomon's dedication, the smoke in Isaiah's vision, or

the earthquake at Jesus' crucifixion, God's presence often overwhelms nature itself, symbolizing His supreme power. Even when God appears in a more subtle form, like the gentle whisper to Elijah, the prophet's instinctive response is still to cover his face in reverence.

God's sacred name, **YHWH (יהוה)**, is reflective of this divine inaccessibility. The unpronounceable nature of the name itself serves as a symbol of God's holiness, further emphasizing the need for reverence and careful approach when coming before the Creator.

Despite this profound sense of inaccessibility, the New Testament brings a transformative message. Through Jesus Christ, the divine glory and presence of God come closer to humanity, but even then, awe and fear remain constant responses. Peter, James, and John fall on their faces at the transfiguration, and the centurion at the crucifixion declares, "Truly this man was God's Son!" The holiness of God, now revealed in Christ, still evokes deep reverence.

In conclusion, the Bible offers a clear and powerful portrayal of God's holiness, which is so great that human beings cannot approach it without divine mediation. These 19 references remind us that God's presence, though awe-inspiring and life-giving, is also dangerous and overwhelming due to the stark difference between His holiness and our sinfulness. The Bible's portrayal of this reality calls for humility, reverence, and worship in the presence of the Holy One.

So without The Word taking flesh it would have been difficult for us.
Jesus prayed to His Father in Gethsemane, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world" (John 17:5, 6). Jesus is the only one who could reveal the Father, because He express image of the Father.

Luke 10:22

> "All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him."

In this verse, Jesus emphasizes the unique relationship between Himself and God the Father. The Father has entrusted everything to the Son, and only the Son truly knows the Father. Likewise, the Father is the only one who fully knows the Son. Jesus highlights that access to this knowledge and understanding of God is only possible through His own revelation. This passage underlines the divine authority of Jesus and His role as the mediator between God and humanity.

Hebrews 1:3

> "He is the reflection of God’s glory and the exact imprint of God’s very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high."

This verse in Hebrews presents Jesus as the radiance of God's glory and the exact representation of God's nature. It asserts that Jesus embodies the full essence of God, sustaining the universe by His word. After completing the work of purification for sins through His sacrifice, Jesus takes a position of authority, sitting at the right hand of God. This passage underscores the divinity of Christ and His central role in both creation and redemption.

Thus when the disciples asked Christ what the Father was like, He could say, “He that hath seen me hath seen the Father” (John 14:9). Jesus so mirrored the character of the Father that He perfectly reflected Him, hence the title “The Everlasting Father.” Another reason Jesus is called the Everlasting Father is because this world and everything in it was created through Christ. So in a very real sense, Jesus is our father.

Hebrews 1:2

> "but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds."

This verse highlights the supremacy of Jesus, God’s Son, through whom God has spoken in the last days. Unlike the earlier times when God communicated through prophets, now He speaks directly through His Son. The verse also points to Jesus as the appointed heir of everything and the agent of creation, indicating His preeminence and divine authority over all things, including the creation of the universe.

John 1:3

> "All things came into being through him, and without him not one thing came into being. What has come into being"

This verse in John's prologue identifies Jesus (the Word) as the divine agent through whom all things were made. Nothing in existence came into being apart from Him, affirming His role in the creation of everything. This highlights the divine nature of Jesus and His active participation in creation, underscoring His central role in the universe’s existence and order.

Isaiah 9:6 is the only place in the Bible where Jesus is called the Father. Keep in mind that Jesus also calls Himself the Son of man, our brother, our shepherd, our friend, and our priest. To build a doctrine on one Scripture is as foolish as building a house on top of a single fence post. The Bible physically separates the Father and the Son repeatedly. While Christ was on earth, He referred to His Father in heaven. “My Father which is in heaven” (Matthew 10:32). He always directed His prayers heavenward to the Father and stated that the Father had His own individual will; “Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done” (Luke 22:42). “Father, into thy hands I
commend my spirit” (Luke 23:46). Then after He died and rose again, He ascended to “the right hand of God” (Romans 8:34). This indicates the Father has a separate presence.

In fact, Jesus said that He wasn’t the Father more than 80 times. While always remaining one in purpose and origin, Jesus and the Father are clearly separate and distinct persons. And on more than one occasion, the Father spoke to Jesus from heaven. “And suddenly a voice came from heaven, saying, ‘This is My beloved Son, in whom I am well pleased’” (Matthew 3:17).

Jesus is revealed as the Eternal Creator and not a created being (John 1:1–4). As we compare Scripture definitions for God with the Bible record of Jesus, we see the characteristics of Jehovah (יְהוָה, YHWH) are also ascribed to Jesus. Note these powerful examples:

- **He is self-existent** (John 1:1–4; 14:6); only God is self-existent (Psalm 90:2):
    - **John 1:1–4**: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people" (Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος).
    - **John 14:6**: "Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me.'"
    - **Psalm 90:2**: "Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God."
- **Jesus defines Himself as eternal & all-powerful .**
    - **Revelation 1:8**: "I am the Alpha and the Omega, the beginning and the end, says the Lord God, who is and who was and who is to

come, the Almighty" (Ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ὦ, λέγει κύριος ὁ Θεός).

- **He is, and has, eternal life** (1 John 5:11, 12, 20):
    - **1 John 5:11–12**: "And this is the testimony: God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life."
    - **1 John 5:20**: "And we know that the Son of God has come and has given us understanding so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life."
- **He created all things** (John 1:3):
    - **John 1:3**: "All things came into being through him, and without him not one thing came into being."
    - **Genesis 1:1**: "In the beginning God created the heavens and the earth."
    - **Colossians 1:16**: "For in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him."
- **The Father even calls Jesus God.**
    - **Hebrews 1:8**: "But of the Son he says, 'Your throne, O God, is forever and ever, and the righteous scepter is the scepter of your kingdom.'"
- **Jesus is able to forgive sin** (Luke 5:20, 21); The Bible says only God can forgive sin (Isaiah 43:25):
    - **Luke 5:20–21**: "When he saw their faith, he said, 'Friend, your sins are forgiven you.' Then the scribes and the Pharisees began to question, 'Who is this who is speaking blasphemies? Who can forgive sins but God alone?'"
    - **Isaiah 43:25**: "I, I am He who blots out your transgressions for my own sake, and I will not remember your sins."
- **Jesus accepted worship that according to the Ten Commandments is reserved only for the Almighty** (Matthew 14:33):
    - **Matthew 14:33**: "And those in the boat worshiped him, saying, 'Truly you are the Son of God.'"

    - **Matthew 28:9**: "Suddenly Jesus met them and said, 'Greetings!' And they came to him, took hold of his feet, and worshiped him."
    - **John 20:26–29**: "A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, 'Peace be with you.' Then he said to Thomas, 'Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.' Thomas answered him, 'My Lord and my God!'"
- **Even the angels worship Jesus**:
    - **Hebrews 1:6**: "And again, when he brings the firstborn into the world, he says, 'Let all God's angels worship him.'"
- **The Scriptures also teach that only God knows the thoughts of a man's heart** (1 Kings 8:39):
    - **1 Kings 8:39**: "Then hear in heaven your dwelling place, forgive, act, and render to all whose hearts you know, according to all their ways (for only you know what is in every human heart)."
    - **John 2:25**: "and needed no one to testify about anyone; for he himself knew what was in everyone."
    - **John 1:48**: "Nathanael asked him, 'Where did you come to know me?' Jesus answered, 'I saw you under the fig tree before Philip called you.'"
- **Through the Spirit, Jesus is omnipresent**:
    - **Matthew 28:20**: "And remember, I am with you always, to the end of the age."
    - **Acts 18:10**: "for I am with you, and no one will lay a hand on you to harm you, for there are many in this city who are my people."
- **He has power to give life, and even resurrected Himself**:
    - **John 10:18**: "No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again."
    - **John 11:25**: "Jesus said to her, 'I am the resurrection and the life. Those who believe in me, even though they die, will live.'"

Jesus' enemies understood and recog- nized His claim of equality with the Father God. When He boldly proclaimed, "I and my Father are one," Jewish leaders were outraged and sought to execute Him. They understood unequivocally that Jesus

was claiming to be God Himself. “The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God” (John 10:30, 33).

The Jews even attempted to stone Christ when He assumed the self-existent title of Jehovah used at the burning bush. Jesus said to them, “‘Most assuredly, I say to you, before Abraham was, I AM.’ Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by” (John 8:58).

The Jews understood that Jesus claimed equality with God, when He said “‘My Father worketh hitherto, and I work.’ Therefore the Jews sought the more to kill him, ... but said also that God was his Father, making Himself equal with God” (John 5:17, 18).

In Isaiah, the Redeemer, who is identified as Jesus Christ in the New Testament (Galatians 4:4, 5), declares that the **“Lord God and His Spirit”** are responsible for sending Him on His mission of redemption:

- **Isaiah 48:16–17** :
    - **Verse 16**: "Come near to Me, hear this: I have not spoken in secret from the beginning; from the time that it was, I was there. And now the Lord GOD and His Spirit have sent Me."
    - **Verse 17**: "Thus says the Lord, your Redeemer, the Holy One of Israel: 'I am the Lord your God, who teaches you to profit, who leads you by the way you should go.'"
- **Galatians 4:4–5** :
    - **Verse 4**: "But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law."
    - **Verse 5**: "to redeem those who were under the law, that we might receive the adoption as sons."

The names for God found in Genesis and elsewhere tell us volumes about our Creator. “And God said, Let us make man in our image, after our likeness” (Genesis 1:26). The Hebrew word here for God is Elohim. It is a plural noun that is used more than 2,700 times in the Old Testament. This means that inspired authors preferred to use Elohim about 10 times more than the singular form “El” (singular) when they described God. Even in the Old Testament book of Daniel, we see a picture of the Father and the Son as two separate persons.

“I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him” (Daniel 7:13).

The Son of man, Jesus, is seen coming before the Ancient of Days—who is, obviously, God the Father.

The New Testament writings are sprinkled with this concept of one God with three united, fully divine persons. The apostle Paul wrote that there were three divine persons: “There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all” (Ephesians 4:4–6).

Paul frequently referred to the three separate persons of the Godhead. “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all” (2 Corinthians 13:14). “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Hebrews 9:14).

Revelation opens by introducing the three persons of the Godhead. “From the seven Spirits who are before His throne, and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever” (Revelation 1:4–6).

In addition, we clearly see three distinct persons at the baptism of Jesus. “And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased” (Matthew 3:16,17).

If Jesus is the only person in the Godhead, where did the voice come from that declared, “This is my beloved Son”? Did He trisect Himself into a voice from heaven, the dove wafting down through the sky, and His body on the bank of the river? No. This was not simply a clever act of holy smoke and mirrors, but rather a regal reunion revealing the truth of the trinity. And on top of this, it is through the shared authority of these three persons that we are commissioned to baptize. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19).

Most of the confusion regarding the number of beings composing the Godhead springs from a simple misunderstanding of the word “one.” Simply put, “one” in the Bible does not always mean numerical quantity. Depending on the Scripture, “one” can often mean unity.

We see this principle established very early in Scripture. “Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh” (Genesis 2:24, emphasis added). “One flesh” here does not mean that a

married couple melt into one human after their wedding, but rather they are to be united into one family.

Jesus prayed that the apostles would be one, saying, “And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one” (John 17:22, 23).

We need to keep in mind that when Moses said, “The LORD is one,” Israel was surrounded with polytheistic nations that worshiped many gods that were constantly involved in petty bickering and rivalry (Deuteronomy 6:4), whereas the God who created is composed of three separate beings who are perfectly united in their mission of saving and sustaining their creatures. As the Spirit is executing the will of both the Father and Son, it is His will also.

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one” (1 John 5:7). Granted, it is a brain exercise to grasp that one God (“He”) is also, and equally, “They.” Like one rope with three united strands, the three persons of the Father, Son, and Spirit make up the one God.

Though there is nothing in this world that adequately illustrates God, Paul declares the “invisible things of him from the creation of the world” can help us understand “his eternal power and Godhead” (Romans 1:20). The truth that God is a “tri-unity” of two invisible persons (Father and Spirit) and one visible person (Jesus) is evident even in creation.

The universe is composed of three struc- tures: space, matter, and time. Of these three, only matter is visible. Space requires length, height, and width to constitute space. Each dimension is separate and distinct in itself, yet the three form space—if you remove height, you no longer have space. Time is also a tri- unity of past, present, and future. Two are invisible (past and future), and one visible (present). Each is separate and distinct, as well as essential for time to exist. Man is also a “tri- unity,” having physical, mental, and spiritual components (body, soul & spirit). Again, two are invisible (mental and spiritual) and one visible (physical). Cells compose the fundamental structural unit of all living organisms. All organic life is made up from cells that consist of three primary parts: the outer wall, the cytoplasm, and the nucleus. If any one is removed, the cell dies.

In each of these examples, the removal of any one component results in the demise of the whole. In like manner, the Godhead contains three distinct persons: Father, Son, and Holy Spirit. Each is God, yet there is one God. The removal of one person destroys the unity of the whole.

Ephesians 4:6

"one God and Father of all, who is above all and through all and in all."

- This verse is part of Paul's exhortation to the church to maintain unity. **"One God"** emphasizes the monotheistic belief that there is only one God, who is the Father of all. The phrase highlights God's transcendence ("above all"), immanence ("through all"), and presence ("in all"). It underscores that God is sovereign and active in all creation and in the lives of believers.

Titus 2:13

"while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ."

- This verse is a powerful statement about the deity of Christ. The phrase **"our great God and Savior, Jesus Christ"** affirms that Jesus is not just a savior but is also recognized as God Himself. In Greek, the construction of this phrase follows the Granville Sharp rule, which indicates that both "God" and "Savior" refer to the same person, Jesus Christ. This verse is a clear testament to the divinity of Jesus.

Acts 5:3-4

"Peter said, 'Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land? ... You did not lie to us but to God!'"

- In this passage, Peter confronts Ananias for lying about the sale of property. Peter first says that Ananias lied to the **Holy Spirit** (verse 3) and then says that he lied to **God** (verse 4). This shows that Peter equates the Holy Spirit with God, providing a strong foundation for the belief in the divinity of the Holy Spirit within the Trinity.

Even the gospel story illustrates the inter- dependency of threes. The sanctuary had three places: the Courtyard, the Holy Place, and the Most Holy Place. There are three stages of salvation: justification, sanctification, and glorification.

1. The Courtyard (Justification)

- **The Courtyard** represents **justification**, the initial stage of salvation where a believer is made right with God through Christ's sacrifice. In the Old Testament sanctuary, the animal sacrifices pointed to Jesus' atoning death.

- **Justification** occurs when we are declared righteous through faith in Jesus. Romans 5:1 says, **"Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ."** This is the moment of spiritual rebirth, where we receive forgiveness and are cleansed of our sins.

- The **laver**, symbolizing cleansing, points to **baptism**, which represents the washing away of sins. Titus 3:5 states, **"He saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit."**

2. The Holy Place (Sanctification)

- **The Holy Place** symbolizes **sanctification**, the ongoing process of being transformed into Christ's likeness by the Holy Spirit. This is the daily walk with God, where we grow in holiness through prayer, study, and witnessing.
- **Sanctification** is described in John 17:17, where Jesus prays, **"Sanctify them in the truth; your word is truth."** This highlights the ongoing role of God's Word in our spiritual growth, much like the **table of showbread** in the sanctuary represented spiritual nourishment.
- The **lampstand**, symbolizing the light of the believer's witness, is reflected in Matthew 5:14-16: **"You are the light of the world… Let your light shine before others, so that they may see your good works and give glory to your Father in heaven."**
- The **altar of incense**, representing prayer, is tied to Revelation 8:3-4: **"The smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel."** This signifies the power of prayer in our sanctification.
- Sanctification is a lifelong process, as Paul describes in 1 Thessalonians 4:3, **"For this is the will of God, your sanctification."**

3. The Most Holy Place (Glorification)

- **The Most Holy Place** symbolizes **glorification**, the final stage of salvation. This occurs when believers are transformed and fully restored at the Second Coming of Christ.
- **Glorification** is described in Romans 8:30, **"And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified."** This refers to the future state when believers will be perfected and made like Christ.
- Philippians 3:21 speaks to the transformation of our bodies: **"He will transform the body of our humiliation that it may be conformed to the**

body of his glory, by the power that also enables him to make all things subject to himself."

- Ultimately, glorification means dwelling with God forever, as Revelation 21:3-4 promises: **"See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes."**

In Isaiah 6:3, the angels around God's throne cry "Holy, Holy, Holy" three times—once for the Father, once for the Son, and once for the Holy Spirit.

Almost all of the Scriptures used by those who reject the trinity to portray Jesus as a "lesser god" spring from a basic failure to understand the incarnation. Jesus, God the Son, laid aside or veiled the full dimension of His divinity when He came to earth. How else could He live as God among men?

"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Romans 8:3).

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Corinthians 8:9).

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:5–8).

We also clearly see that before and after His incarnation, Jesus beams again with undimmed divine glory. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour" (Hebrews 2:9). If God the Son had not veiled His glory when He came to earth, man could not have endured His brilliant presence, much less learned from His example.

As we consider the mysteries of the Godhead, we notice that there seems to be an order of authority concerning the three persons in the trinity. Keep in mind that while all three are the same in properties and attributes, and equal in power and glory, it appears that the Father is recognized as the ultimate authority. "And ye are Christ's; and Christ is God's" (1 Corinthians 3:23). "But I would have you know, that … the head of Christ is God" (1 Corinthians 11:3). The Son constantly receives His glory, power, throne, and prerogatives as Judge from the Father (John 3:35; John 5:22). Indeed, it was God the Father that "gave" the Son. In fact, while it might not be wrong, we are never told to pray to Jesus or the Spirit—but instead

to the Father in the name of the Son. Yet just because the Father seems to have supreme authority, it does not in any way diminish from the divinity of Jesus and the Spirit.
The Father wants to glorify the Son. The Son lives to glorify the Father, and the Spirit lives to glorify the Father and Son.

John 17:1, 5

- **John 17:1** :

  "After Jesus had spoken these words, he looked up to heaven and said, 'Father, the hour has come; glorify your Son so that the Son may glorify you.'"

  - In this verse, Jesus is beginning His "High Priestly Prayer." He asks the Father to glorify Him, meaning to reveal His divine nature through the crucifixion and resurrection, so that through this, the Son can glorify the Father by fulfilling His purpose on earth.
- **John 17:5** :

  "So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed."

  - Here, Jesus refers to His preexistence, affirming His divine nature as the eternal Son of God. He is asking to be restored to the glory He shared with the Father before creation, emphasizing His eternal relationship with the Father.

John 16:14

- **John 16:14** :

  "He will glorify me, because he will take what is mine and declare it to you."

  - In this passage, Jesus is speaking about the Holy Spirit, who will come after His departure. The Holy Spirit's role is to glorify Christ by revealing and communicating the truth about Him to the disciples, continuing His work and mission. The Spirit will draw attention to Christ and make His teachings clear to His followers.

John 13:31, 32

- **John 13:31** :
  "When he had gone out, Jesus said, 'Now the Son of Man has been glorified, and God has been glorified in him.'"

- This is said just after Judas leaves to betray Jesus. Jesus declares that His impending suffering, death, and resurrection will glorify Him as the "Son of Man," and in this glorification, God the Father will also be glorified. His crucifixion will be the ultimate revelation of God's love and justice.

- **John 13:32** :

  "If God has been glorified in him, God will also glorify him in himself and will glorify him at once."

  - Jesus here affirms that because God is glorified in the Son's work of salvation (through His death and resurrection), the Father will, in turn, glorify the Son. This mutual glorification between Father and Son points to their intimate relationship and shared divine purpose in the salvation of humanity.

  The Father wants to glorify the Son.

- **John 17:1**: "Father, the hour has come; glorify your Son so that the Son may glorify you."
- **John 13:31**: "Now the Son of Man has been glorified, and God has been glorified in him."

The Son lives to glorify the Father.

- **John 17:5**: "So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed."
- **John 13:32**: "If God has been glorified in him, God will also glorify him in himself and will glorify him at once."

The Spirit lives to glorify the Father and the Son.

- **John 16:14**: "He will glorify me, because he will take what is mine and declare it to you."

The Scriptures compare Holy Spirit to everything from wind and fire, to a dove, water, and even a defense attorney!
The Holy Spirit leads and guides. "However, when He, the Spirit of truth, has come, He will guide you into all truth" (John 16:13). It would have been very easy for Jesus to simply say, "When it comes," but Jesus called the Holy Spirit "He" more than 15 times.
The Holy Spirit also comforts. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). Jesus promised before His ascension that He was sending another helper; paraclete is the

Greek word that signifies a multi-sided personal ministry as counselor, advocate, helper, comforter, ally, and supporter

John 14:16-17

- **John 14:16** :

  "And I will ask the Father, and he will give you another Advocate, to be with you forever."

  - In this verse, Jesus promises to send the **Holy Spirit** (referred to here as the "Advocate," or **Paraclete**), who will remain with the disciples forever. This emphasizes the Spirit's ongoing presence and support in the lives of believers.
- **John 14:17** :

  "This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you."

  - Jesus identifies the Holy Spirit as the **Spirit of truth**, highlighting His role in guiding believers into truth. The world cannot receive the Spirit because it is spiritually blind, while the disciples, who have a relationship with Christ, already know Him. This points to the transformative relationship believers will have with the Holy Spirit, who will dwell within them.

John 14:26

- **John 14:26** :

  "But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you."

  - Here, Jesus reiterates the role of the Holy Spirit as a teacher and reminder. The Spirit will help the disciples understand Jesus' teachings and recall them when needed, ensuring they remain anchored in the truth of His words even after His departure.

John 15:26-27

- **John 15:26** :

"When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf."

- Jesus again emphasizes the Spirit's role as the **Advocate** who testifies about Him. This highlights the Spirit's purpose to affirm and proclaim the truth about Jesus, reinforcing the relationship between the Father, the Son, and the Holy Spirit.

- **John 15:27** :

"And you also are to testify because you have been with me from the beginning."

- Jesus calls His disciples to also testify about Him, indicating that their experience with Him equips them to share His truth. This connection underscores the mission of the disciples to witness to the work and identity of Christ.

John 16:7-15

- **John 16:7** :

"Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you."

- Jesus explains that His departure is necessary for the coming of the Holy Spirit. The Spirit's arrival will empower and guide the disciples in ways they cannot fully comprehend while Jesus is present with them.

- **John 16:8** :

"And when he comes, he will prove the world wrong about sin and righteousness and judgment."

- The Holy Spirit will convict the world concerning sin, righteousness, and judgment, acting as a moral compass that reveals God's standards and exposes wrongdoing.

- **John 16:9-11** :

"About sin, because they do not believe in me; about righteousness, because I am going to the Father and you will see me no longer; about judgment, because the ruler of this world has been condemned."

- These verses elaborate on the Spirit's role in addressing the world's understanding of sin (unbelief in Christ), righteousness (Jesus' departure and exaltation), and judgment (the defeat of Satan).

- **John 16:12-13** :

  "I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come."

  - Jesus acknowledges that there is much more for the disciples to understand, but they are not yet ready. The Holy Spirit will guide them into all truth, ensuring they receive divine revelation and understanding of God's will.

- **John 16:14-15** :

  "He will glorify me, because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you."

  - The Spirit's role is to glorify Jesus by revealing His truth to the disciples. The intimate relationship within the Trinity is highlighted, showing that all that belongs to the Father also belongs to the Son, and the Spirit's work is to communicate this to believers.

John 16:7, 8:
"It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He has comes, He will convict the world."
It is obvious from this text that the Holy Spirit would be more personally present after Jesus ascended. If the Holy Spirit is mere energy, there is simply no explanation or logic to why He would not come unless Jesus left.
The Holy Spirit can even be grieved (Ephesians 4:30):
And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption.
"Then the Spirit said to Philip, 'Go near and overtake this chariot'" (Acts 8:29).
Computer programs exist that can reproduce speech, but they cannot create inspired thought. The Holy Scriptures were inspired by the Holy Spirit (2 Peter 1:21):
Because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

We also read in Revelation 1:4, 5, a prayer for grace and peace from the Father, the Spirit, and Jesus Christ.

Revelation 1:4-5

- **Revelation 1:4** :

  “John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne.”

- **Revelation 1:5** :

  “And from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and freed us from our sins by his blood,”

We must ask, would John have put the Spirit between the Father and the Son if he had not regarded the Spirit as a divine intelligence in the same sense as they are?
If the Holy Spirit is simply some divine force, then why is it even more offensive to blaspheme against the Holy Spirit, and even more fatal, than speaking against the Son?
“Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come” (Matthew 12:31, 32).
By definition, blasphemy is “a contemptuous or profane act, utterance, or writing against God.” By this simple deduction, the Holy Spirit must be God! This is also why Peter said that to lie to the Holy Spirit is to lie to God. Acts 5:3, 4:
“But Peter said, 'Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land?'”“While it remained unsold, did it not remain your own? And after it was sold, were not the proceeds at your disposal? How is it that you have contrived this deed in your heart? You did not lie to us but to God!’”
The Holy Spirit can be a witness. Hebrews 10:15:
“And the Holy Spirit also testifies to us, for after saying, 'This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds,'”
In any court of the world, only living beings can be called witnesses. Finally, the Holy Spirit is said to have His own mind. Romans 8:27:

And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.
We can clearly see the Holy Spirit is not simply a force, but the third divine person of the Godhead. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all" (2 Corinthians 13:14).

13 LOVE AT CALVARY
he truth of the triune God can also be found in the gospel itself. In essence, when we consider John, we read that God the Father so loved the world that He sent God the Son that we might be born of God the Spirit:

John 3:8

- **Verse**:
  "The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

- **Explanation**:
  In this verse, Jesus compares the work of the Holy Spirit to the wind. Just as the wind is invisible yet evident by its effects, so too is the work of the Spirit in the lives of believers. This highlights the mysterious and sovereign nature of the Holy Spirit's work in bringing about spiritual rebirth and transformation.

John 3:13

- **Verse**:
  "No one has ascended into heaven except the one who descended from heaven, the Son of Man."

- **Explanation**:
  Here, Jesus emphasizes His unique authority and identity as the Son of Man. He alone has come down from heaven, and therefore, He has the authority to speak about heavenly things. This statement also underscores the incarnation, affirming that Jesus, fully divine, entered into the human experience to reveal God's truth.

John 3:16

- **Verse**:
  "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."

- **Explanation**:
  This verse is one of the most well-known passages in the Bible and encapsulates the core message of the Gospel. It reveals God's profound love for humanity and His willingness to sacrifice His only Son for their salvation. The promise of eternal life through belief in Jesus underscores the central theme of faith and redemption in Christian theology.

John 3:17

- **Verse**:
  "Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him."

- **Explanation**:
  Jesus clarifies His mission: He came not to condemn humanity but to provide a path to salvation. This highlights the grace and mercy of God, emphasizing that through Christ, there is an opportunity for redemption rather than judgment. It encourages believers to view Jesus as a source of hope and salvation.

Key Themes:

- **The Work of the Holy Spirit**: The mysterious and sovereign nature of the Spirit's work in bringing about spiritual rebirth.
- **The Authority of Christ**: Jesus' unique role as the one who has descended from heaven, giving Him the authority to reveal divine truth.
- **God's Love and Salvation**: The profound love of God demonstrated through the sacrifice of Jesus, offering eternal life to all who believe.
- **Purpose of Christ's Coming**: Jesus' mission was to save rather than to condemn, showcasing the grace of God in providing salvation to the world.

Before earth's creation, the triune God discussed the potential of man's rebellion and fall. And there, before man was formed, it was decided that Jesus would leave the throne of heaven and become humanity's substitute.

Revelation 13:8

- **Verse**:
  "And all the inhabitants of the earth will worship it, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb that was slain."

- **Explanation**:
  This verse speaks of a future time when people will worship the beast, a

symbol of opposition to God and His authority. It emphasizes the distinction between those who follow the beast and those whose names are written in the **book of life**—the record of those who belong to God and will receive eternal life through faith in Jesus Christ. The phrase **"from the foundation of the world"** indicates that God's plan for salvation was established before the creation of the world, highlighting His sovereignty and foreknowledge. The reference to **"the Lamb that was slain"** points to Jesus' sacrificial death, emphasizing His role in redemption.

1 Peter 1:19-20

- **Verse 19**:

  "But with the precious blood of Christ, like that of a lamb without defect or blemish."

- **Verse 20**:

  "He was destined before the foundation of the world, but was revealed at the end of the ages for your sake."

- **Explanation**:
  In these verses, Peter emphasizes the significance of Christ's sacrificial death. The **"precious blood of Christ"** signifies the value and importance of Jesus' sacrifice, which was perfect and without sin (represented by **"a lamb without defect or blemish"**). This imagery connects back to the sacrificial system in the Old Testament, where lambs were offered for atonement.

The phrase **"destined before the foundation of the world"** reaffirms the idea that God had a plan for redemption in place from the very beginning. It highlights the intentionality of Christ's coming and sacrifice, which was revealed at the right time in history (**"at the end of the ages"**), fulfilling God's redemptive plan for humanity.

If Jesus was merely a created super-being, then His death for man's redemption is no better than an angel dying for us. If Christ is not deity itself, then any angel or sinless created being could have served the purpose. This would have virtually sustained Satan's charge that God is selfish by demonstrating that He is only willing to sacrifice His creation and not Himself.
Sin causes separation from the Creator. Isaiah 59:2:
"But your iniquities have separated you from your God; your sins have hidden his face from you so that he does not hear."
The iniquities of the human race were placed upon the Son of God. Isaiah 53:6:

"All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all."

When Jesus hung on the cross, suffering for our sins, every fiber of His being was torn as the eternal relationship with His Father and Spirit was ripped apart. In agony He cried out, “My God [for the Father], my God [for the Spirit], why hast thou forsaken me?” (Matthew 27:46). If there had been only one person in the Godhead, there would not have been this excruciating pain of separation to wring the
life out of the heart of Jesus.

The real risk in the redemption plan, besides the loss of man, was the breakup of the Godhead. Yet the Godhead was still willing to take this fragmenting risk for the salvation of man. This reveals the depth of God’s amazing love.

Standing on the shores of time, I am trying to get into this little finite mind things which are infinite. Likewise, let us be content things that we cannot yet know. If you read old testament you will understand how little Jews know today without the new testament about God.

It would be pompous and preposterous to pretend that we understand everything about God.

“O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!” (Romans 11:33).

Nevertheless, there is much about God that is revealed for our blessing.

“The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever” (Deuteronomy 29:29).

What is revealed is that this teaching of the trinity must be important to God. The ministry of Jesus both begins and ends with an emphasis on the three persons in the Godhead. The Father, Son, and Spirit are present at Jesus’ baptism and when He ascends to heaven. Jesus commanded His followers to baptize in the name of Father, Son, and Holy Spirit.

The testimony of Scripture indicates that the Godhead can neither be separated into three Gods nor merged into one person. This three-in-one not only created us, but they love us and devised an amazing plan to save a lost world from sin to restore us to His presence in paradise.

“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen” (2 Corinthians 13:14).

Matthew 28:19:

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

Acts 2:38. According to the translation, it states:

"Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven, and you will receive the gift of the Holy Spirit.'"

Acts 8:16 : *"for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus."*

Acts 10:48 : *"So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days."*

Acts 19:5 : *"On hearing this, they were baptized in the name of the Lord Jesus."*

Romans 6:3-4 : *"Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life."*

Matthew 1:21 : ***"She will bear a son, and you are to name him Jesus, for he will save his people from their sins."***

The name **Yeshua** is a shortened form of **Yehoshua (יְהוֹשֻׁעַ)**, meaning **"YHWH (the Lord) is salvation."** It emphasizes God as the source of salvation, fulfilled through Jesus.

The name **Yeshua (יֵשׁוּעַ)**, often rendered as **Jesus** in English, has a profound meaning rooted in Hebrew. It is derived from the Hebrew verb **"yasha" (יָשַׁע)**, which means "to save" or "to deliver." Thus, **Yeshua** translates to **"The Lord saves"** or **"Salvation of the Lord."**

In Greek, the name **Yeshua** was transliterated as **Iēsous (Ἰησοῦς)**, which became **Jesus** in English through Latin.

Isaiah 7:14

Translation:
"Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son and shall name him Immanuel."

- **Immanuel (עִמָּנוּ אֵל - *ʿImmanu El*):** This Hebrew name means **"God is with us."**

Fulfillment:
In the New Testament, **Matthew 1:23** cites this verse when referring to Jesus' birth:
"'Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel,' which means, 'God is with us.'"

Isaiah 9:6

Translation:
"For a child has been born for us, a son given to us; authority rests upon his shoulders, and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

Prophetic Titles of Jesus:

1. **Wonderful Counselor (פֶּלֶא יוֹעֵץ - *Pele Yoetz*):** Reflecting His wisdom and guidance.
2. **Mighty God (אֵל גִּבּוֹר - *El Gibbor*):** Declaring His divine power and strength.
3. **Everlasting Father (אֲבִי-עַד - *Avi Ad*):** Signifying eternal care and presence.
4. **Prince of Peace (שַׂר שָׁלוֹם - *Sar Shalom*):** Emphasizing His role in bringing peace and reconciliation.

What have you learned? Read the last 2 pages again and again if you haven't made a sincere conclusion.

Colossians 1:15: *"He is the image of the invisible God, the firstborn of all creation."*

John 14:9:*"Jesus said to him, 'Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?"*

Hebrews 1:3: *"He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word."*

The phrase **"exact imprint"** (Greek: **χαρακτὴρ** - *charaktēr*), conveys that Jesus is the precise and perfect representation of God's nature.

Genesis 18:1–22

■The Promise of a Son

1 The Lord [YHWH, יְהוָה, Yahweh] appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. **2** He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them and bowed down to the ground. **3** He said, “My lord, if I find favor with you, do not pass by your servant. **4** Let a little water be brought, and wash your feet, and rest yourselves under the tree. **5** Let me bring a little bread, that you may refresh yourselves, and after that you may pass on, since you have come to your servant.” So they said, “Do as you have said.”

6 And Abraham hastened into the tent to Sarah and said, “Make ready quickly three measures of choice flour, knead it, and make cakes.” **7** Abraham ran to the herd and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. **8** Then he took curds and milk and the calf that he had prepared and set it before them, and he stood by them under the tree while they ate.

9 They said to him, “Where is your wife Sarah?” And he said, “There, in the tent.” **10** Then one said, “I will surely return to you in due season, and your wife Sarah shall have a son.” And Sarah was listening at the tent entrance behind him. **11** Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. **12** So Sarah laughed to herself, saying, “After I have grown old and my husband is old, shall I have pleasure?” **13** The Lord [YHWH] said to Abraham, “Why did Sarah laugh and say, ‘Shall I indeed bear a child, now that I am old?’ **14** Is anything too wonderful for the Lord [YHWH]? At the set time I will return to you, in due season, and Sarah shall have a son.” **15** But Sarah denied, saying, “I did not laugh,” for she was afraid. He said, “Oh yes, you did laugh.”

■Abraham Intercedes for Sodom

16 Then the men set out from there, and they looked toward Sodom, and Abraham went with them to set them on their way. **17** The Lord [YHWH] said, “Shall I hide from Abraham what I am about to do, **18** seeing that Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him? **19** No,

for I have chosen him, that he may charge his children and his household after him to keep the way of the Lord [YHWH] by doing righteousness and justice, so that the Lord [YHWH] may bring about for Abraham what he has promised him." **20** Then the Lord [YHWH] said, "How great is the outcry against Sodom and Gomorrah and how very grave their sin! **21** I must go down and see whether they have done altogether according to the outcry that has come to me, and if not, I will know."

22 So the men turned from there and went toward Sodom, while Abraham remained standing before the Lord [YHWH].

Key Observations:

1. **Human-like Characteristics of the Visitors:**
    - They had feet to be washed and consumed physical food, appearing in human form.
    - Abraham referred to one of them as "my LORD" showing reverence.
2. Verse 21 says LORD is going to Sodom and Gomorrah next.

Key Theological Insights:

1. **The Lord Appeared as a Man:**
    - In Genesis 18, one of the three visitors is explicitly identified as the Lord (Hebrew: YHWH), suggesting a theophany—God appearing in human form.
    - Abraham interacted directly with the Lord, who ate food and spoke with him.

■Genesis 19:1–3 (NRSVue)

> *The two angels arrived in Sodom in the evening, as Lot was sitting in the gate of Sodom. Then they said, "You may be on your way early," but Lot replied, "No, I will spend the night in the square."*

In this account, two angels arrive in Sodom, and Lot, thinking they are merely men, meets them.

■Comparison: Genesis 18 vs. 19

In Genesis 18, three men appeared to Abraham, one of whom is later identified as the LORD (YHWH, יְהוָה). By Genesis 19, only two angels go to Sodom. The narrative prompts the question: **Where is the third man, the LORD? LORD is with Abraham in Genesis 18, and going to Sodom and Gomorrah next.**

■Genesis 18:22–25 (NRSVue)

> *So the men turned from there and went toward Sodom, while Abraham remained standing before the LORD. Then Abraham came near and said, "Will you indeed sweep away the innocent along with the guilty? Suppose there are fifty innocent within the city; will you then wipe out the place and not forgive it for the sake of the fifty innocent who are in it? Far be it from you to do such a thing, to slay the righteous with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?"*

Here, Abraham intercedes with the LORD, who is clearly identified as the Judge of all the earth.

■Genesis 18:26–33

Abraham continues his plea, reducing the count from 50 righteous people to just 10, asking the LORD to spare the city for their sake. In verse 33, it concludes:

> *"***26** *And the Lord [YHWH] said, "If I find at Sodom fifty righteous in the city, I will forgive the whole place for their sake." **27** Abraham answered, "Let me take it upon myself to speak to my lord, I who am but dust and ashes. **28** Suppose five of the fifty righteous are lacking? Will you destroy the whole city for lack of five?" And he said, "I will not destroy it if I find forty-five there." **29** Again he spoke to him, "Suppose forty are found there." He answered, "For the sake of forty I will not do it." **30** Then he said, "Oh, do not let my lord be angry if I speak. Suppose thirty are found there." He answered, "I will not do it if I find thirty there." **31** He said, "Let me take it upon myself to speak to my lord. Suppose twenty are found there." He answered, "For the sake of twenty I will not destroy it." **32** Then he said, "Oh, do not let my lord be angry if I speak just once more. Suppose ten are found there." He answered, "For the sake of ten I will not destroy it." **33** And the Lord [YHWH] went his way, when he had finished speaking to Abraham, and Abraham returned to his place."*

The LORD, who had been present in human form, departs after the conversation. LORD departs to Sodom and Gomorrah as told in Genesis 18:21. (**21** I must go down and see whether they have done altogether according to the outcry that has come to me, and if not, I will know.)

■Genesis 19:24 (NRSVue)

> *“Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven.”*

This verse uniquely describes **the LORD on Earth** bringing down fire and brimstone **from the LORD in heaven**. This dual reference to "the LORD" is significant and has implications for understanding the nature of God in this narrative.

Genesis 19:25–27 (NRSVue)

> *And he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and what grew on the ground. But Lot’s wife, behind him, looked back, and she became a pillar of salt.*
>
> *Abraham went early in the morning to the place where he had stood before the LORD.*

The Lord on Earth and in Heaven:

- In Genesis 19:24, it is written:
  “Then the Lord rained on Sodom and Gomorrah sulfur and fire from the Lord out of heaven.”
- This verse implies a distinction between the Lord present on Earth and the Lord in heaven, aligning with Trinitarian interpretations of God’s nature.

■Observations:

1. **Genesis 18–19 shows the LORD appearing in human form.** The LORD converses with Abraham, departs to Sodom, and is directly involved in the judgment.
2. **The LORD acts both on Earth and from heaven.** The text suggests a distinction in presence but unity in action, a concept that aligns with Trinitarian theology.

Salvation

The concept of *salvation* holds diverse meanings across cultures and belief systems. Depending on the context, salvation may refer to escaping danger, recovering from illness, or avoiding calamity. However, the focus of this study is not on physical deliverance but on the **spiritual salvation** of the soul—rescue from eternal damnation in hell and reconciliation with God. This salvation can be experienced during one's lifetime on earth and carries eternal significance.

■I. The Concept of ‘Salvation’ Among Different People

Even in the realm of spiritual salvation, there exist varied ideas and beliefs across cultures and religions:

1. **Moksha/Mukti – Salvation Through Rebirth and Karma**
    - Many believe that salvation is achieved by merging with the divine (*Brahma/God*) through successive cycles of rebirth.
    - In this system, sins are expiated through good works, and the soul continues to reincarnate until it attains liberation (*moksha* or *mukti*).
2. **Salvation Through Judgment and the Hair-Thread Bridge**
    - Another belief involves judgment after death, where each soul must traverse a fine, threadlike bridge. (Pulsirat)
    - Those deemed righteous reach the other side, while the wicked fall into hell below.
3. **Union with the Almighty Through Works and Ascetic Practices**
    - Some hold that salvation comes through merging with the Almighty via good deeds, meditation, self-sacrifice, and even extreme practices like fasting to the point of death.
4. **National Salvation and Restoration**
    - Certain groups anticipate a future *national salvation* in which they will be freed from oppression and their kingdom will be restored, with their deity reigning as king.
5. **Salvation Through Purgatory**
    - Another school of thought teaches that after death, souls are transferred to a temporary place (*purgatory*) to be purified of their sins.

- Through prayers and rituals performed by loved ones on earth, these souls are eventually promoted to heaven.

The Bible presents a radically different perspective on salvation compared to the concepts mentioned above.

For example, a person who believes in reincarnation may struggle to understand the concept of being “born again” as described in ***John 3:3–7***.

3 In answer Jesus said to him: “Most truly I say to you, Unless anyone is born again, he cannot see the kingdom of God.”4 Nic·o·de'mus said to him: “How can a man be born when he is old? He cannot enter into the womb of his mother a second time and be born, can he?”5 Jesus answered: “Most truly I say to you, Unless anyone is born from water and spirit, he cannot enter into the kingdom of God.6 What has been born from the flesh is flesh, and what has been born from the spirit is spirit.7 Do not marvel because I told you, YOU people must be born again.

This study aims to explore the doctrine of salvation as revealed in Scripture, beginning with its foundation in the Old Testament and tracing its fulfillment in the New Testament. Biblical salvation is unique, transformative, and rooted in God’s grace and redemptive plan for humanity.

SALVATION IN THE OLD TESTAMENT

In the Old Testament, God’s work of salvation for humanity begins unfolding from the book of Genesis. As we examine the Scriptures, we see that the concept of salvation develops and transforms throughout Israel’s history, reflecting the progression of God’s redemptive plan.

■The Words Used

■The Hebrew Concept of "Yesa" and Its Variations

The Hebrew word **"yesa"** (יֵשַׁע) and its variations, such as **"yesuah"** (יְשׁוּעָה), convey rich meanings related to salvation. These terms encompass ideas like:

- **"To save"**
- **"To keep safe and sound"**
- **"To rescue from danger or destruction"**

Additionally, they imply **"bringing into a special environment"**, emphasizing the relational and transformative aspects of salvation.

Scriptural Examples

1. **Genesis 28:21**
    - Jacob vows that God would bring him safely back:
      "So that I come again to my father's house in peace, then the LORD shall be my God."

2. **Psalm 18:36**
    - God enlarges the path to ensure safety:
      "You gave me a wide place for my steps under me, and my feet did not slip."

3. **Psalm 66:12**
    - Deliverance leads to abundance:
      "You let people ride over our heads; we went through fire and through water, yet you have brought us out to a spacious place."

■Salvation in the King James Version (KJV)

In the **King James Version**, the term "salvation" appears **113 times** in the Old Testament and encompasses several nuanced meanings:

- **Deliverance**:
    - *Exodus 14:15*: *"And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward."*
    - *Psalm 3:8*: *"Salvation belongeth unto the LORD: thy blessing is upon thy people."*
    - *Psalm 9:14*: *"That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation."*
- **Victory**:
    - *1 Samuel 14:15*: *"And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling."*
- **Prosperity**:

- *Psalm 118:25*: *"Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity."*

■The National and Individual Dimensions of Salvation

For **Israel**, salvation often referred to:

- **Deliverance from dangers** (e.g., enemies or natural calamities).
- **Preservation** leading to safety, health, or freedom.

This salvation frequently had **national implications**, reflecting the collective longing for deliverance alongside individual rescue. Israel's view of salvation intertwined with its identity as God's chosen people, seeking freedom and restoration both spiritually and materially.

■God's Saving Activity in the Old Testament

The Old Testament is abundant with accounts of **God's saving actions**, which illustrate His power, faithfulness, and ongoing involvement in the lives of His people.

Examples of Deliverance

1. **Noah Delivered from the Flood**
    - *Genesis 9*: After the flood, God establishes a covenant with Noah, signifying His saving grace and protection.
2. **Lot Rescued from Sodom**
    - *Genesis 19*: Lot is saved from the destruction of Sodom and Gomorrah, showcasing God's intervention on behalf of the righteous.
3. **Focus on Israel**
    - Following Abraham's call, God's saving work became particularly centered on **Israel**, His chosen people.

The Deliverance from Egypt: A Defining Moment

One of the most pivotal acts of salvation in the Old Testament is the **Exodus** from Egypt:

- **Exodus 14:15**
  "Stand still, and see the salvation of the Lord." (KJV)

This event shaped Israel's identity and was annually commemorated in the **Passover feast**:

- **Deuteronomy 16:1**: *"Observe the month of Abib and keep the Passover to the LORD your God."*
- **Psalm 66:13–20**: *"I will come into your house with burnt offerings; I will pay you my vows."*

God's Continuing Salvation for Israel

God's saving acts extended beyond Egypt to address various crises faced by Israel:

1. **Battles**
   - **Numbers 10:9**: *"If you go to war in your land against the enemy that oppresses you, then you shall sound an alarm with the trumpets; and you shall be remembered before the LORD your God, and you shall be saved from your enemies."*
2. **Victory**
   - **Deuteronomy 20:4**: *"For the LORD your God is he who goes with you, to fight for you against your enemies, to give you the victory."*
3. **Deliverance from Trouble**
   - **Isaiah 33:2**: *"O LORD, be gracious to us; we wait for you. Be our arm every morning, our salvation in the time of trouble."*

Personal Salvation

Salvation was not only **collective** but also deeply **personal**, as God delivered individuals from a variety of perils:

- **Sickness**: Healing from physical ailments.
- **Imprisonment**: Freedom from captivity.
- **Hostility**: Protection from enemies.
- **Danger**: Rescue from life-threatening situations.

God's saving activity demonstrates His role as both a **communal Savior** for His people and a **personal deliverer** for individuals in need.

■The Reason for God’s Salvation

God’s saving acts in the Old Testament were deeply rooted in His covenant with Abraham, highlighting His faithfulness rather than Israel’s goodness or merit.

Covenant Promises

God’s intervention was a direct result of His promises to Abraham:

1. **The Promise to Abraham**
    - **Genesis 12:7**: *"Then the LORD appeared to Abram and said, 'To your offspring I will give this land.'"*
    - **Genesis 15:13–16**: *"Know this for certain, that your offspring shall be aliens in a land that is not theirs, and shall be slaves there, and they shall be oppressed for four hundred years; but I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions."*
2. **God’s Response to Israel’s Cries**
    - **Exodus 2:23–24**: *"The Israelites groaned under their slavery, and cried out. Out of the slavery their cry for help rose up to God. God heard their groaning, and God remembered his covenant with Abraham, Isaac, and Jacob."*

The Ark of the Covenant

The **Ark of the Covenant** symbolized God’s presence among His people, serving as a tangible assurance of His deliverance:

1. **Symbol of Divine Presence**
    - **Exodus 25:22**: *"There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the covenant, I will deliver to you all my commands for the Israelites."*
2. **Role in the Conquest of Jericho**
    - **Joshua 6:9**: *"The armed men went before the priests who blew the trumpets, and the rear guard came after the ark, while the trumpets blew continually."*

However, when Israel treated the Ark as a mere ritual object and disobeyed God, salvation was withheld:

- **1 Samuel 4:1–11**: The Ark was captured by the Philistines as Israel presumed upon God's favor without obedience. This event demonstrated that salvation depended on a faithful relationship with God, not on external symbols.

■God's Mercy in Salvation

Despite Israel's repeated disobedience, God's grace and mercy were evident whenever they cried out to Him.

Examples of Mercy

1. **God's Compassion**
    - **Isaiah 33:2**: *"O LORD, be gracious to us; we wait for you. Be our arm every morning, our salvation in the time of trouble."*
2. **Raising Deliverers**
    - **Judges 3:9**: *"But when the Israelites cried out to the LORD, the LORD raised up a deliverer for the Israelites, who delivered them."*
    - **Judges 3:15**: *"But when the Israelites cried out to the LORD, the LORD raised up for them a deliverer, Ehud son of Gera."*

The Pattern in Judges

The book of **Judges** illustrates a recurring cycle in Israel's history:

1. **God saves His people** from their enemies.
2. **Israel forgets God** and falls into sin.
3. **God allows oppression** to come upon them.
4. **Israel cries out**, and God mercifully raises a deliverer.

For example:

- **Judges 6:14**: *"Then the LORD turned to him and said, 'Go in this might of yours and deliver Israel from the hand of Midian; I hereby commission you.'"*
- **Judges 3:9**: *"The LORD raised up a deliverer for the Israelites."*

This cycle underscores God’s enduring faithfulness despite human failure.

The Old Testament provides a rich and multifaceted understanding of salvation, emphasizing God’s covenantal love, His saving power, and His ongoing work of deliverance for His people. Through both national and personal acts of salvation, God’s redemptive plan was revealed, preparing the way for the ultimate salvation through Christ in the New Testament.

In the Old Testament, salvation initially referred to deliverance in a broad sense, encompassing individual and national rescue from enemies, famine, or sickness. However, as history unfolded, particularly from the Psalms onwards, the concept of salvation evolved to include spiritual and moral dimensions.

■Spiritual Salvation in the Old Testament

Initially, salvation in the Old Testament focused on **deliverance from external threats** and physical hardships. However, as the writings of **Isaiah** and the **later prophets** developed, the concept of salvation expanded to include **inward transformation**, emphasizing righteousness and a restored relationship with God.

Salvation and Sin

Salvation came to be understood as not merely external rescue but also **deliverance from sin**, which acts as a barrier to experiencing God’s presence:

1. **Sin as a Barrier**
    - **Isaiah 59:1**: *"See, the LORD's hand is not too short to save, nor his ear too dull to hear; but your iniquities have been barriers between you and your God."*
2. **Salvation as a Gift of Righteousness**
    - **Isaiah 61:10**: *"I will greatly rejoice in the LORD, my whole being shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness."*
3. **Healing and Salvation as God’s Work**
    - **Jeremiah 17:14**: *"Heal me, O LORD, and I shall be healed; save me, and I shall be saved, for you are my praise."*

The Exclusion of the Wicked

The wicked were excluded from salvation, highlighting the moral and spiritual requirements of deliverance:

1. **The Barrier of Wickedness**
    - **Psalm 119:155**: *"Salvation is far from the wicked, for they do not seek your statutes."*
2. **Salvation for the Meek and Godly**
    - **Isaiah 12:3**: *"With joy you will draw water from the wells of salvation."*
    - **Psalm 85:9**: *"Surely his salvation is near to those who fear him, that his glory may dwell in our land."*
    - **Psalm 86:2**: *"Preserve my life, for I am devoted to you; save your servant who trusts in you."*
    - **Psalm 149:4**: *"For the LORD takes pleasure in his people; he adorns the humble with victory."*

■Recipients of Spiritual Salvation

Salvation became increasingly associated with **inward qualities**, such as humility, obedience, and devotion to God. Only the meek, godly, and repentant were considered worthy of receiving God's gift of salvation. This deeper understanding laid the foundation for the later emphasis on **spiritual salvation** in the New Testament.

■Why This Change in Understanding of Salvation?

Israel's history, particularly their repeated **bondage under foreign nations**—culminating in the **Babylonian captivity**—brought a profound realization: departing from God's ways resulted in suffering. This experience cultivated a longing for **inward salvation**, a transformation of the heart and spirit that would sustain their relationship with God.

God's Promise of Inner Renewal

The prophets revealed God's plan to address the root cause of Israel's suffering—**their sinful hearts**—through divine cleansing and renewal:

1. **God’s Promise to Cleanse Hearts**
    - **Ezekiel 36:29**: *"I will save you from all your uncleanness."*
    - **Jeremiah 31:33**: *"But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people."*
2. **David’s Prayer for Inner Renewal**
    - **Psalm 51:6**: *"You desire truth in the inward being; therefore teach me wisdom in my secret heart."*

The Universality of Salvation

Isaiah introduced the idea that God’s salvation was not limited to Israel but extended to the **Gentiles**, making it universal:

1. **Salvation for All Nations**
    - **Isaiah 49:6**: *"I will give you as a light to the nations, that my salvation may reach to the ends of the earth."*
    - **Isaiah 45:22**: *"Turn to me and be saved, all the ends of the earth! For I am God, and there is no other."*
2. **Echoed by Other Prophets**
    - **Micah 5:4**: *"And he shall stand and feed his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they shall live secure, for now he shall be great to the ends of the earth."*
    - **Psalm 67:7**: *"May God continue to bless us; let all the ends of the earth revere him."*
    - **Psalm 98:3**: *"He has remembered his steadfast love and faithfulness to the house of Israel. All the ends of the earth have seen the victory of our God."*

■Significance of the Change

This shift toward inward renewal and universal salvation reflects God’s desire for a **holistic transformation**—spiritual, moral, and relational—that would not only restore Israel but also invite all nations to experience His salvation. This

understanding laid the groundwork for the New Testament message of salvation through Jesus Christ, who fulfills these promises and extends them universally.

■The Method of Salvation

Isaiah laid out the method of spiritual salvation, emphasizing that it was centered on the **suffering Servant of the Lord**, the **Messiah**:

- **Isaiah 53**: This chapter prophetically describes the Servant who bears humanity's sins and brings salvation through His suffering and death.

Salvation was entirely God's work, initiated and accomplished for **His purposes and glory**:

1. **Salvation by God's Initiative**
    - **Hosea 1:7**: *"I will save them by the LORD their God; I will not save them by bow, or by sword, or by war, or by horses, or by horsemen."*
    - **Jeremiah 30:10**: *"Then fear not, O Jacob my servant, declares the LORD, nor be dismayed, O Israel; for behold, I will save you from far away."*
2. **Salvation Reveals God's Righteousness**
    - **Isaiah 45:21**: *"There is no other god besides me, a righteous God and a Savior; there is no one besides me."*
3. **Salvation Demonstrates God's Power and Faithfulness**
    - **Deuteronomy 20:4**: *"For the LORD your God is he who goes with you, to fight for you against your enemies, to give you the victory."*
    - **Psalm 20:6**: *"Now I know that the LORD saves his anointed; he will answer him from his holy heaven with the saving power of his right hand."*

Salvation was not earned but was an act of God's **sovereign will**:

- **Isaiah 56:1**: *"Thus says the LORD: Maintain justice, and do what is right, for soon my salvation will come, and my deliverance will be revealed."*
- **Isaiah 45:8**: *"Shower, O heavens, from above, and let the skies rain down righteousness; let the earth open, that salvation may spring up, and let it cause righteousness to sprout up also."*

■Conditions for Salvation

While salvation was God’s sovereign act, it was extended only to those who demonstrated the proper **heart attitude**, marked by trust, reliance, and obedience to God. Self-sufficiency and pride excluded individuals from receiving it.

1. **The Poor and Humble**
    - **Joshua 5:15**: *"The commander of the LORD's army said to Joshua, 'Remove the sandals from your feet, for the place where you stand is holy.'"*
    - **Psalm 7:10**: *"My shield is with God, who saves the upright in heart."*
    - **Psalm 37:39**: *"The salvation of the righteous is from the LORD; he is their refuge in the time of trouble."*
2. **The Afflicted and Contrite**
    - **2 Samuel 22:28**: *"You deliver a humble people, but your eyes are upon the haughty to bring them down."*
    - **Psalm 18:27**: *"For you deliver a humble people, but the haughty eyes you bring down."*
    - **Isaiah 57:15**: *"For thus says the high and lofty one who inhabits eternity, whose name is Holy: I dwell in the high and holy place, and also with those who are contrite and humble in spirit."*
    - **Isaiah 66:2**: *"This is the one to whom I will look: to the humble and contrite in spirit, who trembles at my word."*
3. **Those Who Confessed Their Need**
    - **Psalm 34:6**: *"This poor soul cried, and was heard by the LORD, and was saved from every trouble."*
    - **Isaiah 45:22**: *"Turn to me and be saved, all the ends of the earth! For I am God, and there is no other."*
4. **Those Who Feared God**
    - **Psalm 85:9**: *"Surely his salvation is at hand for those who fear him."*
    - **Isaiah 12:3**: *"With joy you will draw water from the wells of salvation."*

The Role of the Heart in Salvation

The **attitude of the heart** was critical for receiving God's salvation. A heart marked by humility, repentance, and submission to God's will opened the way to deliverance:

- **Psalm 51:17**: *"The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise."*

■The Expectation from the Redeemed

God's act of salvation in the Old Testament required a response from those He redeemed. This response was expressed in **worship, faithfulness, and moral responsibility**, emphasizing the importance of honoring God for His deliverance.

Worship and Service by the Redeemed

The redeemed were called to **worship God** and dedicate their lives to His service:

- **1 Chronicles 16:23**: *"Sing to the LORD, all the earth. Proclaim his salvation from day to day."*
- **Isaiah 43:11–12**: *"I, I am the LORD, and besides me there is no savior. I declared and saved and proclaimed."*

The redeemed were also expected to live in **surrendered obedience**, honoring God's purpose for their lives:

- **Isaiah 49:6–7**: *"I will make you as a light to the nations, that my salvation may reach to the ends of the earth."*
- **Zechariah 8:13**: *"As you have been a byword of cursing among the nations, O house of Judah and house of Israel, so I will save you, and you shall be a blessing."*

Recollection of Deliverance

The **frequent recollection** of God's deliverance, especially from **Egypt**, was central to Israel's identity. These reminders emphasized God's undeserved favor and called Israel to remain faithful:

- **Deuteronomy 6:20–24**: *"When your children ask you in time to come, 'What is the meaning of the decrees and the statutes and the ordinances that the LORD our God has commanded you?' then you shall say, 'We were*

Pharaoh's slaves in Egypt, but the LORD brought us out of Egypt with a mighty hand.'"

- **Joshua 24:2–3**: *"Thus says the LORD, the God of Israel: Long ago, your ancestors lived beyond the Euphrates, but I took your father Abraham from beyond the river and led him through all the land of Canaan."*

■The Progressive Unfolding of Salvation

The doctrine of salvation in the Old Testament unfolded gradually, moving from physical deliverance to a **deeper spiritual understanding**:

1. **Early Emphasis on External Deliverance**
   Initially, salvation focused on **rescue from external threats**, such as enemies, famine, or slavery.
2. **Shift to Spiritual Transformation**
   Over time, the concept of salvation expanded to address **sin as the root cause** of suffering, emphasizing inward renewal and transformation:
   - **Isaiah 1:18–19**: *"Come now, let us argue it out, says the LORD: though your sins are like scarlet, they shall be like snow; though they are red like crimson, they shall become like wool."*
3. **Inclusivity of Salvation**
   A growing awareness emerged that salvation was not only for the righteous but also extended to the undeserving, emphasizing God's grace.

■Fulfillment in the New Testament

While the seeds of the doctrine of salvation were planted in the Old Testament, they reached full development in the New Testament through Jesus Christ. The **prophets foretold this salvation**, though they did not fully grasp its scope or significance:

- **1 Peter 1:12**: *"It was revealed to them that they were serving not themselves but you, in regard to the things that have now been announced to you through those who brought the good news by the Holy Spirit sent from heaven."*

This progression from physical deliverance to spiritual redemption highlights the continuity of God's plan, culminating in the **person and work of Christ**.

■Salvation in the New Testament

Salvation is a central theme of the New Testament, presenting the fulfillment of the truths progressively revealed in the Old Testament. As stated in **Hebrews 1:1–2**, *"Long ago, God spoke to our ancestors in many and various ways by the prophets, but in these last days, he has spoken to us by a Son."* Every aspect of salvation finds its **completion** in Jesus Christ, who is the full revelation of God's redemptive plan.

■The Words Used in the New Testament

1. Greek Terms

- **Soteria (σωτηρία)**
  This term encompasses meanings such as “to restore to health,” “to make whole,” or “deliverance.” It highlights the comprehensive nature of salvation.
    - **Examples**:
        - **Jude 1:25**: *"To the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority."*
        - **Acts 7:25**: *"He supposed that his kinfolk would understand that God through him was rescuing them, but they did not understand."*
        - **Acts 27:20, 34**: Paul assures the crew of deliverance during a storm, emphasizing both physical and divine salvation.
- **Sozein (σῴζειν)**
  This verb means “to save” and is used frequently to describe both **physical** and **spiritual** salvation.
    - **Examples**:
        - **Matthew 8:25**: *"And they went and woke him up, saying, 'Lord, save us! We are perishing!'"*
        - **Matthew 14:30**: Peter cried out, “Lord, save me!” when sinking into the water.
        - **Matthew 9:22**: Jesus tells the woman healed of a hemorrhage, “Your faith has made you well.”
        - **Luke 7:50**: Jesus declares to a forgiven sinner, “Your faith has saved you; go in peace.”
        - **Luke 18:42**: Jesus restores sight, saying, “Your faith has saved you.”

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2. English Usage

The English word "salvation" translates these Greek terms to mean “to save,” “to deliver,” or “to heal.” The **Gospel of Luke**, in particular, frequently emphasizes the **holistic nature** of salvation, connecting it with:

- Healing: Physical restoration to health.
- Forgiveness: Spiritual reconciliation with God.
- Wholeness: Emotional and social restoration.
- New Life: A renewed relationship with God through Christ.

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3. Spiritual Significance

In many New Testament passages, the word **sozo** transcends its physical implications to convey **eternal life** and **spiritual transformation**:

- **Matthew 9:16ff**: Jesus heals a paralyzed man, declaring his sins forgiven, demonstrating that salvation is both spiritual and physical.
- **Mark 10:17ff / Luke 18:18ff**: The rich young ruler seeks eternal life, illustrating that salvation addresses humanity's deepest spiritual needs.

This broad understanding of salvation in the New Testament reveals its **dual dimensions**: deliverance from physical harm and restoration to a **right relationship with God** through faith in Jesus Christ.

■The Rich Young Ruler

The story of the **rich young ruler** (cf. **Matthew 19:16–25; Mark 10:17–27; Luke 18:18–27**) provides profound insight into the **spiritual depth of salvation**. This narrative reveals that salvation transcends material possessions and human effort, requiring instead complete surrender and reliance on God’s grace.

Key Moments in the Narrative

1. **The Ruler’s Question**
   The rich young ruler approached Jesus, asking:
   “What must I do to inherit eternal life?” (Luke 18:18).
   His inquiry demonstrated a desire for **spiritual salvation**, yet it also

revealed a misunderstanding—that eternal life could be earned through works or possessions.

2. **Jesus' Challenge**
   Jesus acknowledged the ruler's adherence to the commandments but highlighted the deeper issue of **attachment to wealth**. He said:
   "Sell all that you own and distribute the money to the poor, and you will have treasure in heaven; then come, follow me" (Luke 18:22).
   This statement emphasized the necessity of:
   - **Humility**: Recognizing human inadequacy to secure salvation.
   - **Faith and Surrender**: Trusting fully in God rather than material wealth.
3. **The Ruler's Response**
   Unable to part with his riches, the ruler left sorrowful, illustrating the difficulty of relinquishing worldly security for **spiritual dependency on God**.
4. **The Disciples' Question**
   The disciples, astonished, asked:
   "Who then can be saved?" (Luke 18:26).
   Jesus responded:
   "What is impossible for mortals is possible for God" (Luke 18:27).
   This pivotal statement underscores that **salvation is not achievable by human effort** but is a gift of God's grace and power.

Theological Implications

The story interconnects key terms—**entering the kingdom of heaven, being saved, and receiving eternal life**—all expressing the **same reality**:

- **Salvation is holistic**: It transforms every aspect of a person's life.
- **Salvation is God's work**: Human effort or possessions cannot secure it.
- **Salvation demands surrender**: Following Christ requires letting go of anything that competes with devotion to God.

■Three Noteworthy Aspects of Salvation in the New Testament

1. **Comprehensive Nature**
   Salvation encompasses physical healing, spiritual renewal, forgiveness of sins, and eternal life. It is holistic, addressing the whole person.

2. **Divine Initiative**
   Salvation is entirely God's work, accomplished through Jesus Christ. It is not earned but received by grace through faith:

   "For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—not the result of works, so that no one may boast." (Ephesians 2:8–9,)

3. **Present and Future Reality**
   Salvation has a present impact on a believer's life—bringing transformation, peace, and purpose—while also offering the hope of eternal life in the kingdom of heaven:

   "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life." (John 3:16,)
   "I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ." (Philippians 1:6,)

Through these elements, the New Testament fully unveils God's ultimate plan for humanity's redemption, fulfilling the partial revelations of the Old Testament and demonstrating the depth of His love and grace.

Salvation was central to our Lord's ministry, as clearly shown in the New Testament. The narrative begins with the story of Christ's birth, where the angels declared His mission to save humanity from sin:

- *"She will bear a son, and you are to name him Jesus, for he will save his people from their sins."* (Matthew 1:21,)
- *"Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel," which means, "God is with us."* (Matthew 1:23,)
- *"My spirit rejoices in God my Savior."* (Luke 1:47,)
- *"To you is born this day in the city of David a Savior, who is the Messiah, the Lord."* (Luke 2:11,)

Even His enemies recognized His role in this mission:

- *"He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him."* (Matthew 27:42,)

■Christ's Ministry and the Purpose of Salvation

Christ's ministry was rooted in the Old Testament concept of salvation, yet He brought a deeper, spiritual, and universal application. Through His person and work, He embodied "God's salvation":

- *"For my eyes have seen your salvation."* (Luke 2:30,)
- *"And all flesh shall see the salvation of God."* (Luke 3:6,)
- *"He has raised up a mighty savior for us in the house of his servant David."* (Luke 1:69,)
- *"To give knowledge of salvation to his people by the forgiveness of their sins."* (Luke 1:77,)
- *"Today salvation has come to this house, because he too is a son of Abraham."* (Luke 19:9,)

Christ clarified that salvation transcends physical and environmental deliverance, focusing on the restoration of the soul. He came "to seek and save the lost," akin to a physician bringing healing:

- *"For the Son of Man came to save the lost."* (Matthew 18:11–13,)
- *"One day, while he was teaching, Pharisees and teachers of the law were sitting nearby... and the power of the Lord was with him to heal."* (Luke 5:17,)
- *"Who will not receive a hundredfold now in this age—houses, brothers, sisters, mothers, children, and fields, with persecutions—and in the age to come, eternal life."* (Mark 10:30,)

■The Nature of Salvation

Salvation, as presented by Christ, leads individuals into the kingdom of heaven, offering security and peace in this life and the world to come. This deeper understanding of salvation—eternal fellowship with God—was so compelling that His disciples endured persecution for its sake:

- *"And you, Capernaum, will you be exalted to heaven? No, you will be brought down to Hades."* (Luke 10:15,)
- *"I tell you, my friends, do not fear those who kill the body, and after that can do nothing more."* (Luke 12:4,)

■Salvation as Eternal Life

In the Gospel of John, salvation is described as “eternal life,” defined by personal and intimate knowledge of Christ:

- *"And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent."* (John 17:3,)
- *"That whoever believes in him may have eternal life."* (John 3:15,)
- *"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."* (John 3:16,)
- *"Indeed, God did not send the Son into the world to condemn the world but in order that the world might be saved through him."* (John 3:17,)
- *"I give them eternal life, and they will never perish. No one will snatch them out of my hand."* (John 10:28,)

This eternal life is not merely endless existence but a new, divine quality of life that belongs to God Himself. In contrast, separation from God leads to eternal destruction for the soul.

■Summary

Salvation in the New Testament is more than deliverance; it is the gift of eternal, abundant life with God. Christ’s purpose was to bring this salvation to humanity, revealing its profound and transformative nature through His teachings and sacrifice.

■Salvation: The Central Message of the Early Church

Salvation was the central message of the early Church’s witness. This is evident throughout the New Testament, where it is emphasized as the primary focus of their preaching and teaching:

- *"For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him."* (Acts 2:39,)
- *"She followed Paul and us and cried out, 'These men are slaves of the Most High God, who proclaim to you a way of salvation.'"* (Acts 16:17,)
- *"Then they said, 'Believe in the Lord Jesus, and you will be saved, you and your household.'"* (Acts 16:30–31,)
- *"And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy*

Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'" (Matthew 28:18–20,)

- *"There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved."* (Acts 4:12,)

The early Christians recognized that the purpose of the Church's existence on earth was solely to proclaim the gospel of salvation.

■A Zealous Proclamation

The apostles and early believers preached with great zeal and faithfulness because they understood the eternal consequences of rejecting the salvation provided by God through Jesus Christ's sufferings and sacrifice. The Church firmly believed that without experiencing this salvation, people would face eternal condemnation.

This conviction is reflected in their unwavering commitment to proclaim Christ as the only path to salvation:

- *"For everyone who calls on the name of the Lord shall be saved."* (Romans 10:13,)
- *"For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God."* (1 Corinthians 1:18,)

■The Cost of Proclaiming Salvation

The apostles and early believers were fully aware that there was no other path to salvation apart from Christ. This understanding drove them to endure persecution and hardships, even to the point of death, as they sought to share the message of salvation. Their willingness to suffer underscores the value they placed on this mission:

- *"Then they left the council rejoicing because they had been considered worthy to suffer dishonor for the sake of the name."* (Acts 5:41,)
- *"For to me, living is Christ and dying is gain."* (Philippians 1:21,)
- *"Indeed, all who want to live a godly life in Christ Jesus will be persecuted."* (2 Timothy 3:12,)

The early Church's unwavering dedication highlights the importance of salvation as the heart of the gospel message and the urgency of sharing it with the world.

■Salvation in Apostolic Teaching

Salvation was a central theme in the apostolic teaching of the New Testament. The apostle Paul, in particular, provided an extensive explanation of the doctrine of salvation. He emphasized that salvation cannot be obtained through the law:

- *"For no human being will be justified in his sight by deeds prescribed by the law, for through the law comes the knowledge of sin."* (Romans 3:20,)
- *"Yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law."* (Galatians 2:16,)

Instead, the gospel of Christ presents salvation as a free gift from God, justifying those who have faith in Jesus:

- *"They are now justified by his grace as a gift, through the redemption that is in Christ Jesus."* (Romans 3:24,)

Paul viewed the gospel as the power of God for salvation, delivering from sin and leading to a life marked by holiness:

- *"For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek."* (Romans 1:16,)

■The Conditions and Uniqueness of Salvation

The conditions for initial salvation include repentance, renouncing sin, and trusting in God’s grace demonstrated in Christ. The salvation offered through the gospel is unique and distinct:

- *"There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved."* (Acts 4:12,)
- *"The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners—of whom I am the foremost."* (1 Timothy 1:15,)

The entire work of salvation is completed in Christ, as humans can contribute nothing to it—it is entirely a gift from God.

■Salvation in Hebrews

The writer of Hebrews highlights several aspects of salvation:

- *"How can we escape if we neglect so great a salvation? It was declared at first through the Lord, and it was attested to us by those who heard him."* (Hebrews 2:3,)
- Christ is the author and captain of salvation:
    - *"It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings."* (Hebrews 2:10,)
    - *"And having been made perfect, he became the source of eternal salvation for all who obey him."* (Hebrews 5:9,)
- He saves completely:
    - *"Consequently he is able for all time to save those who approach God through him, since he always lives to make intercession for them."* (Hebrews 7:25,)
- Angels serve those who will inherit salvation:
    - *"Are not all angels spirits in the divine service, sent to serve for the sake of those who are to inherit salvation?"* (Hebrews 1:14,)

■Salvation in Peter’s Writings

Peter connects salvation to the understanding of Old Testament believers:

- *"Concerning this salvation, the prophets who prophesied of the grace that was to be yours made careful search and inquiry."* (1 Peter 1:10,)
- He underscores the incomparable cost of salvation:
    - *"You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold."* (1 Peter 1:18,)
- Despite its significance, the Jewish people rejected their Messiah:
    - *"Come to him, a living stone, though rejected by mortals yet chosen and precious in God’s sight."* (1 Peter 2:4,)

■Salvation in John and Jude

John highlights salvation’s centrality:

- *"And we have seen and do testify that the Father has sent his Son as the Savior of the world."* (1 John 4:14,)
- Jesus' role in salvation includes:
    - Taking away sins (*"You know that he was revealed to take away sins, and in him there is no sin."* 1 John 3:5,)
    - Defeating the devil (*"The Son of God was revealed for this purpose, to destroy the works of the devil."* 1 John 3:8,)
    - Bringing eternal life (*"He is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world."* 1 John 2:2,)

Jude underscores Christ's sustaining power:

- *"Now to him who is able to keep you from falling, and to make you stand without blemish in the presence of his glory with rejoicing."* (Jude 1:24,)

■Salvation in Revelation

The theme of salvation is celebrated in heavenly worship:

- *"Salvation belongs to our God who is seated on the throne, and to the Lamb!"* (Revelation 7:10,)
- *"They have washed their robes and made them white in the blood of the Lamb."* (Revelation 7:14,)
- *"After this I heard what seemed to be the loud voice of a great multitude in heaven, saying, 'Hallelujah! Salvation and glory and power to our God.'"* (Revelation 19:1,)

Salvation is indeed the central theme of both the Old and New Testaments. Like many biblical doctrines, the full understanding of salvation is progressively revealed throughout Scripture. In the early parts of the Old Testament, salvation primarily refers to physical deliverance and protection from danger. However, as the biblical narrative unfolds, particularly in the writings of the prophets and later in the New Testament, the concept deepens to include spiritual salvation—deliverance from sin, Satan, and eternal punishment.

The New Testament emphasizes that salvation is found solely in Jesus Christ. His life, death, and resurrection are the fulfillment of God's plan for redemption, providing humanity with a way to be saved. The Bible consistently affirms that there is no other path to salvation except through Jesus. This truth is clear and

unambiguous, making salvation through Christ the cornerstone of Christian faith and teaching.

The need for salvation

We have seen already that most people on the earth do long for a salvation. But their concept or ideology is different. They do know that they need to be saved, but no clear picture of the basic reason or the method. In fact in Christ's time the pagan world was desperately seeking for peace and security in the midst of uncertainty of life and even the terror of death. It was this search that resulted in various religions.

But the word of God sets forth a complete picture of salvation. We have considered a panoramic view of the doctrine of salvation revealed both in the Old Testament as well as the New Testament.

The Bible reveals the basic need of man and the kind of salvation he is in need of. His need is not just salvation from enemy or disease. His need is spiritual salvation and internal change. That's what Christ offers through His work of salvation.

What is the need for such a salvation? -- **HE IS IN DANGER.**

The Bible very clearly says that as far as His spiritual life is concerned, man is in a dangerous condition. He may not be aware of it. Even he / she may not feel much about this perilous state. Notice that often a patient is not aware of some of the serious sicknesses he is having in his body. Experts may notice it from certain symptoms. A thorough investigation alone will reveal the true state of his health.

Similarly we may feel good in the normal sense but close examination will show certain symptoms. Bible not only refers to the symptoms of man's dangerous spiritual state but it reveals the true estate of man as well.

■Indwelling Sin Nature in Humanity

Sin's Rule in the Mortal Body

The Bible asserts that sin reigns in the mortal body of man, enslaving him to its power. The Apostle Paul writes:

- *"Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions."* (Romans 6:12,)
- *"But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will*

what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do." (Romans 7:17–20,)

Paul describes a constant struggle within man, where he desires to do good but finds himself unable to overcome the force of sin working within him. This inherited sin nature stems from Adam:

- *"Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned."* (Romans 5:12,)

Modern Denial of Sin: Fact or Fiction?

Many today find it convenient to deny the existence of sin, relegating it to mere habits, weaknesses, or circumstances. Some even romanticize sin, referring to it as an art. However, to deny sin is to reject undeniable realities:

1. **Scriptural Statements**
    - The Bible is explicit about humanity's sinful state: *"All have sinned and fall short of the glory of God."* (Romans 3:23,)
2. **Religious Belief**
    - Most religions acknowledge the problem of human sinfulness and its need for redemption.
3. **Personal Failures**
    - Our daily experiences of moral failures testify to the reality of sin.
4. **Present-Day Crimes**
    - Crimes and injustices are outward manifestations of humanity's inward sinful nature.
5. **Precautionary Measures**
    - The very existence of locks, security systems, and police highlights the acknowledgment of sin's effects.

Though man may trivialize sin, God takes it seriously. Sin is destructive, affecting both this life and the life to come.

■The Entrance of Sin

The Mystery of Sin's Origin

The origin of sin remains a profound mystery. Moses hints at this mystery:

- *"The secret things belong to the Lord our God, but the revealed things belong to us and to our children forever, to observe all the words of this law."* (Deuteronomy 29:29,)

Sin is first manifested in Satan:

- *"How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low!"* (Isaiah 14:12,)
- *"You were blameless in your ways from the day that you were created, until iniquity was found in you."* (Ezekiel 28:15,)
- *"And the angels who did not keep their own position but left their proper dwelling, he has kept in eternal chains in deepest darkness for the judgment of the great day."* (Jude 1:6,)

From Satan, sin entered humanity through Adam's disobedience:

- *"Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, 'Did God say, "You shall not eat from any tree in the garden"?' The woman said to the serpent, 'We may eat of the fruit of the trees in the garden; but God said, "You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die."' But the serpent said to the woman, 'You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.' So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate."* (Genesis 3:1–6,)

Through Adam's sin, all humanity inherited a sinful nature:

- *"Indeed, I was born guilty, a sinner when my mother conceived me."* (Psalm 51:5,)
- *"But in fact it is no longer I that do it, but sin that dwells within me."* (Romans 7:17,)

Sin is an undeniable reality, ruling the hearts of men and wreaking havoc in every aspect of life. While humanity may seek to deny or diminish its seriousness, God knows that sin's consequences are both immediate and eternal. It is only through Christ that the power of sin can be broken, offering hope and redemption to a fallen world.

That means one is not a sinner because he has committed a certain sin. He is a sinner primarily because he is born in Adam's race. Sin is primarily a nature with which we are born.

That's why we don't need to teach our children to commit sin. In spite of all our effort to teach them the right path, they do deviate somewhere because of the indwelling sin nature, inherited from forefathers. It is in their blood.

So this is the most serious state of man. He is a sinner by birth. Sin rules in his heart. That is the number one problem man is facing today. This leads to further terrifying situations in life as mentioned below:

■2. Separation from God

Sin's Consequence: Separation

Sin creates a chasm between humanity and God. The Bible emphasizes that sin separates man from a holy God, making it impossible for a sinful heart to approach Him. This separation began in the Garden of Eden:

- *"They heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden."* (Genesis 3:8,)
- *"But the Lord God called to the man, and said to him, 'Where are you?'"* (Genesis 3:9,)

Isaiah reiterates this truth:

- *"Rather, your iniquities have been barriers between you and your God, and your sins have hidden his face from you so that he does not hear."* (Isaiah 59:2,)

Humanity as Lost Sheep

The Bible compares the state of sinful humanity to lost sheep, highlighting their helplessness and need for a shepherd:

- *"All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all."* (Isaiah 53:6,)
- *"For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls."* (1 Peter 2:25,)

Like sheep, humans are vulnerable and defenseless without their shepherd. They wander, endangering themselves, and remain unable to return to safety without divine intervention.

The Lost State of Humanity

In Luke 15, Jesus uses three parables to illustrate humanity's lost condition and God's pursuit to restore them:

1. **The Lost Sheep**
    - *"And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.'"* (Luke 15:6,)
2. **The Lost Coin**
    - *"When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.'"* (Luke 15:9,)
3. **The Prodigal Son**
    - *"For this son of mine was dead and is alive again; he was lost and is found!"* (Luke 15:24,)

In each example, the lost item (sheep, coin, son) remains lost until actively sought and restored by the shepherd, owner, or father. This mirrors humanity's inability to return to God on their own.

Effects of Being Away from God

Man, separated from God, experiences difficulty and danger:

- **Emotionally, physically, and socially**
    - Weakness, exploitation, and isolation are common.
- **Spiritually**
    - Humanity is sick and straying, losing sight of God's presence and guidance.
- **Hopelessness**
    - Some wander so far from God that they seem beyond reach, as described in:
        - *"He lays it on his shoulders and rejoices."* (Luke 15:6,)
        - *"I am the good shepherd. The good shepherd lays down his life for the sheep."* (John 10:11,)

The Eternal Consequence

Being away from God not only brings earthly difficulties but also leads to eternal damnation without hope:

- *"There is no one who is righteous, not even one; there is no one who has understanding, there is no one who seeks God. All have turned aside; together they have become worthless; there is no one who shows kindness, there is not even one."* (Romans 3:10–12,)
- *"Remember that you were at that time without Christ, being aliens from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ."* (Ephesians 2:12–13,)

■Conclusion

Man’s separation from God is a devastating result of sin, rendering humanity lost and incapable of finding their way back. It is only through salvation, offered by Jesus Christ, that the chasm between God and man can be bridged, restoring hope, security, and eternal life.

■3. Inability to Understand the Things of God

The Darkened State of Human Intelligence

Sin has profoundly affected human understanding, particularly in matters related to God and spirituality. While humanity has achieved great advancements in technology and knowledge, there remains an inherent inability to grasp the things of God. This is evident in moral and spiritual issues, where human wisdom often falls short.

Paul describes this condition in Romans:

- *"For though they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their senseless minds were darkened. Claiming to be wise, they became fools."* (Romans 1:21–22,)

The Conflict Between Knowledge and Conduct

Despite an awareness of what is good and a desire for a pure, right, and peaceful life, humanity fails to live according to these principles. Paul highlights this internal struggle:

- *"I do not understand my own actions. For I do not do what I want, but I do the very thing I hate."* (Romans 7:15,)
- *"For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!"* (Romans 7:22–25,)

This reveals the deep conflict between human understanding and human behavior, a result of sin's corrupting influence on the mind.

A Corrupt and Darkened Mind

Paul identifies the root cause of this issue: a corrupt and darkened intelligence incapable of comprehending divine truths.

- *"Those who are unspiritual do not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned."* (1 Corinthians 2:14,)

Although man has some awareness of God and His laws, the sinful mind opposes and rejects divine truths:

- *"To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot."* (Romans 8:6–7,)

This corruption prevents humanity from appreciating, enjoying, or discerning the things of God.

A Hostile Mindset

The Bible further explains that the mind governed by the flesh is not only incapable of understanding God but actively opposes Him:

- *"Enmities, strife, jealousy, anger, quarrels, dissensions, factions."* (Galatians 5:20,)

- *"For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us."* (Ephesians 2:14,)
- *"Do you not know that friendship with the world is enmity with God? Therefore, whoever wishes to be a friend of the world becomes an enemy of God."* (James 4:4,)

Characteristics of a Fleshly Mind

The mind set on the flesh exhibits the following traits:

- **Pride and Arrogance**: Elevating oneself above others and rejecting God's authority.
- **Selfishness and Competitiveness**: Focusing solely on personal gain at the expense of others.
- **Active Opposition to God**: Resisting His purposes and rejecting His truth.

The inability to understand the things of God stems from the corrupt and darkened nature of humanity's intelligence due to sin. Without divine intervention, humanity remains in this state, unable to appreciate or discern spiritual truths. Salvation, brought about by the Spirit of God, is the only solution to this spiritual blindness and hostility.

It is from such reprobate and corrupt mind man needs deliverance. More than the wisdom of this world he needs the wisdom of God. He needs the light of God shown in to his darkened heart so that he can see things properly. That makes salvation very important and essential.

■4. Lost the Life of God

Dead in Sins and Trespasses

The Bible portrays humanity's condition as being "dead" in sins and trespasses, which may seem paradoxical since humans are physically alive. This spiritual death signifies the loss of divine life and the ability to relate with God.

Paul describes this state clearly:

- *"You were dead through the trespasses and sins in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient."* (Ephesians 2:1–2,)

- *"When you were dead in trespasses and the uncircumcision of your flesh, God made you alive together with him, when he forgave us all our trespasses."* (Colossians 2:13,)

Death in the Garden of Eden

This spiritual death originated in the Garden of Eden. God warned Adam and Eve of the consequences of disobedience:

- *"But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."* (Genesis 2:17,)

When they ate the forbidden fruit, they did not die physically but experienced spiritual death. This resulted in:

1. **Separation from God**: They lost divine life and fellowship with their Creator.
2. **Awareness of Sin**: *"Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves."* (Genesis 3:7,)

The Implications of Spiritual Death

Being spiritually dead is far more severe than being lost or intellectually blinded. It means there is no innate ability or resource within humanity to restore the connection with God.

1. **Dead Yet Walking**
   Despite being spiritually dead, humans are active in their sinfulness. This is because:

- *"The ruler of the power of the air"* (Ephesians 2:2) energizes them to follow the ways of the world.
- They are alive to sin and uncleanness but dead to God and holiness.

2. **A Condition Beyond Repair**
   If humanity were merely lost, like sheep, or intellectually misguided, there might be hope for self-repair or recovery. However, spiritual death leaves no room for self-improvement.

A Spiritually Darkened State

Though spiritually dead, humans retain a "spirit part," indicating that they are more than physical beings. However, this spirit is:

- **Darkened**: Unable to perceive or connect with divine truths.
- **Disconnected**: Lacking the life and holiness of God.
- **Corrupted**: Active in rebellion and uncleanness.

Paul summarizes this state:

- *"For the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot."* (Romans 8:7,)

The Need for Divine Intervention

In this state of spiritual death, humanity's only hope lies in God's intervention. As Paul proclaims:

- *"But God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ—by grace you have been saved."* (Ephesians 2:4–5,)

Humanity's spiritual death highlights the severity of sin's consequences. It is only through the grace of God, manifested in Christ's redemptive work, that this dead state can be transformed into new life.

To escape the bondage from Devil, and relate with God, he needs the life of God. He must be quickened and brought to a spiritual life again. That's what salvation through Christ happens to a sinner. This dead state of man makes salvation through Christ very important as well as essential.

■5. Awaiting Eternal Judgment

The Reality of Judgment

The Bible unequivocally declares that every person faces judgment after death:

- *"And just as it is appointed for mortals to die once, and after that the judgment."* (Hebrews 9:27,)

This judgment is eternal and leads to one of two destinies: eternal life or eternal separation from God in hell. Sin, when unrepented and unredeemed, results in condemnation:

- *"Now the works of the flesh are obvious: fornication, impurity, licentiousness… those who do such things will not inherit the kingdom of God."* (Galatians 5:19, 21,)

John's Revelation paints a vivid picture of the final judgment:

- *"Then I saw a great white throne and the one who sat on it… and the dead were judged according to their works."* (Revelation 20:11–12,)
- *"But as for the cowardly, the faithless, the polluted, the murderers, the fornicators, the sorcerers, the idolaters, and all liars, their place will be in the lake that burns with fire and sulfur, which is the second death."* (Revelation 21:8,)

The Danger of Eternal Separation

The most perilous consequence of sin is eternal separation from God. Ezekiel reinforces this principle:

- *"The person who sins shall die."* (Ezekiel 18:20,)

This spiritual death culminates in eternal punishment:

1. **The Finality of Judgment**:
   There is no second chance or opportunity for repentance after death. The decision about one’s eternal destiny is determined in this life.
2. **Hell as a Reality**:
   The Bible describes hell as a place of unending torment and separation from God, emphasizing the gravity of sin’s consequences.

The Urgency of Salvation

Given the inevitability of death and judgment, it is vital to seek salvation while there is still time:

- *"How can we escape if we neglect so great a salvation?"* (Hebrews 2:3,)

This salvation, offered through Christ, is the only remedy for sin’s consequences. Jesus’ sacrifice is God's provision to rescue humanity from eternal judgment:

- *"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."* (John 3:16,)

God's Perspective Versus Human Denial

Many people fail to acknowledge their need for salvation, either because they are unaware of their fallen state or unwilling to admit their sin. Humanity often evaluates itself optimistically, but God's assessment reveals the truth:

- *"God looks down from heaven on humankind to see if there are any who are wise, who seek after God."* (Psalm 53:2,)

It is not human opinion but divine evaluation that matters, for all must one day stand before God and give an account of their lives.

The Wisdom of Seeking Salvation

Understanding humanity's true condition and its eternal implications leads to the recognition of the necessity of salvation. The Bible calls it *"so great a salvation"* because of its immeasurable worth and eternal significance.
So, man needs salvation because of these five reasons:-

i. Indwelling sin and its consequences. (He is a sinner)
ii. He lost divine presence. (He is lost)
iii. He lost the ability to understand the things of God. (He is blind)
iv. He lost the very life of God. (He is dead)
v. He will have to stand before the judgment (He is guilty)

Conclusion

We can definitely elaborate the dangerous state of man in more ways. The basic issue is his sin. All the other things are the consequences of it. Due to sin he lost the glory of God, fellowship with God, lost his freedom. He is under bondage. Much of the mental, physical disorder is due to sin. He is guilty and condemned. He is dead spiritually and facing physical death and eternal death as well.

If a person fails to accept salvation during their earthly life, they face eternal separation from God. The consequences of sin are both immediate and eternal. The Bible highlights the severity of this loss:

- *"Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and the whole world may be held accountable to God; for no human being will be justified in his sight by deeds prescribed by the law, for through the law comes the knowledge of sin."* (Romans 3:19–20,)

Sin separates humanity from God, and without salvation, the consequences are devastating:

- *"But your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear."* (Isaiah 59:2,)

Without deliverance, sin leads to eternal condemnation:

- *"You are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord."* (1 Corinthians 5:5,)
- *"He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son."* (Colossians 1:13,)
- *"And you were dead in the trespasses and sins."* (Ephesians 2:1,)
- *"Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned."* (Romans 5:12,)

The eternal result of sin, without salvation, is an unchangeable fate:

- *"The soul who sins shall die."* (Ezekiel 18:20,)
- *"But as for the cowardly, the faithless, the polluted, the murderers, the fornicators, the sorcerers, the idolaters, and all liars, their place will be in the lake that burns with fire and sulfur, which is the second death."* (Revelation 21:8,)

The story of the rich man and Lazarus underscores this irreversible loss:

- *"In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in these flames.'"* (Luke 16:23–24,)

THE WAY OF SALVATION

Introduction

We have seen the natural condition of man that necessitates salvation. By birth he is blind, lost and dead. He needs light and life. He needs to be sought after and brought back to God His creator.

Man made ways

As man face the consequences of his sin and living in a perilous state, he has sought ways to be saved from this hopeless condition. Each religion is the result of

this effort. Even today man do try to escape from the havoc sin has brought about in his life. Notice three main methods.

1. Self- reform.

As Adam did, trying to cover up his sin. Gensis 3:7.

Genesis 3:7 :

“Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loincloths.”

Some try to laugh away his pain, others depend upon tranquilizers. Many think education can save them from sin and misery. But the truth is that education may make man more civilized and advanced in life, but that does not make him happy or clean. On the contrary, educated and technologically advanced men commit evil in a more advanced manner and try his best to cover it up!

Some others try to feel good about everything. They just think and hope that every thing is right, they are also right. Experts counsel them to believe in themselves and hope the best. Plenty of such self-help books are available today, which guides the readers to attain salvation or peace of mind through their own efforts.

But all such efforts are vain, because he is only dealing with the fruits of his sin nature. The root remains. Job 9:30, 31.

Job 9:30-31 :

“If I wash myself with snow, and cleanse my hands with lye, then you will plunge me into a pit, and my own clothes will abhor me.”

An adjustment can not improve him, nor bring him close to God.

2. Self-righteousness.

Some consider that they are better than many others around them. May be true, they are decent, good, behaves well with others, above that as much as possible doing charitable services like, helping the poor and needy. So, they think they are God's favoured ones and already qualified to attain salvation.

These groups of people are sincere no doubt but they are ignorant of the divine standard. They measure them with their own standard. We may be better in the sight of our fellow being, not God, who carefully watches all our motives and thoughts. Whether we commit one sin or hundred sin God looks at each one of us

as condemned sinner. In many cases man's effort to present himself as a pure man is because of his fear of society or law.

Bible says that such good works are just like filthy rags before the eyes of God. Isaiah 64:6.

Isaiah 64:6 :

“We have all become like one who is unclean, and all our righteous deeds are like a filthy cloth. We all fade like a leaf, and our iniquities, like the wind, take us away.”

Holy God who knows every secret of man can not be influenced by our good works. As it comes from a dirty heart and hand, He can not even look at it.

3. Religious rituals – offerings. Heb 10:4

Hebrews 10:4 :

“For it is impossible for the blood of bulls and goats to take away sins.”

Think of the hardship and the cost man is willing to take in order to fulfill a religious ritual in the hope that such a service will give peace and prosperity to him and his household. Man is willing to do anything, however difficult it may be.

Look at certain pilgrim centers around the world and the money they collect. Religious centers and spiritual gurus are flourishing. Because man is searching for salvation and he is ready to pay any amount for it.

But the Bible says that such religious ceremonies also fail to bring true and lasting peace of mind to man. That's why week after week, year after year he takes a pilgrimage, offer sacrifices and follow the various rites of his / her respective religion.

How sad, man knows how to go to the best hospital for better result, he is also keen to send his children to the best institution for better education, but man is bound to certain rituals and religious services and just hope good may come any time.

External vs Internal

Notice, detergents may remove the filth of the body, but who can cleanse a guilty conscience? Cosmetics may improve external beauty, but internal beauty and peaceful heart comes from God. External inducement like friendship, entertainment, and sightseeing, traveling, reading and mind stimulating activities

may give a feel-good experience, but just for a brief period. Yet with all such external stimuli's, man is not permanently happy and peaceful internally.

All these man made efforts are proved to be worthless as far salvation is concerned. Those who follow such rituals and practices keep on following them but never save themselves, or others.

Reports from around the world testify to it. Increased rate of suicide, crime, broken families, drug abuse and other mental and social problems point to one truth that man by all his efforts, expertise and economical & technological advancement, does not progress, but deteriorated.

Then only answer is that till he comes back to his creator the only one and true God, man can not be delivered from sin and its consequences or enjoy lasting peace.

God's Way of Salvation

When man failed in his own efforts to save himself from the consequences of sin, God took the initiative and accomplished the work of salvation. This is beautifully illustrated in the Garden of Eden, where Adam and Eve, after failing to cover themselves, were provided with garments by God.

- *"And they heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, and said to him, 'Where are you?'"* (Genesis 3:8–9,)
- *"And the Lord God made garments of skins for the man and for his wife, and clothed them."* (Genesis 3:21,)

(Heb 10:4, 11—14, 18; 1:3; 2:14 , 15; 2Cor 5:21 ; 1Jn 3:5; Jn 1:29 ; Isa 53:5.)

This act foreshadowed the ultimate provision of salvation through Jesus Christ, where God would one day cover humanity's sin.

■God's Initiative in Salvation

Salvation is always of God. It is He alone who can save, as no one else is sinless or capable of offering salvation:

- *"Salvation belongs to the Lord; may your blessing be on your people!"* (Psalm 3:8,)

- *“For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed,” says the Lord, who has compassion on you.”* (Isaiah 54:10,)

When all humans are guilty of sin and deserving of punishment, no human being can serve as our Savior. Only God, through His grace, can save humanity.

■The Gospel of Salvation

The New Testament reveals God’s plan for salvation: for one to be delivered from sin and its consequences, they must see themselves as God sees them and accept the divine principles and ways. This is the message of the New Testament, encapsulated in John 3:16:

- *“For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.”* (John 3:16,)
  This is the gospel, the good news: God loves sinful, guilty, and condemned humanity and has made a way to save and transform us. The work necessary for salvation has been completed by God, both judicially and legally. There is nothing more for us to do to earn salvation—no amount of money, no works can achieve it. Salvation is freely given by God's grace.

Belief in the Savior

The only requirement is faith: to believe and trust in Jesus Christ, the Savior who died for our sins and rose again to give us eternal life:

- *“Now I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain. For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures.”* (1 Corinthians 15:1–4,)

Conclusion

Salvation is God’s work alone, and it is available to all who trust in Christ. Through the death and resurrection of Jesus, God offers forgiveness and eternal life as a free gift. All that remains for us to do is to accept this gift through faith.

THE BASIS OF SALVATION

Introduction:-

How can a holy God save sinful man? Is it not contradictory to God's justice, holiness, and immutability?

Yes, God cannot simply overlook sin. **Cf.** *Habakkuk 1:13* ("Your eyes are too pure to look on evil; you cannot tolerate wrongdoing.")
Romans 1:18 ("For the wrath of God is revealed from heaven against all ungodliness and wickedness of those who by their wickedness suppress the truth.")
Romans 2:5 ("But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath, when God's righteous judgment will be revealed.")
(We have seen already that man cannot save himself either. **Cf.** *Isaiah 16:1-7* ("Send the lamb to the ruler of the land, from Sela, by the way of the desert, to the mount of the daughter of Zion."); *Isaiah 47:11* ("But evil shall come upon you, which you will not know how to charm away; disaster shall fall upon you, for which you cannot atone; and ruin shall come upon you suddenly, of which you know nothing."); *Psalm 14:3* ("They have all gone astray; they are all alike perverse; there is no one who does good, no, not one."); *Isaiah 59:2* ("But your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear."); *Romans 1:18*; *Romans 3:20* ("For no human being will be justified in his sight by deeds prescribed by the law, for through the law comes the knowledge of sin."); *Romans 3:23* ("Since all have sinned and fall short of the glory of God."))

God's attributes are consistent and unified. He cannot lay aside one for another.
(We are not so; some changes in our mood and principles are possible.)
God's holiness demands that sin must be punished. God's love moves Him to save the sinner. Upholding His holiness and justice, God demonstrated His love for guilty sinners. This is the work of salvation accomplished through the cross of Christ. **Cf.** *Romans 3:24-25* ("They are now justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed."); *Colossians 1:20-21* ("and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled"); *Galatians 3:13* ("Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, 'Cursed is everyone who hangs on a tree'"); *1 Corinthians 1:18* ("For the

message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.")

In short, we can see that the death of Christ on the cross of Calvary is the only basis for salvation.

Acts 4:12 ("There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved."); *Isaiah 53:5-6* ("But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.")

However, what exactly happened on the cross? What are the things involved in the sufferings of Christ that procured our salvation? Five things are noteworthy.

What happened on the cross?

1. Atonement.

In the Old Testament this word found around 38 times but in the New Testament according to KJV it is not there. But the idea is very much found there.

'Atonement' = 'to cover'

Cf. *Genesis 6:14* ("Make yourself an ark of cypress wood; make rooms in the ark, and cover it inside and out with pitch."); *Numbers 8:19* ("I have given the Levites as a gift to Aaron and his sons from among the Israelites, to do the work for the Israelites at the tent of meeting and to make atonement for the Israelites, so that no plague will strike the Israelites when they go near the sanctuary.") – "make atonement for the people."

Sin is a challenge to God. As long as sin is there, God cannot deal with man. So, it must be covered. **Cf.** *Numbers 8:19*; *Numbers 12*.

Levitical sacrifices were given by God as atonement in a temporary arrangement.

Cf. *Leviticus 17:11* ("For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls; for it is the blood that makes atonement by reason of the life."); *Exodus 32:30-31* ("The next day Moses said to the people, 'You have sinned a great sin; but now I will go up to the Lord; perhaps I can make atonement for your sin.'")

Psalm 65:3 ("When deeds of iniquity overwhelm us, you forgive our transgressions.")

The blood of an innocent substitute covered the guilty sinner.

In the New Testament, the terms **ἱλασμός (hillasmos)** and **ἱλαστήριον (hilasterion)** are closely related, both stemming from the root idea of atonement, propitiation, or reconciliation. Here's a breakdown of their occurrences:

1. **ἱλασμός (hillasmos)**:
    - Found in **1 John 2:2** and **1 John 4:10**.
        - **1 John 2:2 :** "and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world."
        - **1 John 4:10 :** "In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins."

This word conveys the idea of an atonement or expiation, focusing on Christ as the means by which sins are forgiven.

2. **ἱλαστήριον (hilasterion)**:
    - Found in **Romans 3:25** and **Hebrews 9:5**.
        - **Romans 3:25 :** "whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to demonstrate his righteousness, because in his divine forbearance he had passed over the sins previously committed."
        - **Hebrews 9:5 :** "Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot speak now in detail."

This term is often rendered as "mercy seat" or "propitiatory," referring either to the place of atonement (e.g., the cover of the Ark of the Covenant) or to Christ as the ultimate means of reconciliation.

In both cases, these terms emphasize Christ's role in dealing with sin and bringing reconciliation between humanity and God.
In the book of Hebrews, **'hilasterion'** is translated as **'mercy seat'**. That exactly is the idea of atonement. We know that inside the Ark of the Covenant there were symbols of Israel's sin and rebellion – the broken Law, etc. A holy God could meet with them as long as their sins were covered. So, the mercy seat covered the broken law, etc. It was here on the mercy seat that blood was sprinkled while the cherubim looked on from both sides.

Apart from the individual atoning sacrifices in the Old Testament, there was a **Day of Atonement** every year, when the sins of Israel as a nation would be cleansed or

covered. **Cf.** *Leviticus 16:2ff.* ("The Lord said to Moses: 'Tell Aaron your brother not to come at any time into the holy place inside the curtain before the mercy seat that is upon the ark, or he will die; for I appear in the cloud upon the mercy seat.'") Two goats were separated. One was sacrificed first; the high priest would go and sprinkle the blood on the mercy seat, which covered the Ark. Then the high priest would put his hands on the living goat and confess the sins of Israel. The goat would then be taken out into the wilderness and set free. **Cf.** *Leviticus 16:8-10* ("Aaron shall cast lots for two goats, one lot for the Lord and the other lot for Azazel. Aaron shall present the goat on which the lot fell for the Lord and offer it as a sin offering...but the goat on which the lot fell for Azazel shall be presented alive before the Lord to make atonement over it, so that it may be sent away into the wilderness to Azazel."); *Leviticus 16:20-22, 34* ("When Aaron has finished making atonement for the holy place, and the tent of meeting, and the altar, he shall present the live goat... The goat shall bear on itself all their iniquities to a barren region, and the goat shall be set free in the wilderness.")
It was the Day of Atonement when Israel's sins were covered, and God could deal with or meet with them judicially.

Such atoning sacrifices never brought any perfection in the heart of the offerer. **Cf.** *Hebrews 8, 9, 10* (*Hebrews 9:6-16*; *Hebrews 10:1*). That's why they had to offer them repeatedly. It was only a temporary covering, not a way of salvation. God intended, through these atoning sacrifices, to demonstrate a shadow of the ultimate atoning sacrifice of His Son, Jesus Christ.

On the cross of Calvary, Christ died as a perfect atoning sacrifice for all. His sacrifice is much better than the Old Testament sacrifices. His blood covers our sins, and God can show mercy on us legitimately. The writer of the book of Hebrews elaborates this truth in chapters 8-10. **Cf.** *Hebrews 1:2* ("But in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom also he created the worlds."); *Hebrews 9:8, 11-14, 28* ("The Holy Spirit indicating this, that the way into the holy places is not yet opened as long as the first tent is still standing... But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent not made with hands... he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption... so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him."); *Hebrews 10:11-12* ("And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at

the right hand of God.")
He completed the work. No wonder John the Baptist declared, **“Behold the Lamb of God who takes away the sin of the world.”** *John 1:29-30* ("The next day he saw Jesus coming toward him and declared, 'Here is the Lamb of God who takes away the sin of the world! This is he of whom I said, 'After me comes a man who ranks ahead of me.'")

2. Propitiation Rom 3:25; 1Jn 2:2

Romans 3:25:*"Whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed."*

1 John 2:2:*"And he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world."*

According to the New Testament translations we may feel atonement and propitiation are same. But both are different. As we have seen, atonement has to do with the covering of our sins so that God may have mercy on us with out violating His holiness or justice.

‘Propitiation' is satisfying the demands of God's justice and holiness so that He will not have to punish people for their sin. The word ‘propitiation' means ‘to turn away a person's anger by giving him an offering'.

■The Wrath of God

God's anger is not like the anger of man. Holy God is angry against sin and evil:

- **Deuteronomy 11:16–17**: *"Take care, or you will be seduced into turning away, serving other gods and worshiping them, for then the anger of the Lord will be kindled against you, and he will shut up the heavens, so that there will be no rain, and the land will yield no fruit; then you will perish quickly off the good land that the Lord is giving you."*
- **John 3:36**: *"Whoever believes in the Son has eternal life; whoever disobeys the Son will not see life, but must endure God’s wrath."*
- **Ephesians 5:6**: *"Let no one deceive you with empty words, for because of these things the wrath of God comes on those who are disobedient."*

In the Old Testament alone, there are more than 500 references to God's wrath and judgment. This anger is not a bad temper but holy indignation. God cannot treat evil as if it does not matter:

- **Habakkuk 1:13**: *"Your eyes are too pure to behold evil, and you cannot look on wrongdoing; why do you look on the treacherous and are silent when the wicked swallow those more righteous than they?"*
- **Romans 1:18**: *"For the wrath of God is revealed from heaven against all ungodliness and wickedness of those who by their wickedness suppress the truth."*
- **Romans 2:5**: *"But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath, when God's righteous judgment will be revealed."*
- **Hebrews 1:9**: *"You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions."*
- **Revelation 14:8–11**: *"Another angel, a second, followed, saying, 'Fallen, fallen is Babylon the great! She has made all nations drink of the wine of the wrath of her fornication.' [...] The smoke of their torment goes up forever and ever. There is no rest day or night for those who worship the beast and its image and for anyone who receives the mark of its name."*
- **Revelation 19:1–12**: *(Summary: Describes God's judgment and wrath as just and holy in the defeat of evil.)*

Man is under the wrath of God because of his sin, unable to please God or approach Him:

- **Isaiah 59:2**: *"Rather, your iniquities have been barriers between you and your God, and your sins have hidden his face from you so that he does not hear."*
- **Romans 8:7–8**: *"For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed, it cannot, and those who are in the flesh cannot please God."*
- **Ephesians 2:3**: *"All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like everyone else."*
- **Colossians 1:21**: *"And you who were once estranged and hostile in mind, doing evil deeds."*

He can do nothing to propitiate—pacify—God. None of his efforts could accomplish this:

- **Exodus 32:30–32**: *"On the next day Moses said to the people, 'You have sinned a great sin, but now I will go up to the Lord; perhaps I can make atonement for your sin.' So Moses returned to the Lord and said, 'Alas, this*

people has sinned a great sin; they have made for themselves gods of gold. But now, if you will only forgive their sin, but if not, blot me out of the book that you have written.'"

- **Proverbs 6:34–35**: *"For jealousy arouses a husband's fury, and he shows no restraint when he takes revenge. He will accept no compensation and refuses a bribe no matter how great."*
- **Isaiah 47:11**: *"But evil shall come upon you, which you cannot charm away; disaster shall fall upon you, which you will not be able to ward off; and ruin shall come on you suddenly, of which you know nothing."*

Propitiation does not mean appeasing God's anger or turning His wrath into love. His wrath and judgment are holy because He loves holiness and hates sin.

God takes no pleasure in punishing humanity for sin:

- **Ezekiel 18:23, 32**: *"Have I any pleasure in the death of the wicked, says the Lord God, and not rather that they should turn from their ways and live? [...] For I have no pleasure in the death of anyone, says the Lord God. Turn, then, and live."*

His displeasure at sin is connected to His concern for humanity's good:

- **Psalm 78:38**: *"Yet he, being compassionate, forgave their iniquity and did not destroy them; often he restrained his anger and did not stir up all his wrath."*
- **Romans 2:2–4**: *"We know that God's judgment on those who do such things is in accordance with truth. [...] Do you not realize that God's kindness is meant to lead you to repentance?"*
- **2 Peter 3:9**: *"The Lord is not slow about his promise, as some think of slowness, but is patient with you, not wanting any to perish but all to come to repentance."*

God provided a way to address His holy wrath, demonstrated through the sacrificial system of Israel:

- **Leviticus 17:11**: *"For the life of the flesh is in the blood, and I have given it to you for making atonement for your lives on the altar; for, as life, it is the blood that makes atonement."*
- **Leviticus 16:1ff**: *(Summary: Details the Day of Atonement rituals, demonstrating God's provision for atonement and His righteousness.)*

■*Limitations of the Levitical Sacrifices*

The Old Testament sacrifices were insufficient. The daily sacrifices, the yearly Day of Atonement, and all the associated rituals did not provide permanent relief from sin (cf. Leviticus 16). These sacrifices served to teach the people the seriousness of sin and how to approach a holy God. However, God did not take pleasure in these sacrifices:

- **Hebrews 9:22**: *"Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins."*
- **Hebrews 10:4**: *"For it is impossible for the blood of bulls and goats to take away sins."*
- **Romans 3:25–26**: *"whom God put forward as a sacrifice of atonement by his blood, effective through faith. [...] so that he might be righteous and justify the one who has faith in Jesus."*
- **Psalm 40:6**: *"Sacrifice and offering you do not desire, but you have given me an open ear. Burnt offering and sin offering you have not required."*

■The Perfect Sacrifice

The climax of God's plan of salvation was reached through Christ:

- **2 Corinthians 5:19**: *"That is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us."*
- **1 John 4:10**: *"In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins."*

Christ died as a substitute:

- **Isaiah 53:6**: *"All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all."*
- **John 1:29**: *"Here is the Lamb of God who takes away the sin of the world!"*
- **2 Corinthians 5:14**: *"For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died."*
- **1 John 2:2**: *"He is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world."*
- **Hebrews 2:9**: *"but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone."*

His death was neither mere martyrdom nor simply an example of courageous grace. He died as a substitute for all, ensuring that we might live.

■Propitiation and the Mercy Seat

In the New Testament, references to "propitiation" often point to the mercy seat, where God and sinful humanity could meet:

- **Hebrews 9:5**: *"Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot speak now in detail."*

The blood sprinkled on the mercy seat in the Old Testament covered the broken law. It was the dwelling place of God's **Shekinah glory**, symbolizing a place of propitiation.

Likewise, the blood shed on the cross became the covering for our sins. Through the cross, guilty sinners can meet God. In the New Testament, propitiation refers to Christ’s work on the cross, satisfying God’s holiness so that He could extend mercy to lost sinners:

- **Romans 3:25–26**: *"whom God put forward as a sacrifice of atonement by his blood, effective through faith. [...] so that he might be righteous and justify the one who has faith in Jesus."*

By His life and death, Christ satisfied the demands of the law. Propitiation describes the God-ward work of Christ on the cross, where He bore the judgment of the guilty sinner and satisfied the law's penalty.

■The Eternal Plan of Salvation

Propitiation underscores that:

1. Sin is an offense that must be removed.
2. God was offended at our sin and must be satisfied.
3. We, who offended God, must be pardoned.

All these were accomplished through the sacrifice of Jesus Christ. Importantly, this does not mean the Father was angry and the Son sought to pacify Him. Rather, it was the eternal plan of the Triune God.

- **Luke 18:9–14**: *"But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, ‘God, be merciful to me, a sinner!’"*

Here, the sinner was justified on the basis of divinely provided propitiation. Today, God can forgive sin and remain just in doing so:

- **Hebrews 2:17**: *"Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people."*
- **1 John 2:2**: *"He is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world."*

Because, God has dealt with the sins of every man, legally settled the sin question of the whole mankind whether past, present or even of the future.

So, this is the second thing that happened on the cross when Christ died for our sins. He atoned for our sins, covered it and became a proportion, satisfied the demands of God and pacified the righteous law. God saves us on the basis of these wonderful works accomplished on the cross.

■3. Reconciliation

Another significant aspect of Christ's sacrifice on the cross is reconciliation. Humanity is not only under the wrath of God because of sin but has also made itself an enemy of God. Reconciliation is necessary to restore the relationship between humanity and God:

- **Romans 1:18**: *"For the wrath of God is revealed from heaven against all ungodliness and wickedness of those who by their wickedness suppress the truth."*
- **Romans 8:7–8**: *"For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed, it cannot, and those who are in the flesh cannot please God."*
- **Ephesians 2:3**: *"All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like everyone else."*
- **Colossians 1:21**: *"And you who were once estranged and hostile in mind, doing evil deeds."*

To remove this enmity and bring humanity into a right relationship with God, the cause of hostility—sin—must be addressed. Even though humanity is at fault, reconciliation is God's work.

Humanity is:

1. Separated from God.
2. Unable to find its way back to God.

3. Guilty of sin against God.

Though all fault lies with humanity, it is God alone who takes the necessary steps for reconciliation.

■God's Initiative in Reconciliation

The process of reconciliation was initiated by God and achieved through the blood of Christ:

- **Romans 5:10**: *"For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life."*
- **Romans 5:6–11**: *(Summary: Christ's death reconciles us to God, demonstrating God's love for us even while we were sinners.)*
- **2 Corinthians 5:18–19, 21**: *"All this is from God, who reconciled us to himself through Christ and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them. [...] For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."*
- **Ephesians 2:12–16**: *(Summary: Christ's blood breaks down the dividing wall of hostility, making peace between God and humanity.)*
- **Colossians 1:20, 22**: *"and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. [...] He has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before him."*

Because of Christ's atoning death on the cross, God can welcome any repentant sinner back into fellowship with Him. The fear of judgment is removed through reconciliation.

■Definition of Reconciliation

Reconciliation is an act of God's grace in which humanity's hostility toward God is transformed into a new, right relationship. This reconciliation comes at the cost of Christ's death. It is God's gracious initiative, providing a way for humanity to be restored to fellowship with Him.

■4. Redemption

Another crucial aspect of the salvation accomplished through the cross of Calvary is **redemption**—the payment of a ransom to liberate us. The Lord Jesus made it clear that He came to give His life as a ransom:

- **Matthew 20:28**: *"just as the Son of Man came not to be served but to serve, and to give his life a ransom for many."*
- **Mark 10:45**: *"For the Son of Man came not to be served but to serve, and to give his life a ransom for many."*

Ransom refers to the price paid to redeem an individual who has sold themselves into bondage:

- **Leviticus 25:47–49**: *(Summary: The law allows for redemption of someone who becomes poor and sells themselves to a foreigner.)*

■The Condition of Humanity

While reconciliation addresses humanity's hostility toward God, redemption addresses humanity's bondage. Humanity is:

1. Separated from God.
2. Hostile toward God.
3. Enslaved by sin to fulfill its desires.

- **Romans 8:34**: *"Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us."*
- **Romans 6:16, 23**: *"Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? [...] For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."*
- **1 John 5:19**: *"We know that we are God’s children, and that the whole world lies under the power of the evil one."*
- **Psalm 13:8** *(likely Psalm 130:8)*: *"It is he who will redeem Israel from all its iniquities."*

■The Work of Redemption

Humanity is enslaved to sin and incapable of liberating itself. The only escape was death. Yet Christ gave His life as a ransom and died in the place of those under the sentence of death:

- **Isaiah 53:5**: *"But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed."*
- **2 Corinthians 5:21**: *"For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."*
- **Romans 3:21–26**: *(Summary: Christ's atoning death satisfies God's justice, justifying those who have faith in Him.)*

■Old Testament Picture of Redemption

In the Old Testament, redemption is vividly illustrated in the deliverance of Israel from Egypt. They were slaves in Egypt, and during the final plague, the firstborn sons of Israel were redeemed by the blood of the lamb, which died in their place:

- **Exodus 12:13**: *"The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt."*
- **Exodus 13:15**: *"When Pharaoh stubbornly refused to let us go, the Lord killed all the firstborn in the land of Egypt, from human firstborn to the firstborn of animals. Therefore I sacrifice to the Lord every male that first opens the womb, but all the firstborn of my sons I redeem."*
- **1 Peter 1:18–19**: *"You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish."*

■Redemption Through Christ

Christ fully paid the price on our behalf, removing the debt that stood against us:

- **Colossians 2:13–15**: *"And when you were dead in trespasses and the uncircumcision of your flesh, God made you alive together with him, when he forgave us all our trespasses, erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross. He*

disarmed the rulers and authorities and made a public example of them, triumphing over them in it."

God could not overlook the debt owed. Redemption is free for us, but it came at a great cost—the precious blood of Christ:

- **Galatians 3:13**: *"Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, 'Cursed is everyone who hangs on a tree.'"*
- **Ephesians 1:7**: *"In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace."*
- **Colossians 1:14**: *"in whom we have redemption, the forgiveness of sins."*
- **1 Timothy 2:6**: *"who gave himself a ransom for all—this was attested at the right time."*
- **Revelation 1:5**: *"and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and freed us from our sins by his blood."*

■Conclusion

Through Christ's sacrifice, any sinner can be freed from the bondage of sin and Satan. The ransom has already been paid. Redemption, though freely given, is costly, purchased by the precious blood of Christ, the Lamb of God.

■5. New Way

Finally, the cross of Christ opened a **new way** for humanity to enter into the presence of God with boldness. Because of the fourfold work of Christ—propitiation, reconciliation, redemption, and justification—this new way is now available to all.

The tearing of the curtain in the temple from top to bottom at the moment of Christ's death is a powerful symbol of this truth:

- **Matthew 27:51**: *"At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split."*

Through Christ, salvation is available to all who were once slaves to sin, alienated from God, and hostile toward Him.

- **Hebrews 10:19–20**: *"Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh)."*

- **Ephesians 2:18**: *"for through him both of us have access in one Spirit to the Father."*

■No Longer Standing Afar Off

Now, there is no need to stand far away from God or rely on a human mediator. Through Christ, we can freely and boldly come into the presence of God:

- **Ephesians 2:13**: *"But now in Christ Jesus you who once were far off have been brought near by the blood of Christ."*
- **Ephesians 2:18**: *"for through him both of us have access in one Spirit to the Father."*

The new way, made possible by Christ's finished work on the cross, offers direct access to God. Through Jesus Christ, anyone—regardless of their past—can confidently draw near to God.

Conclusion

What exactly happened on the cross? We cannot fully understand it. Especially during the three hours of darkness, when God the Father dealt with His Son as our substitute. The word of God reveals few things that took place by the death of Christ. These five truths – atonement, propitiation, reconciliation, redemption and new way – make the truth of salvation clear to us. Salvation through Christ is not just a wishful thinking but something that God does legally and righteously. Thus cross of Christ becomes the basis for our salvation.

THE CHANNEL OF SALVATION

Summary: - The only condition for salvation is by faith. True saving *faith* involves conviction, *confession* and *conversion*.

Introduction:- By the death and resurrection of Christ, the work of salvation is complete, yet not all are saved automatically. How can an individual experience salvation? There are certain conditions to be fulfilled.

■Faith

Salvation rests on one essential condition: **faith**.

- **Ephesians 2:8**: *"For by grace you have been saved through faith, and this is not your own doing; it is the gift of God."*

- **Acts 16:30–31**: *"Then he brought them outside and said, 'Sirs, what must I do to be saved?' They answered, 'Believe on the Lord Jesus, and you will be saved, you and your household.'"*
- **Romans 10:10**: *"For one believes with the heart and so is justified, and one confesses with the mouth and so is saved."*

Salvation is entirely **God's work for humanity**, not humanity's work for God. No amount of good deeds or self-improvement can bring salvation.

■Humanity's Helpless State

As previously mentioned, humanity is blind, dead in sin, hostile toward God, and destined for eternal separation from Him. Humanity is utterly incapable of performing any work to save itself. Salvation must come from God alone, who has provided it and calls upon everyone to **believe**:

- **John 3:16**: *"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."*
- **Mark 16:16**: *"The one who believes and is baptized will be saved; but the one who does not believe will be condemned."*
- **Acts 8:13**: *(Summary: Even Simon the magician believed and was baptized, showing the necessity of faith for salvation.)*

■Condemnation for Unbelief

The unsaved person is condemned not because they are unsavable but because they refuse to believe the gospel, the sole condition for salvation:

- **John 3:18**: *"Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God."*

God condemns sinners primarily based on their response to the work of Christ on the cross:

- **2 Corinthians 5:14**: *"For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died."*
- **2 Corinthians 5:19**: *"that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us."*

■Divine Estimate of Salvation

The facts and conditions of salvation are established by **God's divine estimate**, not by human standards or efforts. Therefore, there is nothing more humanity can or needs to do—salvation is by faith alone.

However, a close study of the New Testament teaches us that there are certain things involved in faith. Not all faith saves. Faith is one of the most commonly misunderstood biblical terms. There are different ideas behind this same word. If we are not sure about the true faith that saves us, we may end up in deception.

■Faith

Faith encompasses several aspects, but not all forms of faith are saving faith. Below are four distinct ideas:

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a. The Creed

Faith can refer to a **creed**—a body of truth or doctrine revealed in the Bible.

- **Jude 3**: *"Beloved, while eagerly preparing to write to you about the salvation we share, I found it necessary to write and appeal to you to contend for the faith that was once for all entrusted to the saints."*
- **Jude 20**: *"But you, beloved, build yourselves up on your most holy faith; pray in the Holy Spirit."*
- **2 Peter 1:1**: *"To those who have received a faith as precious as ours through the righteousness of our God and Savior Jesus Christ."*

However, simply assenting to a creed or belief system does not transform anyone—it is not **saving faith**.

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b. Intellectual Belief

Mere intellectual belief—mental knowledge of facts about Christ—has no regenerative power. Many people know the story of Christ and even acknowledge its truth, but this alone does not constitute saving faith.

- **James 2:19**: *"You believe that God is one; you do well. Even the demons believe—and shudder."*
- **John 2:22**: *"After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken."*

- **John 3:12**: *"If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things?"*
- **John 6:69**: *"We have come to believe and know that you are the Holy One of God."*
- **John 8:24–25**: *"I told you that you would die in your sins, for you will die in your sins unless you believe that I am he."*
- **1 John 5:20**: *"And we know that the Son of God has come and has given us understanding so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life."*
- **Hebrews 11:6b**: *"For whoever would approach him must believe that he exists and that he rewards those who seek him."*

James makes it clear that faith without a corresponding impact on life is dead:

- **James 2:26**: *"For just as the body without the spirit is dead, so faith without works is also dead."*

Illustration: Watching a tightrope walker cross Niagara Falls, the audience may believe he can perform feats such as carrying a chair across, but few would sit in the chair themselves. This demonstrates intellectual belief, not true faith that engages the will and heart.

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c. Secular Faith

Everyday life requires **secular faith**, such as trusting a doctor to perform surgery or a driver to take one to their destination. However, such faith is temporary and unrelated to salvation.

- **John 2:23–25**: *"When he was in Jerusalem during the Passover festival, many believed in his name because they saw the signs that he was doing. But Jesus on his part would not entrust himself to them, because he knew all people and needed no one to testify about anyone; for he himself knew what was in everyone."*

The Lord knows the limitations of this kind of faith. Though some people may claim to believe, their faith is not genuine or spiritual. Over time, their true nature will become evident, or the Lord will reveal it.

- **1 Thessalonians 3:2**: *(Summary: Paul commends Timothy for strengthening and encouraging the Thessalonians in their faith.)*

- **1 John 2:19**: *"They went out from us, but they did not belong to us; for if they had belonged to us, they would have remained with us. But by going out they made it plain that none of them belongs to us."*
- **Matthew 7:22–23**: *"On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?' Then I will declare to them, 'I never knew you; go away from me, you evildoers.'"*

■d. Spiritual / Saving Faith

What is true, **biblical faith**? It is the **God-given ability** to trust God's word as true and yield fully to His will. Faith is a gift from God, implanted in us by the Lord:

- **Ephesians 2:8**: *"For by grace you have been saved through faith, and this is not your own doing; it is the gift of God."*
- **Romans 12:3**: *"For by the grace given to me I say to everyone among you not to think of themselves more highly than they ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned."*
- **Hebrews 12:1**: *"Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of our faith."*

It is this faith that **saves us**. By this **supernatural faith**, we perceive things that are unseen by the normal human mind. Faith substantiates the invisible things as true:

- **Hebrews 11:1**: *"Now faith is the assurance of things hoped for, the conviction of things not seen."*

By faith, we accept all that is said about the Lord Jesus Christ and embrace the salvation and other blessings He offers.

Clarification:
Faith itself has no merit; it is not an effort of our own. Salvation is not a reward for our faith. God gives salvation freely, and we receive it by faith:

- **Ephesians 2:8**: *"For by grace you have been saved through faith, and this is not your own doing; it is the gift of God."*
- **Romans 3:25**: *"Whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness,*

because in his divine forbearance he had passed over the sins previously committed."

- **John 3:16**: *"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."*
- **John 3:18**: *"Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God."*
- **John 7:31**: *"Yet many in the crowd believed in him and were saying, 'When the Messiah comes, will he do more signs than this man has done?'"*
- **Acts 20:21**: *"Testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus."*
- **1 John 5:12–13**: *"Whoever has the Son has life; whoever does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life."*

Illustration:
If someone gives a gift, receiving it by faith is not a work. The gift is not a reward for the recipient's faith, but a free gift. Similarly, when a person on a sinking ship jumps to a lifeboat, the merit doesn't go to their faith in jumping but to the lifeboat, which is the object of their faith, that takes them to safety.

Saving faith is not our doing but **relying and trusting** on what Christ has done:

- **Acts 16:30–31**: *"Then he brought them outside and said, 'Sirs, what must I do to be saved?' They answered, 'Believe on the Lord Jesus, and you will be saved, you and your household.'"*
- **Galatians 2:16**: *"Yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith and not by doing the works of the law, because no one will be justified by the works of the law."*
- **Hebrews 11:6a**: *"And without faith it is impossible to please him, for whoever would approach him must believe that he exists and that he rewards those who seek him."*

This faith is **wholly committing** to Christ in complete dependence:

- **John 14:6**: *"Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me.'"*
- **John 5:24**: *"Very truly I tell you, anyone who hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life."*

- **1 John 2:23**: *"No one who denies the Son has the Father; everyone who confesses the Son has the Father also."*

■What to Believe?

Here is what we must believe in saving faith:

- **The existence of God**:
    - **Hebrews 11:6**: *"And without faith it is impossible to please him, for whoever would approach him must believe that he exists and that he rewards those who seek him."*
- **God's promises**:
    - **John 5:24**: *"Very truly I tell you, anyone who hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life."*
- **The Son**:
    - **John 6:40**: *"This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day."*
- **The uniqueness of Christ in saving**:
    - **Acts 4:12**: *"There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved."*
- **His name**:
    - **John 1:12**: *"But to all who received him, who believed in his name, he gave power to become children of God."*
- **God's power to save**:
    - **Colossians 2:12**: *"When you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead."*

In short, we must believe all that the Bible says about Christ and His finished work on the cross. Even a small amount of faith is precious.

- **2 Peter 1:11**: *"For in this way, entry into the eternal kingdom of our Lord and Savior Jesus Christ will be richly provided for you."*

- **Ephesians 1:19**: *"And what is the immeasurable greatness of his power for us who believe, according to the working of his great power."*

■Living by Faith

Such trust in the finished work of Christ is needed not only for **salvation** but also for our **everyday life**:

- **2 Corinthians 5:6-7**: *"So we are always confident, even though we know that while we are at home in the body we are away from the Lord— for we walk by faith, not by sight."*
- **Hebrews 10:38**: *"But my righteous one will live by faith. And I take no pleasure in the one who shrinks back."*
- **Colossians 1:23**: *"provided that you continue securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard, which has been proclaimed to every creature under heaven."*
- **Colossians 2:7**: *"rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving."*
- **Hebrews 11:1**: *"Now faith is the assurance of things hoped for, the conviction of things not seen."*

Faith that saves us also **sustains us**. We must continue to trust and take God at His word. We need to **grow in our faith** and **keep it** till the end:

- **2 Timothy 4:7**: *"I have fought the good fight, I have finished the race, I have kept the faith."*
- **Romans 8:24**: *"For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen?"*

Faith is closely related to **hope**—trusting Christ for the work He will do in the future. Only by **continuing to trust** in His power can we experience **peace, joy, and victory** that salvation has brought into our lives:

- **Galatians 2:20**: *"I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."*
- **Galatians 5:6**: *"For in Christ Jesus neither circumcision nor uncircumcision counts for anything; the only thing that counts is faith working through love."*
- **Ephesians 1:19**: *"and what is the immeasurable greatness of his power for us who believe, according to the working of his great power."*

Our **spiritual strength and effectiveness** depend upon our continuous relationship with Christ in trusting and abiding in Him:

- **Romans 14:1**: *"Welcome those who are weak in faith, but not for the purpose of quarrelling over opinions."*
- **2 Thessalonians 1:3**: *"We must always give thanks to God for you, brothers and sisters, as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing."*
- **2 Peter 1:5–8**: *"For this very reason, you must make every effort to support your faith with goodness, and goodness with knowledge, and knowledge with self-control, and self-control with endurance, and endurance with godliness, and godliness with mutual affection, and mutual affection with love."*
- **2 Peter 3:18**: *"But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen."*
- **Galatians 5:6**: *"For in Christ Jesus neither circumcision nor uncircumcision counts for anything; the only thing that counts is faith working through love."*
- **1 Thessalonians 5:8**: *"But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation."*
- **James 5:18-26**: *"The prayer of the righteous is powerful and effective."*

Three things involved in saving faith

Even though the only condition for salvation is faith; a close study of the New Testament teaches us that true saving faith consists of at least three important elements. With out the involvement of these three, salvation is not possible; such faith can not be saving faith. It is very hard to say which comes first, we classify in to three just to make it easy for us to understand. In true saving faith all these elements are found.

■1. Conviction

John 16:8

> "And when he comes, he will prove the world wrong about sin and righteousness and judgment."

Acts 2:37

> "Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, 'Brothers, what should we do?'"

Conviction is the result of hearing the Word of God.
Cf. Ephesians 1:13; Romans 10:17.
As an individual listens to the message of salvation, the Spirit of God convinces them of sin, righteousness, and judgment. They begin to understand very firmly their sin and how the Lord views it. They will see the ugliness of sin and how it deserves to be dealt with.

Observe: The term **'conviction'** is translated into Hindi as *'niruthar'*—which means "to make speechless!" This, indeed, is the work of the Holy Spirit.

Cf. Acts 8:35–38; Galatians 3:2.
Notice the role of the Word of God—reading, hearing, etc.—in bringing conviction to the hearts of people through the Holy Spirit.

■2. Confession

Acts 2:37

> "Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, 'Brothers, what should we do?'"

1 John 1:9

> "If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness."

Recognition of Sin

Recognizing our sin, God's view of it, and His provision for salvation should lead us to the next logical step. Should we ignore it? Hide it? Many choose to do so!

Proverbs 28:13

> "No one who conceals transgressions will prosper, but one who confesses and forsakes them will obtain mercy."

Psalm 32:3–4

> "While I kept silent, my body wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer. Selah."

Hiding or ignoring the truth is futile. The burden of sin only grows, and sins accumulate. Consider a person ignoring a severe illness like tuberculosis or cancer—what will their condition be?

The Lord knows exactly our state. Sin will be found and punished. However, confession brings relief. Notice the Psalmist's experience:

Psalm 32:5

> "Then I acknowledged my sin to you, and I did not hide my iniquity; I said, 'I will confess my transgressions to the Lord,' and you forgave the guilt of my sin. Selah."

Covering sin worsens the condition, leading to dryness, weakness, and groaning. In contrast, confession brings peace of mind through forgiveness. True conviction always leads to confession.

■What is Confession?

Confession means "to say the same thing" as God says. It involves agreeing with God—saying *Amen* to His judgment of our sins and acknowledging His righteousness.

Confession by an Unbeliever vs. a Christian

We should not expect an unbeliever's confession to be a doctrinal statement in every aspect. It is often the voice of a newborn child. While an unbeliever convicted of sin may not articulate their confession like a mature Christian, it remains genuine and heartfelt.

Notice the confessions in Acts 2:37; Acts 8:37; Acts 16:30—and observe the differences.

Confession for Christians

Every Christian should confess sins whenever they come into God's presence. For those who are backslidden or in broken fellowship, confession is the way to restoration. While salvation remains secure, the joy of fellowship and peace of heart depend on confessing sins.

John's epistle addresses believers in this regard:
Cf. 1 John 1:9.

Confession for Sinners

A sinner must openly confess with their mouth to be saved, even if their confession is not doctrinally perfect.

Cf. Romans 10:9

> "Because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved."

The Lord cannot forgive someone who refuses to confess their sins. They must recognize their sins as rebellion against God and confess them as deserving of His punishment.

Cf. Psalm 32:5

> "Then I acknowledged my sin to you, and I did not hide my iniquity; I said, 'I will confess my transgressions to the Lord,' and you forgave the guilt of my sin. Selah."

Cf. Psalm 51:3–4

> "For I know my transgressions, and my sin is ever before me. Against you, you alone, have I sinned and done what is evil in your sight, so that you are justified in your sentence and blameless when you pass judgment."

Cf. Psalm 66:18

> "If I had cherished iniquity in my heart, the Lord would not have listened."

■3. **Conversion / Repentance**

Acts 2:38

> "Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit.'"

Acts 11:18

> "When they heard this, they were silenced. And they praised God, saying, 'Then God has given even to the Gentiles the repentance that leads to life.'"

Acts 17:30

"While God has overlooked the times of human ignorance, now he commands all people everywhere to repent."

Necessity of Repentance

Conviction and confession without conversion are not part of saving faith. Merely being aware of sin and speaking about it does not bring salvation. A person must consciously and purposely choose to turn from evil to God.

Cf. Luke 16:30; Ezekiel 18:32; Zechariah 1:3; Acts 20:21; 1 Thessalonians 1:9. Without repentance, there can be no salvation.

Matthew 3:2

"Repent, for the kingdom of heaven has come near."

Luke 13:3

"No, I tell you; but unless you repent, you will all perish as they did."

Luke 24:47

"And that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem."

In fact, repentance is a commandment:
Cf. Isaiah 45:22; Acts 17:30.

Repentance is not only essential for saving faith but also for sustaining faith:
2 Corinthians 7:9

"Now I rejoice, not because you were grieved but because your grief led to repentance; for you felt a godly grief so that you were not harmed in any way by us."

The Lord calls upon local churches to repent:
Cf. Revelation 2:5, 16; 3:3, 19.

■What is Repentance?

a. Negative: What It Is Not

1. **Not Regret**:
   Mere remorse over the outcome of sin is not true repentance. Conscience or fear of punishment may cause someone to feel sorry, but such "repentance" is not linked to saving faith and often leads back to the same sin.

Cf. Matthew 12:43–45:

> "When the unclean spirit has gone out of a person, it wanders through waterless regions looking for a resting place but finds none. Then it says, 'I will return to my house from which I came.' When it comes, it finds it empty, swept, and put in order. Then it goes and brings along seven other spirits more evil than itself, and they enter and live there; and the last state of that person is worse than the first. So will it be also with this evil generation."

The remorse of Judas Iscariot had no positive effect on his life:
Matthew 27:3

> "When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders."

Such sorrow may even lead to self-pity and despair.

Disciples of John the Baptist had a form of repentance, but some of them were ultimately unworthy and destined for the "baptism of fire":
Matthew 3:1–2

> "In those days John the Baptist appeared in the wilderness of Judea, proclaiming, 'Repent, for the kingdom of heaven has come near.'"

Luke 3:3–17

> "He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah:
> 'The voice of one crying out in the wilderness:
> “Prepare the way of the Lord, make his paths straight.'"'

Some of them were saved later:
Acts 19:1–7.

Although repentance begins with sorrow, it must be sorrow produced by the work of God:
2 Corinthians 7:9–10

> "Now I rejoice, not because you were grieved but because your grief led to repentance; for you felt a godly grief so that you were not harmed in any way by us. For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death."

2. **Not Penance**:
   Repentance is not an act of rendering payment or performing penance for sin. The gospel message does not contain such requirements.

Mark 1:15

> "And saying, 'The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.'"

Acts 2:38 (quoted above).

Acts 17:30 (quoted above).
If penance were required, salvation would no longer be free.

3. **Not Reformation**:
   Repentance is not self-reformation or attempting to change through self-effort. Such actions often lead to self-glory.

Matthew 12:43–45 (quoted above).
Salvation is not about exchanging one bad habit for another less harmful one.

■b. Positive: What It Is?

Repentance is evidenced through a threefold change:

i. Intellectual Element – Change of Mind

The individual recognizes the character of sin as God sees it and understands that it deserves God's judgment.

Psalm 51:1–17 (Excerpt)

> "Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions." (Psalm 51:1)

Job 42:5–6

> "I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself, and repent in dust and ashes."

Luke 18:13

> "But the tax collector, standing far off, would not even look up to heaven but was beating his breast and saying, 'God, be merciful to me, a sinner!'"

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ii. Emotional Element – Change of Heart

The individual feels sorry for their sin and begins to hate it as God hates it.

2 Corinthians 7:9–10

> "Now I rejoice, not because you were grieved but because your grief led to repentance; for you felt a godly grief so that you were not harmed in any way by us. For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death."

Luke 10:13

> "Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes."

Luke 18:13 (Quoted above)

Joel 2:13

> "Rend your hearts and not your clothing. Return to the Lord, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing."

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iii. Volitional Element – Change of Will

The individual determines to turn to God for forgiveness and to turn away from evil.

1 Thessalonians 1:9

> "For the people of those regions report about us what kind of welcome we had among you and how you turned to God from idols, to serve a living and true God."

Proverbs 28:13

> "No one who conceals transgressions will prosper, but one who confesses and forsakes them will obtain mercy."

Isaiah 55:7

> "Let the wicked forsake their way and the unrighteous their thoughts; let them return to the Lord, that he may have mercy on them, and to our God, for he will abundantly pardon."

Matthew 3:8

> "Bear fruit worthy of repentance."

Matthew 12:41

> "The people of Nineveh will rise up at the judgment with this generation and condemn it because they repented at the proclamation of Jonah, and see, something greater than Jonah is here!"

Illustration: The Prodigal Son

The parable of the prodigal son demonstrates the threefold change in repentance:

- **"He came to himself"** – Intellectual (Luke 15:17).
- **"I have sinned"** – Emotional (Luke 15:18).
- **"I will arise and go"** – Volitional (Luke 15:18).

Notice that these three changes are interconnected. No one can be saved without experiencing this transformation.

■Definition of Repentance

Repentance is a change of mind, heart, and will:

1. **Mind** – Changes perception of sin, God, etc.
2. **Heart** – Finds no joy in sin but joy in God.
3. **Will** – Chooses a new path, turning to God.

Repentance for salvation involves turning to God by faith while hearing the gospel:
1 Thessalonians 1:9 (Quoted above).

■True Repentance and Saving Faith

Saving faith is impossible while a person clings to sin. Unless one turns from sin, they cannot be forgiven:
Cf. Acts 11:21; Acts 20:21; Acts 26:18.
True repentance involves a complete transformation of mind, will, and behavior:

Luke 3:8–14

"Bear fruits worthy of repentance. Do not begin to say to yourselves, ‘We have Abraham as our ancestor,’ for I tell you, God is able from these stones to raise up children to Abraham..."

Luke 19:8

"Zacchaeus stood there and said to the Lord, 'Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.'"

2 Corinthians 5:17

"So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!"

1 John 2:4–6

"Whoever says, 'I have come to know him' but does not obey his commandments is a liar, and in such a person the truth does not exist; but whoever obeys his word, truly in this person the love of God has reached perfection. By this we may be sure that we are in him: whoever says, 'I abide in him' ought to walk just as he walked."

Matthew 21:28–32 (Excerpt)

"...'Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you.'"

■Repentance and Salvation

Many who repent will end up in hell, but no truly saved individual will. Without repentance, no saving faith can occur:

Cf. Mark 1:5; Acts 20:21; Luke 13:5.
Faith and repentance are distinct but inseparable, much like preparing land to sow seed.

Repentance involves turning from sin, while faith involves turning to Christ.

Acts 10:43

"All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

Acts 13:38–39

"Let it be known to you therefore, my brothers, that through this man forgiveness of sins is proclaimed to you; by this Jesus everyone who believes is set free from all those sins from which you could not be freed by the law of Moses."

Luke 24:47

"And that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem."

Acts 3:19

"Repent therefore, and turn to God so that your sins may be wiped out, so that times of refreshing may come from the presence of the Lord."

Acts 3:26

"When God raised up his servant, he sent him first to you, to bless you by turning each of you from your wicked ways."

■Summary

“Repentance is faith in action, and faith is repentance at rest.” True repentance involves the whole person—mind, heart, and will—leading to a life fully transformed by God.

■Who Should Repent?

Repentance is required not only from unbelievers but also from others, as highlighted below:

1. The Lost – Sinners

Matthew 9:13

"Go and learn what this means, ‘I desire mercy, not sacrifice.’ For I have come to call not the righteous but sinners."

Luke 13:3, 5

"No, I tell you; but unless you repent, you will all perish as they did."

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2. The Religious

Hebrews 6:1

"Therefore let us go on toward perfection, leaving behind the basic teaching about Christ and not laying again the foundation: repentance from dead works and faith toward God."

Matthew 5:16

"In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven."

Colossians 1:20–21

"...and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. And you who were once estranged and hostile in mind, doing evil deeds..."

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3. Believers

Romans 12:2

"Do not be conformed to this age, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect."

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4. Backslidden Believers

2 Corinthians 7:9

"Now I rejoice, not because you were grieved but because your grief led to repentance; for you felt a godly grief so that you were not harmed in any way by us."

Luke 17:3–4

"Be on your guard! If another disciple sins, you must rebuke the offender, and if there is repentance, you must forgive. And if the same person sins against you seven times a day and turns back to you seven times and says, ‘I repent,’ you must forgive."

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5. Local Churches

Revelation 2:5, 16

"Remember then from what you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent." (Revelation 2:5)
"Repent then. If not, I will come to you soon and wage war against them with the sword of my mouth." (Revelation 2:16)

Revelation 3:3, 19

"Remember then what you received and heard; obey it, and repent. If you do not wake up, I will come like a thief, and you will not know at what hour I will come to you." (Revelation 3:3)
"I reprove and discipline those whom I love. Be earnest, therefore, and repent." (Revelation 3:19)

■Summary of Repentance

- **Lost** – Repent or perish.
- **Religious (Legalist)** – Repent or perish.
- **Backslidden** – Repent or be disciplined.
- **Local Churches** – Repent or be removed.

■The Evidence of Repentance

Repentance is demonstrated by a total change in mind, heart, and will. Specifically:

1. **Turning from transgression**
   Ezekiel 18:30

   "Therefore I will judge you, O house of Israel, all of you according to your ways, says the Lord God. Repent and turn from all your transgressions; otherwise, iniquity will be your ruin."

2. **Turning to God**
   Acts 26:20

   "...but declared first to those in Damascus, then in Jerusalem and throughout the countryside of Judea, and also to the Gentiles, that they should repent and turn to God and do deeds consistent with repentance."

Acts 20:21

"As I testified to both Jews and Greeks about repentance toward God and faith toward our Lord Jesus."

1 Thessalonians 1:9

> "For the people of those regions report about us what kind of welcome we had among you and how you turned to God from idols, to serve a living and true God."

3. **Changed Life and Work**
   Acts 26:20 (Quoted above)
   Matthew 3:8

"Bear fruit worthy of repentance."

■Scholarly Debate on Repentance and Faith

Some Bible scholars argue that turning from sin or confession is not a requirement for salvation, emphasizing faith alone. They contend that salvation by turning from evil would imply self-effort, suggesting instead that turning to God enables one to turn from sin.

However, it is difficult to separate these actions sequentially. Repentance and faith are both initiated by God:

Acts 5:31

> "God exalted him at his right hand as Leader and Savior that he might give repentance to Israel and forgiveness of sins."

Acts 11:18

> "When they heard this, they were silenced. And they praised God, saying, 'Then God has given even to the Gentiles the repentance that leads to life.'"

John 6:65

> "And he said, 'For this reason I have told you that no one can come to me unless it is granted by the Father.'"

John 16:7–11 (Excerpt)

> "When he comes, he will prove the world wrong about sin and righteousness and judgment..."

■The Results of Repentance and Faith

1. **Salvation**
   Acts 2:41

"So those who welcomed his message were baptized, and that day about three thousand persons were added."

2. **Joy in Heaven**
   Luke 15:7, 10

"Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance." (Luke 15:7)
"Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents." (Luke 15:10)

3. **The Spirit Begins to Dwell and Work**
   Acts 2:38

"Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit.'"

Conclusion: - God has graciously accomplished the work of salvation for our souls thought the Lord Jesus Christ. Only one thing He demands us, 'believe and be saved'. We have seen the meaning of true saving faith.

What does it hinder you to come to Him by faith and receive this salvation as a free gift. If you are convinced of it, delay not, confess it and be converted to Christ. The moment we call upon Him by faith, the blood of Jesus Christ cleanses us from all sin and we shall begin to experience the new life in Jesus Christ.

Salvation in different ages

Since salvation is based on based on the work of Christ, what happened to those who lived prior to Christ? To clear this question we need to consider God's plan of salvation in various ages.

A dispensation or age is a period of time in which God dealt with man in a particular manner. Generally we classify the time from eternity to eternity in to seven dispensations. Here in connection with salvation we will divide into five dispensations.

■The Age of Conscience: From Adam to Moses

The *Age of Conscience*, spanning from Adam to Moses, refers to a period in which humanity relied on the internal witness of conscience and other forms of divine revelation for moral and spiritual guidance. This period is characterized by God's communication with humanity in various ways, revealing His demands for righteousness and His overarching plan for redemption through Christ.

- ***The Age of Adam:***

In the age of Adam, salvation was based on deeds, not grace through faith. Salvation depended solely on works. Why? Because Adam walked with God and spent most of his time in God's presence (Genesis 3:8).

Genesis 3:8:

"They heard the sound of the Lord God [YHWH Elohim] walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden."

Where God is present, the question of faith does not arise. Faith comes into question only when something is unseen. For instance, we cannot see Jesus now, so we must believe in Him through faith.

What is the definition of faith?
"Now faith is the assurance of things hoped for, the conviction of things not seen" (Hebrews 11:1).
This means that faith concerns things that are unseen, things beyond our perception.

God created the first humans, Adam and Eve, and placed them in the Garden of Eden (a state of innocence), where there was no strife, criticism, lack, or complaint. There were no strict rules or regulations except for one command:
"And the LORD God commanded the man, 'You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die'" (Genesis 2:16-17).

However, Adam failed to keep this one command of God.
"When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate" (Genesis 3:6).

As a result of this disobedience, God expelled Adam and Eve from the Garden of Eden:
"Therefore the LORD God sent him forth from the garden of Eden, to till the ground from which he was taken" (Genesis 3:23).

Consider this deeply: Imagine you tell your only child, "I bought chocolate for you, and it's in the fridge, but don't eat it now." If your child gives in to temptation and secretly eats the chocolate, would you expel your child from your house for life for this offense? Even if your child disobeyed you by indulging in something

harmful like alcohol, would you throw them out permanently?
Therefore, in Adam's age, salvation depended on personal ability or deeds. It can thus be said that "salvation by grace" was absent in Adam's age. If grace had existed, Adam would not have lost salvation over a single act of disobedience. God would not have expelled him for such a small offense.

- ***The Age of Noah:***

In Noah's time, salvation required both faith and works (faith + works).
God commanded Noah to build an ark. Unlike Adam, who was forbidden from eating a specific fruit, Noah was instructed to construct an ark. Even though Genesis 6:8 states:
"But Noah found favor in the sight of the LORD,"
just five verses later, God gave Noah the command to build the ark:
"Make yourself an ark of cypress wood; make rooms in the ark, and cover it inside and out with pitch" (Genesis 6:14).

If Noah had disobeyed and not built the ark, would Noah and his family have survived? Certainly not. Thus, in Noah's era, salvation also required both faith and deeds.

Some people accept only their congregation's teachings and reject other interpretations, even when the Bible clearly shows otherwise. They argue that since God is love, salvation has always been the same in every age. These individuals understand God's love but fail to recognize His terrifying power. Scripture declares:
"It is a fearful thing to fall into the hands of the living God" (Hebrews 10:31).
"Who considers the power of your anger? Your wrath is as great as the fear that is due you" (Psalm 90:11).

In 2000, the floods in West Bengal, especially in Nadia and Murshidabad, created a dire situation for seven days. Now consider Noah's flood—countless men, women, children, and the elderly perished. The wrath of God was terrifying. Imagine thousands of infants drowning, mothers desperately trying to save their children but failing, and spouses witnessing each other's death.

This horrifying scene unfolded before the eyes of the loving God of heaven. At that time, God made a promise:
"And when the LORD smelled the pleasing odor, the LORD said in his heart, 'I will never again curse the ground because of humankind, for the inclination of the human heart is evil from youth; nor will I ever again destroy every living creature as I have done'" (Genesis 8:21).

Thus, you cannot dismiss God as only loving. He is both loving and just, capable of both love and discipline. Therefore, in "the highest age," salvation required more than just God's grace—it also involved works.

- **Abraham's Era: "Salvation by Grace Through Faith" (Romans 4:2–4)** If we compare **Romans 4:2–4** with **James 2:17–24**, it may appear contradictory at first glance. To clarify this, you can watch the video: *"Was Abraham saved by faith or works?"* by Dr. Gene Kim. However, I will attempt to explain this through writing.

When interpreting the Bible, the first step is to "rightly divide the word of truth" (2 Timothy 2:15, KJV only). Proper division of Scripture is necessary, just as the Bible is divided into the Old Testament and the New Testament.

Dividing Scripture Properly:

For example, think of medicine. If a sleep aid is taken in excess, it can lead to death, while too little might have no effect. Doctors prescribe the correct dosage for efficacy. Similarly, the Bible must be "rightly divided" for proper understanding.

Not all biblical instructions apply universally to everyone at all times. As stated in **Mark 12:24**, *"Is not this the reason you are wrong, that you know neither the scriptures nor the power of God?"*

Scripture is not contradictory; it is consistent, like mathematics. When correctly applied, everything aligns. Errors arise when philosophical ideas are imposed on Scripture, leading to incorrect interpretations. As warned in **Colossians 2:8**, *"See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ."*

The Holy Spirit will guide us in understanding.

Understanding Context:

When reading Scripture, consider the following:

Who is speaking?
To whom is it addressed?
For what purpose and time?

For instance, in **Isaiah 66:3**, it states, *"The one who slaughters an ox is like one who kills a human being."* If someone applies this personally today, they may wrongly conclude that Christians cannot eat beef.

Similarly, understanding the context of **Romans 4:2–4** is essential. Paul states: *"If Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? 'Abraham believed God, and it was reckoned to him as righteousness.'"*

Here, Paul speaks to the *church age believers*, emphasizing salvation by faith alone, without adding works.

In contrast, **James 2:17–24** states:
"Was not our ancestor Abraham justified by works when he offered his son Isaac on the altar? You see that faith was active along with his works, and faith was brought to completion by the works."

This apparent contradiction is resolved by recognizing the audience and context. James speaks to *the twelve tribes of Israel* (James 1:1) and addresses a time of great tribulation, where salvation involves both faith and works (Revelation 14:12; 15:3).

Abraham's Salvation:

Abraham was justified by faith long before offering Isaac. **Genesis 15:6** states, *"And he believed the LORD; and the LORD reckoned it to him as righteousness."*

Much later, when Abraham offered Isaac, his faith was "perfected" or demonstrated by his obedience (James 2:22). Thus, faith preceded the works.

To illustrate, consider a father taking his child to an examination hall. Even before the child takes the test, they remain the father’s child. The test simply demonstrates or refines their abilities. Similarly, Abraham’s faith was the foundation of his justification, while his works evidenced and matured it.

- **Moses’ Era: Faith + Works = Salvation**
  During Moses' time, salvation required adherence to the Law (works) combined with faith.

Ezekiel 18:4: *"The person who sins shall die."*

Ezekiel 18:21: *"But if the wicked turn away from all their sins that they have committed and keep all my statutes and do what is lawful and right, they shall surely live; they shall not die."*
Ezekiel 18:24: *"But when the righteous turn away from their righteousness and commit iniquity and do the same abominable things that the wicked do, shall they live? None of the righteous deeds that they have done shall be remembered; for the treachery of which they are guilty and the sin they have committed, they shall die."*

Moses' era emphasized obedience to God's commandments. **Exodus 32:33** says: *"Whoever has sinned against me, I will blot out of my book."*

In Moses' time, obedience to the Law demonstrated faith, making works inseparable from salvation.

Key Biblical Foundations

1. Humanity's State Under Conscience

Romans 5:14

> "Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come."

Romans 2:12–16

> "All who have sinned apart from the law will also perish apart from the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous in God's sight, but the doers of the law who will be justified. When Gentiles, who do not possess the law, do instinctively what the law requires, these, though not having the law, are a law to themselves. They show that what the law requires is written on their hearts, to which their own conscience also bears witness; and their conflicting thoughts will accuse or perhaps excuse them on the day when, according to my gospel, God through Christ Jesus judges the secret thoughts of all."

This passage highlights that Gentiles, though without the written law, acted according to conscience, which bore witness to their moral understanding.

God's Revelation Came Through Four Primary Methods

■1. Direct Communication with Adam and Eve

Genesis 3:15

> "I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel."

This verse, often referred to as the *protoevangelium* (first gospel), reveals God's promise of salvation, where the seed of the woman would crush the serpent.

Genesis 3:21

> "And the Lord God made garments of skins for the man and for his wife and clothed them."

Here, God's act of clothing Adam and Eve with garments of skin symbolizes the necessity of sacrifice for atonement. This aligns with **Hebrews 9:22**, which states:

> "...without the shedding of blood there is no forgiveness of sins."

Hebrews 11:4

> "By faith Abel offered to God a more acceptable sacrifice than Cain’s. Through this he received approval as righteous, God himself giving approval to his gifts; he died, but through his faith he still speaks."

Abel's faith-driven sacrifice reflects his understanding of God's demand for atonement. Adam, having received direct revelations from God, transmitted these truths to his descendants, explaining Abel's alignment with divine expectations.

■2. The Spirit's Testimony to the Human Spirit

Genesis 6:3

> "Then the Lord said, 'My spirit shall not abide in mortals forever, for they are flesh; their days shall be one hundred twenty years.'"

This verse reveals God's interaction with humanity through His Spirit, striving to lead them toward righteousness.

Romans 8:16

> "It is that very Spirit bearing witness with our spirit that we are children of God."

The Spirit’s testimony provided an inner guidance, calling people to align with God's truth.

■3. Revelation Through Nature

Romans 1:19–20

> "For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. So they are without excuse."

Creation served as a revelation of God's invisible attributes, displaying His eternal power and divine nature, leaving humanity without excuse for failing to recognize Him.

Acts 17:26–27

> "From one ancestor he made all peoples to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us."

Paul emphasizes that God determined humanity’s existence and surroundings to encourage them to seek Him. Nature continuously bore witness to God's presence and power, drawing people toward Him.

■4. Revelation Through Conscience

Romans 2:14–16

> "When Gentiles, who do not possess the law, do instinctively what the law requires, these, though not having the law, are a law to themselves. They show that what the law requires is written on their hearts, to which their own conscience also bears witness; and their conflicting thoughts will accuse or perhaps excuse them on the day when, according to my gospel, God through Christ Jesus judges the secret thoughts of all."

Conscience functioned as an internal law, reflecting God's righteous standards. Even without written laws, individuals experienced the moral demands of God imprinted on their hearts, providing an internal witness of divine truth.

■Foreshadowing of Christ's Work

The sacrificial practices during this age pointed forward to Christ's ultimate sacrifice:

- **2 Timothy 1:9–10**

  "He has saved us and called us with a holy calling, not according to our works but according to his own purpose and grace. This grace was given to us in Christ Jesus before the ages began, but it has now been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel."

- **Revelation 13:8**

  "All the inhabitants of the earth will worship it, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb that was slaughtered."

- **John 1:1, 9–10**

  "In the beginning was the Word, and the Word was with God, and the Word was God... The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him."

- **2 Corinthians 5:19**

  "That is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us."

■Faith in Christ Before His Coming

Believers during this period, such as Abel, Noah, Abraham, and Job, were saved by faith in God’s promises, which pointed to Christ:

- **John 8:56**

  "Your ancestor Abraham rejoiced that he would see my day; he saw it and was glad."

- **Job 19:25–27**

"For I know that my Redeemer lives, and that at the last he will stand upon the earth; and after my skin has been thus destroyed, then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another. My heart faints within me!"

■Divine Sovereignty in Salvation

God's sovereign grace was evident in His leading of those who truly sought Him:

- **Psalm 12:5**

  "Because the poor are despoiled, because the needy groan, I will now rise up," says the Lord; "I will place them in the safety for which they long."

- **Psalm 50:5**

  "Gather to me my faithful ones, who made a covenant with me by sacrifice."

- **Hebrews 4:4**

  "For in one place it speaks about the seventh day as follows: 'And God rested on the seventh day from all his works.'"

- **Job 1:5**

  "When the days of the feast had run their course, Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Job said, 'It may be that my children have sinned, and cursed God in their hearts.' This is what Job always did."

- **Genesis 11:7**

  "Come, let us go down, and confuse their language there, so that they will not understand one another's speech."

■Conclusion

The Age of Conscience highlights humanity's reliance on God's multifaceted revelations. These revelations not only revealed His moral demands but also pointed toward the ultimate fulfillment of His redemptive plan in Christ. Believers like Abel, Noah, Abraham, and Job demonstrate that salvation has always been by

grace through faith in God’s promises, culminating in the work of Christ, planned before the foundation of the world.

■The Age of Law: From Sinai to Calvary

The *Age of Law,* spanning from Moses receiving the law at Mount Sinai to Christ's sacrifice at Calvary, marks a period where God's moral and ceremonial laws governed His people. These laws revealed humanity’s need for a Savior and pointed to the coming of Christ as the ultimate fulfillment of the law.

■Key Biblical Foundations

1. The Purpose of the Law

- **Matthew 11:12–13**

  "From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. For all the prophets and the law prophesied until John."

- **Luke 16:16**

  "The law and the prophets were in effect until John; since then the good news of the kingdom of God is proclaimed..."

The law was designed to guide God's people and prepare them for the Messiah's arrival by revealing God’s standards and prophetic purposes.

The Law's Role in Revealing the Need for a Savior

The law was not intended to save humanity but to expose sinfulness and the need for divine intervention:

- **Romans 10:5** *(cf. Leviticus 18:5)*

  "For Moses writes about the righteousness that comes from the law, that the person who does these things will live by them."

- **Galatians 3:12**

  "The law does not rest on faith; on the contrary, 'Whoever does the works of the law will live by them.'"

The law served as a "discliplinarian" to bring humanity to Christ:

- **Galatians 3:23–24**

  "Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith."

The Law as a Shadow of Christ

The sacrificial system and ceremonial laws foreshadowed the ultimate sacrifice of Jesus Christ:

- **Hebrews 10:1**

  "Since the law has only a shadow of the good things to come and not the true form of these realities, it can never, by the same sacrifices that are continually offered year after year, make perfect those who approach."

- **Hebrews 11:26**

  "[Moses] considered abuse suffered for the Christ to be greater wealth than the treasures of Egypt, for he was looking ahead to the reward."

These laws pointed forward to Christ as the fulfillment of their symbols and ceremonies.

Salvation by Faith in the Age of Law

Even under the law, salvation was by faith, not by works:

- **Galatians 2:16**

  "Yet we know that a person is justified not by the works of the law but through faith in Jesus Christ."

David's Testimony of Faith and Grace

David's writings highlight the necessity of repentance and faith for salvation:

- **Psalm 51:5**

  "Indeed, I was born guilty, a sinner when my mother conceived me."

- **Psalm 51:11**

"Do not cast me away from your presence, and do not take your holy spirit from me."

- **Psalm 51:17**

  "The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, you will not despise."

- **Psalm 32:1**

  "Happy are those whose transgression is forgiven, whose sin is covered."

David understood salvation as a gift of God's mercy, not something earned by adherence to the law.

The Sacrificial System and the Cross

Every sacrifice under the law pointed to the ultimate sacrifice of Christ:

- **Hebrews 11:26**

  "[Moses] considered abuse suffered for the Christ to be greater wealth than the treasures of Egypt, for he was looking ahead to the reward."

- **John 1:29**

  "The next day he saw Jesus coming toward him and declared, 'Here is the Lamb of God who takes away the sin of the world!'"

■Conclusion

The Age of Law underscores:

1. **The insufficiency of human efforts**: The law exposed humanity's inability to meet God's perfect standards.
2. **The necessity of divine intervention**: The sacrificial system pointed forward to Christ's perfect atonement.
3. **Salvation by grace through faith**: Individuals like Moses and David were saved not by the works of the law but by their faith in God’s promises, which culminated in Jesus Christ.

As a "schoolteacher" (Galatians 3:24), the law prepared the way for Christ, showing that salvation has always been part of God's eternal plan of grace and redemption.

■The Age of Grace: The Present Dispensation

The *Age of Grace*, also called the Church Age, spans from the day of Pentecost to the rapture, when Christ will return to take His Church to Himself. This period is characterized by salvation through faith in the finished work of Christ, apart from works, emphasizing God's unmerited favor.

■Key Biblical Foundations

1. **Grace as the Basis of Salvation**
    - *Ephesians 2:8–9*: "For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—not the result of works, so that no one may boast."
    - *John 1:16*: "From his fullness we have all received, grace upon grace."

Grace, unearned and freely given, is the hallmark of this dispensation, contrasting with the works-based emphasis of prior ages.

2. **The Timeline of the Age of Grace**
    - It began at Pentecost with the outpouring of the Holy Spirit (*Acts 2:1–4*) and will continue until the rapture.
    - *1 Thessalonians 4:16–17*: “For the Lord himself, with a cry of command, with the archangel’s call and with the sound of God’s trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever.”

■Salvation Through Faith in Christ’s Finished Work

Salvation during this dispensation is grounded entirely in the finished work of Christ:

- *Ephesians 2:8–9*: Emphasizes that salvation is a gift, received through faith, not earned by human effort.

- *Titus 3:5–7*: "He saved us, not because of any works of righteousness that we had done, but according to his mercy..."

The death, resurrection, and ascension of Christ have secured eternal life for all who believe:

- *John 19:30*: Jesus declared, “It is finished,” signifying the completion of His atoning work.
- *Romans 10:9*: “If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.”

■The Role of the Holy Spirit in the Age of Grace

- The Holy Spirit indwells believers, guiding and empowering them for godly living:
    - *John 14:16–17*: Jesus promised the Spirit to abide with His followers forever.
    - *Acts 1:8*: "You will receive power when the Holy Spirit has come upon you, and you will be my witnesses..."
- The Spirit seals believers, guaranteeing their inheritance:
    - *Ephesians 1:13–14*: "In him you also...were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance..."

■The Emphasis on Grace in Study and Practice

This study highlights the centrality of grace in the believer’s life:

- *Romans 6:14*: "For sin will have no dominion over you, since you are not under law but under grace."
- *Galatians 2:20–21*: "I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me... I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing."

Grace is not merely a doctrine but the foundation of the believer's relationship with God and the motivation for godly living.

■The Hope of the Rapture

The Age of Grace culminates in the rapture, when Christ will return for His Church:

- *1 Corinthians 15:51–52*: “Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet...”
- *John 14:3*: Jesus assured His disciples, “I will come again and will take you to myself, so that where I am, there you may be also.”

This hope defines the believer's perspective during the Age of Grace, looking forward to eternal fellowship with Christ.

■Conclusion

The Age of Grace is marked by God’s extraordinary favor, offering salvation to all who place their faith in Christ’s completed work. It emphasizes freedom from the law and empowerment by the Holy Spirit, preparing believers for the glorious return of Christ at the rapture. This dispensation reminds us that salvation is a gift, not earned, and that grace governs our relationship with God as we await His coming.

■The Age of Great Tribulation: From the Rapture to Christ's Glorious Appearance

The *Age of Great Tribulation* begins immediately after the rapture of the Church and concludes with the glorious return of Christ. This period, marked by unprecedented suffering and judgment, is also a time when God continues His redemptive work, reaching out to humanity through extraordinary means.

■Key Biblical Foundations

1. **The Tribulation Timeline**
    - The rapture, when Christ takes the Church to Himself, precedes the Great Tribulation (*1 Thessalonians 4:16–17*).
    - The tribulation culminates with Christ’s glorious appearance, when His feet will stand on the Mount of Olives (*Zechariah 14:4*).

- Jesus described this time as unparalleled in history: *Matthew 24:21*: “For at that time there will be great suffering, such as has not been from the beginning of the world until now, no, and never will be.”

2. **Persecution and Witnessing**
    - *Mark 13:9*: “As for yourselves, beware; for they will hand you over to councils, and you will be beaten in synagogues; and you will stand before governors and kings because of me, as a testimony to them.”

■The Role of the Holy Spirit

During this period, the Holy Spirit will work in ways similar to the pre-Age of Grace era:

- *Genesis 6:3*: "My spirit shall not abide in mortals forever, for they are flesh."
- *John 16:8*: The Spirit will "prove the world wrong about sin and righteousness and judgment."
- *Isaiah 63:11*: God’s Spirit guided His people in the past, and He will do so again.
- *Haggai 2:5* and *Nehemiah 9:20*: These passages highlight the Spirit’s sustaining and instructive role, which will continue during the tribulation.

■The Two Witnesses and Their Ministry

During the last three and a half years of the tribulation, two witnesses will testify:

- *Revelation 11:3–13*: These witnesses will prophesy for 1,260 days, perform miracles, and be martyred, but God will resurrect them and bring them to heaven.
- *Malachi 4:6*: Their ministry will turn hearts back to God, fulfilling prophecy.

■The 144,000 and the Great Multitude

The testimony of the two witnesses will lead to the salvation of 144,000 Jews:

- *Revelation 7:1–8*: This group, sealed by God, represents the faithful remnant of Israel.
  Their ministry will, in turn, bring many others to faith:
- *Revelation 7:9–17*: A great multitude from every nation will stand before God, clothed in white robes, having washed their robes in the blood of the Lamb (*Revelation 7:14*).

■The Message of the Gospel

The gospel during the tribulation is referred to as:

1. **The Eternal Gospel**
    - *Revelation 14:6–7*: “Then I saw another angel flying in midheaven, with an eternal gospel to proclaim to those who live on the earth—to every nation and tribe and language and people.” This gospel calls humanity to fear God and give Him glory.
2. **The Gospel of the Kingdom**
    - *Matthew 24:14*: “And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and then the end will come.”

This contrasts with today’s message of the *gospel of the grace of God* (*Acts 20:24*), yet all forms of the gospel are centered on Christ’s redemptive work.

■The Global Reach of the Gospel

While the gospel today has yet to reach many places, during the tribulation it will be proclaimed universally:

- *Matthew 24:14*: This proclamation will occur even in the most remote areas, ensuring all have the opportunity to hear.

■Salvation During the Great Tribulation

Even during this period, the basis of salvation remains Christ’s sacrifice:

- *Revelation 7:14*: "They have washed their robes and made them white in the blood of the Lamb."

- *Revelation 7:17*: The Lamb will guide the saved to springs of living water, comforting them in their suffering.

However, those saved during the tribulation must endure suffering and remain faithful to the end:

- *Revelation 14:9–13*: They must refuse the mark of the beast, even at the cost of their lives, demonstrating perseverance in faith.

■Conclusion

The Age of Great Tribulation is a time of intense judgment and unparalleled suffering, yet it is also marked by God's mercy and grace. Through the ministry of the two witnesses, the sealing of the 144,000, and the global proclamation of the eternal gospel, many will come to salvation. The period underscores that the foundation of salvation remains the sacrifice of Christ, and it calls for steadfast endurance among those who believe. This age ultimately prepares for the glorious return of Christ and the establishment of His kingdom on earth.

■The Age of the Millennium: Christ's 1,000-Year Reign

The *Age of the Millennium* marks a unique era in God's redemptive plan, characterized by the literal 1,000-year reign of Christ on earth. It begins with Christ's return in glory following the tribulation and culminates in the establishment of His Kingdom, bringing peace, righteousness, and salvation to many.

■Key Biblical Foundations

1. **The Thousand-Year Reign**
    - *Revelation 20:4–6*: "They came to life and reigned with Christ for a thousand years... Blessed and holy are those who share in the first resurrection."
    - This reign of Christ is marked by justice, peace, and the fulfillment of God's promises to Israel and the nations.
2. **The Return of Christ in Glory**
    - Seven years after the rapture, Christ will return with His saints:
        - *Zechariah 14:1–5*: "Then the Lord my God will come, and all the holy ones with him."

- *Revelation 19:11–21*: Christ, riding a white horse, will defeat His enemies and establish His rule.

■The Salvation of Israel

The millennium fulfills God's covenantal promises to Israel:

- *Romans 11:25–26*: "...And so all Israel will be saved; as it is written, 'Out of Zion will come the Deliverer; he will banish ungodliness from Jacob.'"
- *Isaiah 4:3–4*: The remnant of Israel will be called holy, purified by God.
- *Isaiah 60:21*: "Your people shall all be righteous; they shall possess the land forever."
- *Daniel 12:1*: A time of deliverance is promised for Israel, particularly for those written in the book.

This mass salvation of Israel highlights God's faithfulness to His promises.

■The Salvation of the Nations

Christ's reign will extend to all nations, bringing salvation to many:

- *Isaiah 19:21–25*: Egypt, Assyria, and Israel will worship together, united under Christ's rule.
- *Zephaniah 3:9*: God will purify the speech of the nations so they may call upon Him with one accord.
- *Isaiah 17:7–8*: People will turn from idols to worship the true God.

The millennium is a time of unprecedented global worship, as people witness Christ's glory and respond to His rule.

■The Rule of Christ and the Law

During the millennium, Christ will reign with perfect justice, and His law will guide the nations:

- *Isaiah 32:1*: "See, a king will reign in righteousness, and princes will rule with justice."
- *Luke 19:17–19*: Christ will reward His faithful servants with authority to rule over cities in His Kingdom.

In this age, people will personally see and hear the Messiah:

- *Isaiah 33:17*: “Your eyes will see the king in his beauty...”

■Salvation During the Millennium

Although the millennium is a time of peace and righteousness, people will still need to place their faith in Christ for salvation. The visible presence of the Messiah and the reign of His law will lead many to salvation:

- *Isaiah 2:3*: “Many peoples shall come and say, ‘Come, let us go up to the mountain of the Lord... that he may teach us his ways and that we may walk in his paths.’”
- *Isaiah 60:3*: “Nations shall come to your light, and kings to the brightness of your dawn.”

The Age of the Millennium is a glorious fulfillment of God’s promises to Israel and the nations. It is a time when Christ’s righteous reign will bring peace, justice, and salvation to countless individuals. As people follow the law, see the Messiah, and hear His words, many will turn to Him in faith. This era demonstrates God’s sovereignty, faithfulness, and ultimate plan to redeem humanity and establish His Kingdom on earth.

Bible prophecy about end days: Eschatology from Christian and Islamic perspective

Prophet of Islam said that the day of judgment shall not come to pass until the tribes of Islam defeat the tribes of Israel in Jerusalem and the surrounding nations (Sahih Muslim, Book 41, Hadith 6985). There is also mentioned in Hadith: the trees and stones will cry out a Jew is hiding behind me, come all Muslims, come and kill him (Sahih Bukhari, Volume 4, Book 56, Hadith 791). This is the solution to the Jewish problem from an Islamic eschatological view, that is the world will end when the Islamic

nations surrounding Israel attack Israel and destroy all the men (of course the women will be taken as concubines). However, in Zechariah chapter 12 and chapters 14 it says:

Zechariah 12:2

> "I am going to make Jerusalem a cup that sends all the surrounding peoples reeling. Judah will be besieged as well as Jerusalem."

Zechariah 14:2

> "I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city."

Then it talks about the continuation of the story- the outcome of this battle will be the victory of Israel through the Messiah who will come and aid the Jewish people and destroy the surrounding nations. These nations are Islamic nations coming against Israel.

Zechariah 14:12-16

This is the plague with which the LORD will strike all the nations that fought against Jerusalem: Their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths.
On that day people will be stricken by the LORD with great panic. They will seize each other by the hand and attack one another.
Judah too will fight at Jerusalem. The wealth of all the surrounding nations will be collected—great quantities of gold and silver and clothing.
A similar plague will strike the horses and mules, the camels and donkeys, and all the animals in those camps.
Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Festival of Tabernacles.

How in the world did Islam have the same story in Islamic eschatology that was written in the Bible? Yet Muhammad talked about the battle's outcome as the victory of Islam. Once you begin to parallel all the different stories in the Bible regarding the ends of times (Zachariah, Amos, Joel), you will find parallels of these same stories in Islamic eschatology with the outcome of the battle giving the victory to Islam. Joel chapter 3 says clearly regarding the judgment of the nations coming against Israel.

Joel 3:2

> "I will gather all nations and bring them down to the Valley of Jehoshaphat. There I will put them on trial for what they did to

my inheritance, my people Israel, because they scattered my people among the nations and divided up my land."

That's the Messiah, that's God Almighty coming in the flesh to judge the surrounding nations. Division of the land of Israel is mentioned in eschatological references in the Bible- the land which was given to the Israelites:

Genesis 12:1-3: God's Promise to Abram:
"The LORD had said to Abram, 'Go from your country, your people and your father's household to the land I will show you. I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.'"

Genesis 15:18-21: Covenant with Abram:
"On that day the LORD made a covenant with Abram and said, 'To your descendants I give this land, from the Wadi of Egypt to the great river, the Euphrates—the land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites and Jebusites.'"

Genesis 17:7-8: Everlasting Covenant:
"I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. The whole land of Canaan, where you now reside as a foreigner, I will give as an everlasting possession to you and your descendants after you; and I will be their God."

Exodus 3:7-8: Promise to Deliver the Israelites:
"The LORD said, 'I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites.'"

Numbers 34:1-12: Boundaries of Canaan:
"The LORD said to Moses, 'Command the Israelites and say to them: "When you enter Canaan, the land that will be allotted to you as an inheritance is to have these boundaries:

Your southern side will include some of the Desert of Zin along the border of Edom. Your southern boundary will start in the east from the southern end of the Dead Sea, cross south of Scorpion Pass, continue on to Zin and go south of Kadesh Barnea. Then it will go to Hazar Addar and over to Azmon, where it will turn, join the Wadi of Egypt and end at the Mediterranean Sea.

Your western boundary will be the coast of the Mediterranean Sea. This will be your boundary on the west.

For your northern boundary, run a line from the Mediterranean Sea to Mount Hor and from Mount Hor to Lebo Hamath. Then the boundary will go to Zedad, continue to Ziphron and end at Hazar Enan. This will be your boundary on the north.
For your eastern boundary, run a line from Hazar Enan to Shepham. The boundary will go down from Shepham to Riblah on the east side of Ain and continue along the slopes east of the Sea of Galilee. Then the boundary will go down along the Jordan and end at the Dead Sea.
'This will be your land, with its boundaries on every side.'"
Deuteronomy 1:8: Possessing the Land:
"See, I have given you this land. Go in and take possession of the land the LORD swore he would give to your fathers—to Abraham, Isaac and Jacob—and to their descendants after them."
Joshua 1:3-4: Territory Promised to Joshua:
"I will give you every place where you set your foot, as I promised Moses. Your territory will extend from the desert to Lebanon, and from the great river, the Euphrates—all the Hittite country—to the Mediterranean Sea in the west."

The rights of Israel versus the nations that wanted to condemn and destroy Israel. When you compare these with eschatological Islamic views you will find that the Prophet of Islam even declared that at some point in time, there would be a war with the Muslim world coming against Israel that comes from the area of Khorasan (this is the Arabic word for Persia) and coming alongside with Turkey in an alliance of Islamic nations coming against Israel to destroy Israel.
Sunan Ibn Majah, Book 36, Hadith 4084:
"It was narrated from Thawban that the Messenger of Allah said: 'Three will fight for your treasure, each one of them the son of a Caliph, but none of them will gain it. Then black banners will come out of the east, and they will slaughter you in an unprecedented manner.' Then he said something I do not remember, then said: 'When you see him, then pledge your allegiance to him even if you have to crawl over snow, for that is the Caliph of Allah, the Mahdi.'"

The Prophet of Islam says every Muslim must join this battle even if they have to crawl on snow! While these Islamic references regarding a culmination of a battle of Muslim nations coming on Israel might seem to be strange to many in the modern West. When we examine the Bible we will find that the majority of the Bible when it comes to nations being referenced in the Bible in literal form, we will find out that all of them are today Muslim fundamentalists. I have created challenges to examine to see whether I am right or wrong:
First Challenge

By what right did Martin Luther who wrote about Islam being the body embodiment of the beast system? Sure Martin Luther did teach that the Catholic Church was the harlot of Babylon but he also said that the physical Beast of the Bible regarding the Antichrist is the body of Islam, it is the congregation of Islamic nations, it's a culmination of Islamic unity coming against Israel. All of the traditional interpreters of the Bible included Islam being part of the Antichrist and even the Beast himself. If we examine even John Calvin thought that Islam was the advent of Antichrist. If we examine Sir Robert Anderson who unlocked the seventy weeks of Daniel in his fantastic book 'The Coming Prince' he even said that when we examine the revival of the Roman Empire we must concentrate on the eastern part of the Roman Empire that is Egypt and Turkey- not Rome. But it wasn't only Martin Luther or John Calvin or Sir Robert Anderson who taught an Islam-centric view regarding Antichrist. You have others like Hosea Leah who said that the majority of Protestant teachers agree that Islam was the advent of the coming of the Antichrist- it was the system of the Beast. There are even many others like Foxe's Book of Martyrs said that Islam is the Antichrist system. The martyrs of Cordova, why do they call them the martyrs of Cordova? Well, they chose to be martyred in Spain. When they were taken to the Islamic court system, because they were interpreting in the Bible that the Antichrist was Muslim, the Muslim judge gave them a choice of recounting their interpretation or being beheaded for what they had done. They chose to be beheaded to preserve their interpretation so you now can know the truth regarding Islam being the Antichrist of what the Bible said. This is something not new. It is something that died out when the Ottoman Empire was wounded the Islamic Sharia/Caliphate system collapsed in 1924. Modern interpreters began to look to other places forgetting that the Bible warned that the Beast has one of his heads being wounded. In other words, one of its empires has been wounded and it will revive itself at the end of times. It is written in detail in the book 'God's War on Terror: Islam, Prophesy and the Bible' by Walid Shoebat.

Second Challenge

When we look at all the literal references in the Bible, in other words all the nations that God destroyed in the Bible in the ends of times: the burden against Arabia, Damascus will be destroyed in one day- those kinds of things, in all the references in the Bible in which the literal names of the nations that God shows in which they are destroyed in the ends of times, did you know that every single one of them is Muslim?

Isaiah 21:13-17

13 A prophecy against Arabia:
You caravans of Dedanites, who camp in the thickets of Arabia,
14 bring water for the thirsty; you who live in Tema, bring food for the fugitives.
15 They flee from the sword, from the drawn sword, from the bent bow and from the heat of battle.

16 This is what the Lord says to me: "Within one year, as a servant bound by contract would count it, all the splendor of Kedar will come to an end.
17 The survivors of the archers, the warriors of Kedar, will be few." The Lord, the God of Israel, has spoken.

Isaiah 17:1-3

1 A prophecy against Damascus:
“See, Damascus will no longer be a city but will become a heap of ruins.
2 The cities of Aroer will be deserted and left to flocks, which will lie down, with no one to make them afraid.
3 The fortified city will disappear from Ephraim, and royal power from Damascus; the remnant of Aram will be like the glory of the Israelites,” declares the Lord Almighty.

Jeremiah 49:23-27

23 Concerning Damascus:
“Hamath and Arpad are dismayed,
for they have heard bad news.
They are disheartened,
troubled like the restless sea.
24 Damascus has become feeble,
she has turned to flee
and panic has gripped her;
anguish and pain have seized her,
pain like that of a woman in labor.
25 Why has the city of renown not been abandoned,
the town in which I delight?
26 Surely, her young men will fall in the streets;
all her soldiers will be silenced in that day,”
declares the Lord

I know what you're thinking about- what about the king of the east? Isn't China that comes against Israel at the end of times, they will lead 200 million man army?

Revelation 9:13-19

13 The sixth angel sounded his trumpet, and I heard a voice coming from the four horns of the golden altar that is before God.
14 It said to the sixth angel who had the trumpet, “Release the four angels who are bound at the great river Euphrates.”
15 And the four angels who had been kept ready for this very hour and day and month and year were released to kill a third of mankind.
16 The number of the mounted troops was twice ten thousand times ten thousand. I heard their number.
17 The horses and riders I saw in my vision looked like this: Their breastplates were fiery red, dark blue, and yellow as sulfur. The heads of the horses resembled the heads of lions, and out of their mouths came fire, smoke and sulfur.

18 A third of mankind was killed by the three plagues of fire, smoke and sulfur that came out of their mouths.
19 The power of the horses was in their mouths and in their tails; for their tails were like snakes, having heads with which they inflict injury.

Yet if you examine the text in the Bible nowhere does it say the word China at all. It simply says Kings from the east.

Revelation 16:12-16

12 The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East.
13 Then I saw three impure spirits that looked like frogs; they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet.
14 They are demonic spirits that perform signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.
15 “Look, I come like a thief! Blessed is the one who stays awake and remains clothed, so as not to go naked and be shamefully exposed.”
16 Then they gathered the kings together to the place that in Hebrew is called Armageddon.

If you want to apply a hermeneutical perspective/method of interpreting scripture, that is we must look at other parts of the Bible, in which it talked about wise men from the east or kings from the east, who came to worship the King in our village in Bethlehem. They came and brought incense, frankincense, and myrrh (Matthew 2:1-12). All scholars agree that these came from the regions of Babylonia and Persia- today are Muslim countries. So why would the kings of the East here be Babylonia and Persia and the kings of the East there be China? By what right do we have this interpretation, by what hermeneutical method did we use to interpret kings of the east to be China? Second of all, it is plural kings and not one King. China is but one leader. This is talking about several nations with several leaders coming east of the Euphrates to attack Israel.
Now if we look each of the Euphrates what do we find? We find Iraq. Today it’s the stronghold of ISIS. Then Turkic Azarbizan sent 150,000 Christians to Armenia, previously committed Assyrian genocide. Iran funding Hezbollah, Hamas, and Houthis. East of that we will find Afghanistan, the collapser of the World Trade Center and then you will find Pakistan which gave birth to the Taliban. Then you will find Indonesia which has slaughtered West Papua’s Christians. All Muslim regions and likely to come against Israel. And they seem to fit the bill of being east of the Euphrates and can be called Kings from the east. There is no other nation mentioned in the Bible as destruction that is a non-Muslim nation including Rome. Rome, many think there is the nation of Italy or Rome coming against Israel at the end of times. Did you know that Rome is mentioned 16 times

in the Bible, with not one reference to destruction? Did God forget to mention the destruction of Rome, indeed if what the Bible was talking about was Rome. I know what you're thinking about- you're saying well what about these seven hills of Rome? Isn't that in the Bible- the Seven Hills- the Seven Mountains?

Revelation 17:1-9

1 One of the seven angels who had the seven bowls came and said to me, "Come, I will show you the punishment of the great prostitute, who sits by many waters.
2 With her the kings of the earth committed adultery, and the inhabitants of the earth were intoxicated with the wine of her adulteries."
3 Then the angel carried me away in the Spirit into a wilderness. There I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns.
4 The woman was dressed in purple and scarlet, and was glittering with gold, precious stones and pearls. She held a golden cup in her hand, filled with abominable things and the filth of her adulteries.
5 The name written on her forehead was a mystery:
Babylon the great
the mother of prostitutes
and of the abominations of the earth.
6 I saw that the woman was drunk with the blood of God’s holy people, the blood of those who bore testimony to Jesus. When I saw her, I was greatly astonished.
7 Then the angel said to me: "Why are you astonished? I will explain to you the mystery of the woman and of the beast she rides, which has the seven heads and ten horns.
8 The beast, which you saw, once was, now is not, and yet will come up out of the Abyss and go to its destruction. The inhabitants of the earth whose names have not been written in the book of life from the creation of the world will be astonished when they see the beast, because it once was, now is not, and yet will come.
9 “This calls for a mind with wisdom. The seven heads are seven hills on which the woman sits.
10 They are also seven kings. Five have fallen, one is, the other has not yet come; but when he does come, he must remain for only a little while."
11 The beast who once was, and now is not, is an eighth king. He belongs to the seven and is going to his destruction.

The problem with many of these Western modernistic views is that they don't look at the entire text of Revelation 13 or Revelation 17 regarding the woman riding on a scarlet beast with seven heads and there are also seven mountains. Remember they're not the seven mountains but they are seven heads and there are also seven kings. Kings don't rule mountains, kings rule kingdoms. They are seven kingdoms or empires which were

ruled by seven kings. John was saying five have fallen one is and the other has not yet come. Sure from John's perspective the kingdoms that fell in the past are well known. John was sitting in the sixth kingdom which is the Roman Empire and he's saying five have fallen. Well simply put y Egypt, Assyria, Babylonia, Persia (+ Medo Persia) and the Grecian Empire. The fifth Empire fell and he was sitting on the Roman and the other had not yet come. So who was the seventh nation or empire that came after the Roman Empire? Now if you examine history the Roman Empire seized to exist in Rome and continued to exist in its eastern parts in Constantinople. It was called the Byzantine Empire. The Byzantine Empire existed for hundreds of years afterward and still was called the Roman Empire. It fell on the hands of the Muslims, the Ottoman Empire. Mohammed II in 1453 took until from the Roman Empire. He was the seventh King- this was the seventh Kingdom that the Bible talked about. In fact that interpretation is not a private interpretation. It was very commonly known in ancient times. In fact the Bible continues to say- the one that was yet not (the number seven) is himself also the eighth. Aha. Number seven/ seventh head that that is or the seventh mountain that is was wounded in the head and its wound was healed, it revives again.

Revelation 13:3

One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was filled with wonder and followed the beast.

The Islamic empire will come again in the ends of times and this seems to be collaborated with all the literal text mentioned in scripture. Every single reference in the Bible that mentions the name of the nations that God destroyed in the end of times, every single one is Muslim.

Revelation 13:1-10 The Beast from the Sea:

1 The dragon stood on the shore of the sea. And I saw a beast coming out of the sea. It had ten horns and seven heads, with ten crowns on its horns, and on each head a blasphemous name.

2 The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority.

3 One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was filled with wonder and followed the beast.

4 People worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, “Who is like the beast? Who can wage war against it?”

5 The beast was given a mouth to utter proud words and blasphemies and to exercise its authority for forty-two months.

6 It opened its mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven.

7 It was given power to wage war against God’s holy people and to conquer them. And it was given authority over every tribe, people, language and nation.
8 All inhabitants of the earth will worship the beast—all whose names have not been written in the Lamb’s book of life, the Lamb who was slain from the creation of the world.
9 Whoever has ears, let them hear.
10 “If anyone is to go into captivity, into captivity they will go. If anyone is to be killed with the sword, with the sword they will be killed.” This calls for patient endurance and faithfulness on the part of God’s people.
Revelation 13:11-18 The Beast from the Earth:
11 Then I saw a second beast, coming out of the earth. It had two horns like a lamb, but it spoke like a dragon.
12 It exercised all the authority of the first beast on its behalf, and made the earth and its inhabitants worship the first beast, whose fatal wound had been healed.
13 And it performed great signs, even causing fire to come down from heaven to the earth in full view of the people.
14 Because of the signs it was given power to perform on behalf of the first beast, it deceived the inhabitants of the earth. It ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived.
15 The second beast was given power to give breath to the image of the first beast, so that the image could speak and cause all who refused to worship the image to be killed.
16 It also forced all people, great and small, rich and poor, free and slave, to receive a mark on their right hands or on their foreheads,
17 so that they could not buy or sell unless they had the mark, which is the name of the beast or the number of its name.
18 This calls for wisdom. Let the person who has insight calculate the number of the beast, for it is the number of a man. That number is 666.

Third Challenge
Of all the different references that nations are mentioned in which the Messiah himself is fighting and that nation is mentioned those nations are all Muslim. Even if you look at the references in the Bible regarding the coming Messiah on the day of the Lord in which he fights these nations, you will find Him fighting none other than Islamic countries. In the day of the Lord and the Bible is clear that the Messiah is there fighting.
Ezekiel 30:3

> "For the day is near, the day of the Lord is near— a day of clouds, a time of doom for the nations."

Ezekiel 30:4

> "A sword will come against Egypt, and anguish will come upon Cush. When the slain fall in Egypt, her wealth will be carried away and her foundations torn down."

Ezekiel 30:5

> "Cush and Libya, Lydia and all Arabia, Kub and the people of the covenant land will fall by the sword along with Egypt."

Verse 3 talks about the day of the Lord, that is the Messiah being on earth. If the day of the Lord is in Ezekiel chapter 30 verse 3 why is it in verses 4 and 5 he is fighting Muslim countries? He's fighting Lydia which is the Eastern Roman Empire. He is fighting Libya which today is North Africa, which composes Algeria, Tunisia, Morocco, Libya. All these nations are Western Roman Empire, nations that was were part of the Western Roman Empire. So if you want to revive the Roman Empire you must not forget North Africa, it is mentioned in the Bible. You must not also forget Turkey (Eastern Roman Empire), which is mentioned literally in the Bible. All these nations are literally referred to in the Bible. There is no reference to any European country that God destroys in the ends of times. Jesus comes to fight Edom in Isaiah 63. Many think Edom is Jordan because if you look up a Bible reference or a Bible dictionary it will say Edom is Jordan. But Ezekiel 25 tells us that Edom is not simply Jordan. Ezekiel 25:13 tells us that Edom stems from the region of Teman which is Yemen to the Dedan which is the heart of the Arab world (northwestern part of the Arabian Peninsula that is Saudi Arabia, research: Ezekiel 27:15, Jeremiah 49:8, Genesis 10:7)

Ezekiel 25:13

13 therefore this is what the Sovereign Lord says: I will stretch out my hand against Edom and kill both man and beast. I will lay it waste, and from Teman to Dedan they will fall by the sword.

Arabia is mentioned in destruction by the hand of the Messiah himself in Isaiah 63 when he gives even the references that his garments is sprinkled with blood that he treads the winepress.

Isaiah 63:1-6

1 Who is this coming from Edom, from Bozrah, with his garments stained crimson? Who is this, robed in splendor, striding forward in the greatness of his strength?
2 “It is I, proclaiming victory, mighty to save.”
3 Why are your garments red, like those of one treading the winepress?
4 “I have trodden the winepress alone; from the nations no one was with me. I trampled them in my anger and trod them down in my wrath; their blood spattered my garments, and I stained all my clothing.

5 For the day of vengeance was in my heart, and the year of my redemption has come.
6 I looked, but there was no one to help, I was appalled that no one gave support; so my own arm achieved salvation for me, and my own wrath sustained me.

Exactly the same references that are mentioned in Revelation with the Messiah treading the winepress. Yet in Isaiah 63 he treads the winepress that is an Edom, which is the heart of the Arab world and the Muslim nations and where Islam even came out off. In Habakkuk chapter 3 he fights the region of Midian. Now Midian was the brother of Ishmael- this is the heart of the Arab world.

Habakkuk 3:2-7

2 Lord, I have heard of your fame;
I stand in awe of your deeds, Lord.
Repeat them in our day,
in our time make them known;
in wrath remember mercy.
3 God came from Teman,
the Holy One from Mount Paran.[b]
His glory covered the heavens
and his praise filled the earth.
4 His splendor was like the sunrise;
rays flashed from his hand,
where his power was hidden.
5 Plague went before him;
pestilence followed his steps.
6 He stood, and shook the earth;
he looked, and made the nations tremble.
The ancient mountains crumbled
and the age-old hills collapsed—
but he marches on forever.
7 I saw the tents of Cushan in distress,
the dwellings of Midian in anguish.

Even in the judgment of the nations, in Joel 3, the Messiah is on earth in the valley of Jehoshaphat. That is Armageddon, he is fighting the surrounding nations and he's judging the surrounding nations. In the judgment, if you continue in Joel 3, he says it very clearly, he's challenging two entities. One he calls Tyre which is Lebanon, other is Philistia, which is Gaza.

Joel 3:1-8

1 “In those days and at that time, when I restore the fortunes of Judah and Jerusalem,

2 I will gather all nations and bring them down to the Valley of Jehoshaphat. There I will put them on trial for what they did to my inheritance, my people Israel, because they scattered my people among the nations and divided up my land.

3 They cast lots for my people and traded boys for prostitutes; they sold girls for wine to drink.

4 Now what have you against me, Tyre and Sidon and all you regions of Philistia? Are you repaying me for something I have done? If you are paying me back, I will swiftly and speedily return on your own heads what you have done.

5 For you took my silver and my gold and carried off my finest treasures to your temples.

6 You sold the people of Judah and Jerusalem to the Greeks, that you might send them far from their homeland.

7 "See, I am going to rouse them out of the places to which you sold them, and I will return on your own heads what you have done.

8 I will sell your sons and daughters to the people of Judah, and they will sell them to the Sabeans, a nation far away." The Lord has spoken."

He is fighting with Lebanon which is almost totally ruled by Hezbollah and he's fighting Gaza which is ruled by Hamas. Why is the Messiah fighting Gaza and fighting Lebanon if the Antichrist is supposed to be coming from Italy? We see in the Bible that tells us and we saw the martyrs that were beheaded in the name of Jesus. Are Italians beheading Christians or are the Muslim fundamentalists beheading Christians? Now the Mahdi in accordance to Islam is signified as a man who brings seven years of peace.

Sunan Abu Dawud, Book 36, Hadith 4273:

"Narrated Abu Sa'id al-Khudri: The Prophet said: The Mahdi will be of my stock, and will have a broad forehead [and] a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny, and he will rule for seven years."

In Daniel 9 it talks about the Antichrist that he brings seven years of peace or he confirms a covenant for seven years. And he will break that covenant right in the middle and position himself in the Temple Mount declaring himself to be God.

Daniel 9:27

27 *He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.*

The Bible is the manuscript that defines what is a form of worship. If we look at the Bible it says man can worship money. Yet if we go to a rich man and tell him you worship money he will say- no way I don't worship money. Yet he could very possibly worship money, because warship is who you glorify the most or what you glorify the most. Muslims don't only worship Muhammad, they will also worship the Mahdi. They also worship the black stone. Regardless if you ask them do you worship the black stone- they will deny that. They don't even think that they worship the black stone deep down in their hearts. They don't believe they even worship Muhammad, yet they do. How? Well, let's think of the name Muhammad itself. The name Muhammad means the praised one. I've never heard of anybody in the West or even biblically of any man named 'the praised one' unless it's a claim of deity. He is called the glorious one. You can never call a mere man the glorious one, even if you examine the creed of salvation in Islam. The Islamic salvation creed goes as follows: I declare there is no God but Allah and Muhammad is His Messenger. That seems to be odd. Christians are not saved because they believe there is no God but Allah and Ezekiel is his messenger. If Muslims claim that Muhammad is a mere prophet, why is it mandatory to say there is no God but Allah and Muhammad is His Messenger? You can't say there's no God but Yahweh and Joel is His Messenger; that puts Joel in such a high status of deification. See Islam does believe that Muhammad can be the intercessor for Muslims. He sits on the right-hand side of Allah and he intercedes for the Muslims. This seems to be positioning Muhammad in the same way Christians position Jesus Christ, who we believe is God. Muslims also inadvertently worship the black stone. Because in Islam the Muslim gets his sin omitted or cleaned out when he goes to the pilgrimage in Mecca. You go around the black stone seven times and Allah forgives your sins. In fact Islam teaches that the black stone is black because it sucked up the sins of the Muslims when they go on the pilgrimage. That seems to be giving the black stone more deity than it deserves. Because only God can forgive sins. Why do 1.8 billion Muslims pray and bow down to the black stone, indeed if the black stone doesn't mean that much to Islam? That's a whole different subject- how Lucifer wanted to be worshiped. Now again all the nations that God prophesied in the Bible are all Muslim. If you go to Isaiah chapter 21, Revelation 14:8 and Revelation 18:2 which says Babylon is fallen is fallen.

Isaiah 21:9

Look, here comes a man in a chariot with a team of horses. And he gives back the answer: 'Babylon has fallen, has fallen! All the images of its gods lie shattered on the ground!'

Revelation 14:8

A second angel followed and said, 'Fallen! Fallen is Babylon the Great,' which made all the nations drink the maddening wine of her adulteries.

Revelation 18:2
With a mighty voice he shouted: 'Fallen! Fallen is Babylon the Great! She has become a dwelling for demons and a haunt for every impure spirit, a haunt for every unclean bird, a haunt for every unclean and detestable animal.'

You seem to be waiting for a Mystery Babylon, yet there is a reference to this Babylon- Babylon is fallen is fallen, is the same reference in Revelation regarding Mystery Babylon and its destruction, when in Revelation it says Babylon is fallen is fallen. But yet you continue in the text of Isaiah 21 which talks about the region that is fallen, the burden against Duma. What is Duma?

Isaiah 21:11-12

> **11** "A prophecy against Dumah: Someone calls to me from Seir,
> ‘Watchman, what is left of the night? Watchman, what is left of the
> night?’ **12** The watchman replies, ‘Morning is coming, but also the
> night. If you would ask, then ask; and come back yet again.’"

Use the Bible dictionary. Duma is Duma of Arabia. It is located in the heart of the Arab world and if you continue on it says the burden against Arabia. God destroys Arabia and Isaiah 21, full destruction of Arabia. Even culminates in Isaiah chapter 34 with the oil mentioned literally in the Bible and its destruction. And God focuses on the subject that He will destroy Edom that the streams will be filled with pitch.

Isaiah 34:8-10

> **8** "For the Lord has a day of vengeance, a year of retribution, to uphold
> Zion’s cause. **9** Edom’s streams will be turned into pitch, her dust into
> burning sulfur; her land will become blazing pitch! **10** It will not be
> quenched night or day; its smoke will rise forever. From generation to
> generation it will lie desolate; no one will ever pass through it again."

When we look at the word streams it doesn't mean water streams. Because the Hebrew Nahal means underground tunnels, mines, and wells. Its Wells, it's mines will be filled with pitch. Pitched hebrew Zefat which literally means tar oil. And it will burn, it's flames will ascend forever from generation to generation. That seems to have never been fulfilled in the past. It's talking about the destruction of the oil in Arabia. Because remember Edom is Dedan in Ezekiel 25, that is the heart of the Arab world. We need to read the Bible in balance and interpret the entire Word of God. Even including the very things like the mark of the beast and these issues are things that are taught in Islam as good things to do for Muslims. If you examine the Quran, the Quran talks about Dabbat Al Ard that is beast of the earth. Did you know that Dabbat Al Ard is the beast of the earth that is mentioned in the Quran? The job of the beasts of the earth will be to mark

all Muslims on the forehead to be identified from non-muslims, that's your mark of the beast.

Surah An-Naml (27:82-83):

And when the word befalls them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain [in faith].

This passage mentions a creature or beast that will emerge from the earth as a sign before the Day of Judgment. It will speak to people, emphasizing the certainty of divine signs and warnings.

Musnad Ahmad, Hadith 22691:

Narrated Abu Huraira:

The Prophet said, "There are three who will not enter Paradise: one who is addicted to wine, one who breaks ties of relationship, and one who believes in magic. And there will be three who will not taste death until they see Dabbat Al-Ard: one who will be in the east, one who will be in the west, and one who will be in the Arabian Peninsula. And Dabbat Al-Ard will emerge to the people and it will mark them in their noses and they will be differentiated on account of that, and it will mark the believer whereupon his face will become bright with light, and it will mark the disbeliever whereupon his nose will drop to his face and it will appear like a slit, and when the people stand in need of a thing in which they have no means (to obtain it), they will be shown, `Go to those who took the mark on their noses.' That is because Allah has forbidden the earth to swallow the bodies of those two (the Dajjal and Dabbat Al-Ard) together."

Why are Muslims being taught that they need to take mark from the beasts on their foreheads? You see Muslims walking around all over the place in the Muslim world with badges on their forehead that says "there is no god but Allah and Muhammad is His Messenger". So you might object well that doesn't say 666, it seems to say "There is no God but Allah Muhammad is His Messenger". Did the Bible teach that we would have such declarations of faith in Islam being on the forehead of the followers of Antichrist? That doesn't seem to square well with what you read in the Bible. However, the problem is you didn't look very well into the text. It talks about three things, not just one flavor of 666. The mark of the beast, the name of the beast, or the number of his name.

Revelation 13:17-18

> "so that they could not buy or sell unless they had the mark, which is the name of the beast or the number of its name. This calls for wisdom. Let the person who has insight calculate the number of the beast, for it is the number of a man. That number is 666."

What is this or-or-or if everyone is supposed to get a standard emblem with 666 on it? Maybe if Hillary Clinton is the Antichrist it will say Hillary Clinton on the forehead. No no no. That is not what the Bible is implying. When it comes to the word name or name of the beast, or how we use name hermeneutically we must go to all the parts in the Bible where the usage of allegoric name is used to see how the Bible is using the word name in allegoric fashion. And then we can conclude what the Bible intends to show us about these things that are in the forehead. Now if we go on the Bible there are many places that talk about the name, and these are the holy things like you know His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Well, these are not names, these are simply titles. His name shall be called Emmanuel, which means God with us. Aha. His name shall be called Emmanuel. Emmanuel means God with us. Is Emmanuel the name of Jesus? No. If you want to make literal reference to Emmanuel being the name then maybe the Messiah comes from Mexico. Because the name Emanuelle is very common in Mexico. Well we can't do that either. Emanuelle has a meaning. His name shall be called Emmanuel, which is God with us. So in the same essence Emmanuel is our Creed, it is our statement of faith. All believers believe that God came to us, God with us. That's a Creed. In the same sense in the Revelation when it talks about the name of the beast, it is the Creed of the Antichrist that will be on the foreheads of the followers of Antichrist. It is a declaration of faith. That's what takes people to heaven or to hell. If you want to go to heaven you must believe in God with us that God came down, and he was martyred for the sins of mankind. And by you believing in that you could enter paradise. However Islamic declaration rejects the Trinity. In fact, in **1st John 2:22** it says:

22 Who is the liar? It is whoever denies that Jesus is the Christ. Such a person is the antichrist—denying the Father and the Son.

Wait a minute here. He is an Antichrist who denies the Father and the Son. If Antichrist is Catholic how could he come from Rome? He must deny the Father and the Son. That seems to fit more towards Islam than it would fit to us a Roman Catholic. The Bible tells us the spirit of Antichrist must deny the Father, must deny the Son, must be anti Trinity. But what is this Islam? Islam is ‘Dean Al Tawhid’ in Arabic ‘the religion of Unitarianism’. It is a very unitary faith that rejects the Father, that rejects the Son. In fact if you don't believe me ask any Muslim why do you reject Christianity. The first thing they will tell you is that we reject that God is our Father, we rejected Jesus Christ as the Son of God, God had no Son. It's in the Quran: He neither begets, nor He has been begotten never did he has a Son Surah Al-Ikhlas (Chapter 112) verse 1-4. This is written on the Dome of the Rock, this is written everywhere. Muslims believe it. They recite it every day in their prayers. So what is blasphemous in Christianity, is the most holy thing in Islam. And what is the most holy thing in Islam (unitarianism/arianism) is the most blasphemous thing in Christianity. And the Mahdi of Islam bringing

seven years of peace (Sunan Abu Dawud, Book 36, Hadith 4273) is one of the most holy thing in Islam, that Mahdi will come and he would have the essence of Mohammed. Mohammed says he will have my spirit in him, is the most blasphemous man in the Bible. And the most holy thing in the Bible- Jesus dying for our sins and him being the Son of his Father is the most blasphemous thing in Islam. And on the forehead of the woman riding the beast is names of blasphemy (Revelation 17:3-5)- declarations are a blasphemous. Once we understand the allegoric name or the meaning of the word mountain then we can unlock the rest of the Bible. The interpretation of mountain in the Bible is very clear. If you go to other examples in the Bible like maybe Daniel chapter 2 it talks about a colossus, a colossus of gold, chest of silver, belly of bronze, legs of iron and feet of iron and clay (Daniel 2:31-45). And then it talks about a stone that was cut without hands, smote the image at the feet and then the gold and the silver and the bronze and the iron and the clay were crushed together. And then the stone, which is the Messiah, grew to become a great mountain. Aha. How could the Messiah become a great mountain. The mountain is the kingdom of Christ. So in this case he will establish his Mountain, he will rule from His hill, from his mountain, from his kingdom. When Jesus said if you have faith of a mustard seed you can move their mountains. Now Jesus was not saying things that doesn't make sense. Everything Jesus says makes sense. He's saying if we have faith of a mustard seed you can move kingdoms. Exactly what the disciples did. And this is why the Christians in the west can move this nation and can change this nation if they so believed what Messiah said when he said if you have faith of a mustard seed you can move the mountains. Now if you understand name being creed or declaration of faith that is and mountain being kingdom you can unlock all the allegories of the Bible that you need to know. Seven mountains are seven kingdoms; the seven heads are seven kingdoms. There are also seven kings. Kingdoms- some of them fell, one was number six which was a town of John and the number seven came which is Islamic, and it will revive again as number eight, which will rise again from the eastern parts of the Roman Empire. Just as Sir Robert Anderson thought and the traditionalist Bible interpreters taught of their time. We have to have five in the east and five in the west. We have to go back to the Colossus in Daniel, they have to be ten toes.

Daniel 2:41-43

Just as you saw that the feet and toes were partly of baked clay and partly of iron, so this will be a divided kingdom; yet it will have some of the strength of iron in it, even as you saw iron mixed with clay. As the toes were partly iron and partly clay, so this kingdom will be partly strong and partly brittle. And just as you saw the iron mixed with baked clay, so the people will be a mixture and will not remain united, any more than iron mixes with clay.

Daniel 7:24
The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings.
Revelation 17:12-13
The ten horns you saw are ten kings who have not yet received a kingdom, but who for one hour will receive authority as kings along with the beast. They have one purpose and will give their power and authority to the beast.

We must look at all the names of the nations. Even if you go to Revelation and you see the beast being captured with him- the false prophet, those being cast into the lake of fire in Revelation, is also explained in a way in Ezekiel's chapters 28, 29, 30, 31, and 32.
Revelation 19:20
But the beast was captured, and with it the false prophet who had performed the signs on its behalf. With these signs, he had deluded those who had received the mark of the beast and worshiped its image. The two of them were thrown alive into the fiery lake of burning sulfur.
Revelation 20:10
And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.
Ezekiel 28:2
Son of man, say to the ruler of Tyre, 'This is what the Sovereign LORD says: In the pride of your heart you say, "I am a god; I sit on the throne of a god in the heart of the seas." But you are a mere mortal and not a god, though you think you are as wise as a god.

The Prince of Tyre's pride and claim to divinity parallels the blasphemous arrogance of the beast and false prophet in Revelation.
Ezekiel 28:17-19
Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings. By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching. All the nations who knew you are appalled at you; you have come to a horrible end and will be no more.

The imagery of being consumed by fire and reduced to ashes resonates with the lake of fire in Revelation.

Ezekiel 29:3-5

Speak to him and say: 'This is what the Sovereign LORD says: "I am against you, Pharaoh king of Egypt, you great monster lying among your streams. You say, 'The Nile belongs to me; I made it for myself.' But I will put hooks in your jaws and make the fish of your streams stick to your scales. I will pull you out from among your streams, with all the fish sticking to your scales. I will leave you in the desert, you and all the fish of your streams. You will fall on the open field and not be gathered or picked up. I will give you as food to the beasts of the earth and the birds of the sky.

The "great monster" and the imagery of judgment echo the fate of the beast in Revelation.

Ezekiel 31:14

Therefore no other trees by the waters are ever to tower proudly on high, lifting their tops above the thick foliage. No other trees so well-watered are ever to reach such a height; they are all destined for death, for the earth below, among mortals who go down to the realm of the dead.

The imagery of trees being brought low and cast into the realm of the dead parallels the casting of the false prophet into the lake of fire.

Ezekiel 32:7-8

When I snuff you out, I will cover the heavens and darken their stars; I will cover the sun with a cloud, and the moon will not give its light. All the shining lights in the heavens I will darken over you; I will bring darkness over your land, declares the Sovereign LORD.

The cosmic disturbances and darkness align with the apocalyptic imagery in Revelation.

Did you know that the Bible tells us even the literal references of the names of the nations that are cast into the lake of fire? If you read the bulk of Ezekiel 28, 29 there is the Prince of Tyre, he is the Antichrist, he was the cherub in the Garden of God, and he is captured he's thrown into the pit. And why is Antichrist called the Prince of Tyre? Where is Tyre today? Today Tyre is in the country of Lebanon. The Antichrist is ruling in Lebanon.

Ezekiel 28:1-19 - The Prince and King of Tyre:

Ezekiel 28:1-2

The word of the Lord came to me: 'Son of man, say to the prince of Tyre, This is what the Sovereign Lord says: In the pride of your heart you say, "I am a god; I sit on the throne of a god in the heart of the seas." But you are a mere mortal and not a god, though you think you are as wise as a god.'

The Prince of Tyre is rebuked for his pride and self-deification. This could be seen as a type of foreshadowing of the Antichrist, who is also described in the Bible as exalting himself above God (2 Thessalonians 2:4).

Ezekiel 28:12-15

Son of man, take up a lament concerning the king of Tyre and say to him: 'This is what the Sovereign Lord says: You were the seal of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone adorned you... You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones. You were blameless in your ways from the day you were created till wickedness was found in you.'

This passage transitions to a lament over the "king of Tyre," who is depicted with imagery suggesting a high-ranking spiritual being, possibly Satan. The reference to Eden and being a guardian cherub connects this figure to the fall of a powerful spiritual being.

Ezekiel 28:16-17

Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, guardian cherub, from among the fiery stones. Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings.

The imagery here is often associated with the fall of Satan, reflecting pride and subsequent expulsion from God's presence. This passage can be linked to the Antichrist through the theme of pride and rebellion against God.

Ezekiel 28:18-19

By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching. All the nations who knew you are appalled at you; you have come to a horrible end and will be no more.

This ultimate destruction mirrors the fate of the Antichrist as described in Revelation.

Ezekiel 29:1-21 - Prophecy Against Egypt:

Ezekiel 29:3-5

Speak to him and say: 'This is what the Sovereign Lord says: I am against you, Pharaoh king of Egypt, you great monster lying among your streams. You say, "The Nile belongs to me; I made it for myself." But I will put hooks in your jaws and make the fish of your streams stick to your scales. I will pull you out from among your streams, with all the fish sticking to your scales. I will leave you in the desert, you and all the fish of your streams. You will fall on the open field and not be gathered or picked up. I will give you as food to the beasts of the earth and the birds of the sky.'

This prophecy against Egypt symbolizes God's judgment against nations that exalt themselves. The imagery of the great monster (often interpreted as a crocodile, symbolizing Pharaoh) pulled from the river and left to die could be seen as analogous to the ultimate defeat of the Antichrist.

Interpretative Summary:

Prince of Tyre: Represents human pride and self-exaltation, akin to the Antichrist.

King of Tyre: Described in terms that many see as reflective of Satan's fall, drawing a parallel to the Antichrist's rebellion and ultimate defeat.

Why is the Antichrist called the Assyrian as Syria? Assyria seems to exist in Iraq, Syria, and parts of Turkey.

Isaiah 10:5-12 refers to the Assyrians as an instrument of God's wrath against a godless nation (Israel) but also highlights the eventual punishment of the Assyrians for their pride and arrogance.

Isaiah 10:5-7

Woe to the Assyrian, the rod of my anger, in whose hand is the club of my wrath! I send him against a godless nation, I dispatch him against a people who anger me, to seize loot and snatch plunder, and to trample them down like mud in the streets. But this is not what he intends, this is not what he has in mind; his purpose is to destroy, to put an end to many nations.

Isaiah 10:12

When the Lord has finished all his work against Mount Zion and Jerusalem, he will say, 'I will punish the king of Assyria for the willful pride of his heart and the haughty look in his eyes.'

Isaiah 14:24-27 includes a prophecy about the fall of the Assyrians, which some interpret as a foreshadowing of the defeat of the Antichrist.

Isaiah 14:25

I will crush the Assyrian in my land; on my mountains I will trample him down. His yoke will be taken from my people, and his burden removed from their shoulders.

Micah 5:5-6 refers to the future deliverance of Israel from the Assyrians when he invades their land.

Micah 5:5-6

And he will be our peace when the Assyrian invades our land and marches through our fortresses. We will raise against him seven shepherds, even eight commanders, who will rule the land of Assyria with the sword, the land of Nimrod with drawn sword. He will deliver us from the Assyrian when he invades our land and marches into our borders.

Why is the Antichrist called Pharaoh of Egypt, he is the king of Egypt (Ezekiel 29:3-5 & Ezekiel 31:2-9)? He is called many titles like these of regions that exists today in Muslim countries. So the Bible did not forget to tell us about the threat of Islam. Perhaps it is we who did not look into the

Bible to see what the Bible had to say about the threat of the rise of fundamental Islam. And these are not nations like Nazi Germany, one nation. We are talking about several nations. Because it talks about ten toes (Daniel 2:41-42). The Old Testament, talks about the destruction of Iran- Persia or Elam and all her multitude into the pit into the lake of fire.

Jeremiah 49:34-39

This is the word of the Lord that came to Jeremiah the prophet concerning Elam, early in the reign of Zedekiah king of Judah:

This is what the Lord Almighty says: “See, I will break the bow of Elam, the mainstay of their might.

I will bring against Elam the four winds from the four quarters of heaven; I will scatter them to the four winds, and there will not be a nation where Elam’s exiles do not go.

I will shatter Elam before their foes, before those who want to kill them; I will bring disaster on them, even my fierce anger,” declares the Lord. “I will pursue them with the sword until I have made an end of them.

I will set my throne in Elam and destroy her king and officials,” declares the Lord.

“Yet I will restore the fortunes of Elam in days to come,” declares the Lord.

There is Lydia- Turkey and all her multitude into the pit, into the lake of fire, mentioned literally in the Bible. Even on the day of the Lord. If you look at Joel or Amos or Isaiah or Ezekiel or even the Psalms. You find all the nations that are mentioned are all Islamic today. Psalms 81, 82, and 83 are very interesting because you look at Psalm 81, it says the haters of the Lord pretend submission to Him.

Psalm 81:15

The haters of the Lord would pretend submission to Him, But their fate would endure forever.

The ones who hate God think in their mind that they submit and worship God. How could somebody think they submit to God when in reality God is saying that: they don't submit to Me, they don’t worship Me, I don't know them. In fact it continues on in **Psalm 82 verse 8** which says:

Rise up, O God, judge the earth,
for all the nations are your inheritance.

Wow, this is God arising from his throne, judging the world. In fact this caller collaborates with Joel 3 and he will inherit all nations.

Joel 3:1-2

"In those days and at that time, when I restore the fortunes of Judah and Jerusalem,

I will gather all nations and bring them down to the Valley of Jehoshaphat. There I will put them on trial for what they did to my inheritance, my people Israel, because they scattered my people among the nations and divided up my land."

This seems to be that the Messiah is coming down to fight these nations. And then Psalm 83 it says for the ones who hate you who hate God.

Psalm 83:1-5

O God, do not remain silent; do not turn a deaf ear, do not stand aloof, O God.
See how your enemies growl, how your foes rear their heads.
With cunning they conspire against your people; they plot against those you cherish.
“Come,” they say, “let us destroy them as a nation, so that Israel’s name is remembered no more.”
With one mind they plot together; they form an alliance against you—

Who are these? The ones who think they submit to God. Islam means submission. Even Muslims don’t deny it, it doesn't mean peace. It means submitting to the will of Allah. The ones who hate you, they have lifted their head, they have said come and let us cut them off from being a nation that the name of Israel be remembered no more. What did Muhammad say?

Sahih Muslim, Book 41, Hadith 6985:

> "The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him; but the tree Gharqad would not say, for it is the tree of the Jews."

It seems to correlate with Islam's prophecy, yet Islam seems to predict that the outcome of the battle is the destruction of the Jews. The Bible says no that's not true. The Bible even gives you the names of these nations: the tents of Edom and the Ishmaelites. Now does anybody need to interpret what is the Ishmaelites? I've explained Edom before which is from Teman which is Yemen to the Dedan which is the heart of the Arab world (northwestern part of the Arabian Peninsula that is Saudi Arabia, research: Ezekiel 27:15, Jeremiah 49:8, Genesis 10:7). Ezekiel 25:13.

Ezekiel 25:12-14

This is what the Sovereign LORD says: “Because Edom took revenge on Judah and became very guilty by doing so,
therefore this is what the Sovereign LORD says: I will stretch out my hand against Edom and kill both man and beast. I will lay it waste, and from Teman to Dedan they will fall by the sword.

I will take vengeance on Edom by the hand of my people Israel, and they will deal with Edom in accordance with my anger and my wrath; they will know my vengeance, declares the Sovereign LORD."

Assyria is also with them: Syria, Iraq Turkey. All these regions coming with them in this coalition. It says they form a confederacy against you, a confederacy of Nations, a unity of many nations. And all of them are 10 in number. Then it talks about other nations joining them. You know besides Edom you have Philistia/Gaza/ the Palestinians joining them in this battle. And they come against Israel. And what does God say? Pursue them with your tempest and a frighten them with thy storm, that God will put fear in the hearts of the enemies of Israel. And then it says fill their faces with shame that they may seek your name Oh Lord.

Psalm 83:13-18

Make them like tumbleweed, my God, like chaff before the wind.
As fire consumes the forest or a flame sets the mountains ablaze,
so pursue them with your tempest and terrify them with your storm.
Cover their faces with shame, Lord, so that they will seek your name.
May they ever be ashamed and dismayed; may they perish in disgrace.
Let them know that you, whose name is the Lord— that you alone are the Most High over all the earth.

What name? Aha. The Emmanuel, the Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. The true essence of who God is, that he is God with us. He has made that declaration very well in the Bible. Showing these Islamic nations the belief system, showing that they don't like the name of God, showing that they are blaspheme to God and these people hate the true God. This is why in Revelation it says when the mountains mountains fall on us they still blaspheme God. Why? Why would the people in Revelation, even though they see all these calamities, still blaspheme God? Because they are praising Allah and denying the essence of who the true God is. By that, they continue to blaspheme God. They didn't seem to get it. Yet God loves the Muslims, in fact He says one-sixth of the armies that comes against Israel, that God will redeem them and they will come from year to year to Jerusalem to worship the king in Jerusalem.

Ezekiel 39:2

> "And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:"

So why don't you worship the King right now instead of worshiping the blackstone? Instead of dying and blowing yourself. When you read the words of Jesus he said: offer your body as a living sacrifice. I don't have to

die for God. God already died for me. Islam is a reversal, in which the funeral of a martyr becomes a wedding.

Sahih al-Bukhari, Book 52, Hadith 53:

> Narrated Sahl bin Sa'd: Allah's Messenger said, "The believer who is killed in Allah's Cause is a martyr, and will be married to seventy-two wives of the maidens with large dark eyes of Paradise, and will have intercession for seventy of his relatives."

And sometimes a wedding becomes a funeral because somebody uses a musical instrument. Everything is in reverse. He did not want the essence of holiness to be in the outside appearance, but he wanted the essence of holiness to be on the inside of a man. Islam has legalized many things that the Bible prohibits. They don't call it rape, they call it concubinage. So you cloak things in different verbiage to make what is evil holy- killing innocent people is jihad. Occupying countries like Spain is liberation or openings. You have opened these nations for the will of Allah. It's blasphemy to say the Bible has been changed. How could God allow His Word to be changed? There is a corruption of the Bible and that is the creation of the Quran. It took certain verses from the Bible and took some Apocrypha and concocted a new manuscript, that is a corruption of the Bible, that denies the very essence of who God is in the Bible. Look towards Arianism, which was considered an Antichrist religion from the beginning of the advent of Christianity. The New Testament warned about Arianism, about denying God as our Father. What's wrong with calling God our Father? He adopts us. Why can't you take their allegoric references of us being the children of God allegorically? He loves us as he is our Father, he is a loving God. He has come down, sent his son, and died on the cross for you. If you choose to believe it you will have everlasting life. You don't have to die for Allah. God sent his son to die for you. That's the message of salvation. If we all worship the same God how come when people convert to Islam they have to say “There is no God but Allah and Muhammad is His Messenger”. If you ask them what is the name Allah, they will tell you well Allah simply means God. So then you say- well okay there is no god but God is saying is okay? No no no no no no. They will say- you gotta say there is no God but Allah. But you told me Allah simply means God, why can't I say there is no god but God. They will insist that you identify with the name of a deity named Allah. In fact most westerners don't know that you cannot in Islam worship Allah unless you worship him in the Arabic language. Even Iranian Muslims, Indonesian Muslims, Persian Muslims, and Turkish Muslims don't speak the Arabic language. But when they go to the mosque they must worship him in Arabic language. They must read the Quran in the Arabic language, not in the English. The Quran and Islam say you cannot worship Allah unless you recite it in the Arabic language. The Quran cannot be used unless you worship Allah in the Arabic language. Why? The persistence of using one language, one religion, one government- Sharia

law, because there was someone who was bruised when God changed the system of the world when the world wanted to get together in Babel.

Genesis 11:1-9

Now the whole world had one language and a common speech.
As people moved eastward, they found a plain in Shinar and settled there.
They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar for mortar.
Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth."
But the Lord came down to see the city and the tower the people were building.
The Lord said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them.
Come, let us go down and confuse their language so they will not understand each other."
So the Lord scattered them from there over all the earth, and they stopped building the city.
That is why it was called Babel—because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth.

What did they say in Babel? The story of Babel is significant because in Babel they got together and they said let us build a name for ourselves, let us take all what we have. So they took bricks and tar (petroleum) and they began to build as Shinar to the heavens, and they wanted to reach upwards to God. And God was angered because God reached downwords to mankind and it went contrary to God's plan. Islam seems to want to reverse what happened in Babel, so they want to establish a one-world government- Islam, and a one-world language Arabic. They insist you can't go to heaven unless you worship God in Arabic and they seem to want to use the tar (the oil) to build a name for themselves and to advance the cause of Allah using the oil, just exactly as Babel did before. Daniel says that the Antichrist will advance the glory of his God through war.

Daniel 11:36-39

> 36 "The king will do as he pleases. He will exalt and magnify himself above every god and will say unheard-of things against the God of gods. He will be successful until the time of wrath is completed, for what has been determined must take place. 37 He will show no regard for the gods of his ancestors or for the one desired by women, nor will he regard any god, but will exalt himself above them all. 38 Instead of them, he will honor a god of fortresses; a god unknown to his ancestors he will honor with gold and silver, with precious stones and costly gifts. 39 He will attack the mightiest fortresses with the help of a

> foreign god and will greatly honor those who acknowledge him. He will make them rulers over many people and will distribute the land at a price.

Wait a minute, Antichrist declares himself as God, but yet he say here he advances the glory of his God. He worships a singular God, that is a God of War. He honors a God of fortresses in Daniel- a God of War. Who honors a God of War? He doesn't honor the desires of women. It doesn't say he doesn't desire women. It says he does not honor the desire of women. Now who doesn't honor the desire of women? Who doesn't care about women's rights? In Islam woman has half the ability to testify in court- her testimony is half the testimony of a male (Quran 2:282).

Sahih al-Bukhari 2658:

> Narrated Abu Sa'id Al-Khudri: The Prophet said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind."

Her inheritance is half the inheritance of a male (Quran 4:11). She doesn't have a right to divorce, but the husband has the only right to divorce. All these other things, women are secondary to men. Women are being abused and beaten(Sahih Muslim 4:2127, Sahih Al-Bukhari, Book 72, Hadith 715). He doesn't honor the desire of a woman, just what the Bible says. Why? Why would Antichrist not honor the desire woman? It's very simple. Because in the Bible states:

Genesis 3:15

I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.

The devil hates the woman because the woman was the vessel that brought forth the child Messiah- the seed of the woman, just as the Bible said. This is why Satan hates that seed of the woman. The virgin birth Jesus Christ, who comes to die for the sins of mankind. This is why Islam hates the idea of God sending his Son. This is why Islam hates the woman and puts it as a second-class citizen. Even on moderate websites, if you go about treating women, in the moderate view when it says in the Quran beat them (Surah An-Nisa4:34). The modern interpreters will say- well this means beat them slightly without leaving marks. Don't leave marks when you beat them, don't leave bruises. Does that seem to be the right way of dealing with your wife? They explode in anger, you better say Islam is a peaceful religion and stop drawing Muhammad or we will kill you. That doesn't seem to mean that Islam is peaceful at all. It seems to me that this is a system that gives a facade of peace: can use peaceful verses- peaceful parts of the Quran to claim peace. When the other parts of the Quran seems to say kill the Jews and kill the Christians.

Surah Al-Baqarah (2:191)
"And kill them wherever you find them and expel them from wherever they have expelled you, and fitnah is worse than killing. But if they fight you, then kill them. Such is the recompense of the disbelievers."

Surah At-Tawbah (9:5)
"And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful."

Surah At-Tawbah (9:29)
"Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled."

Aha. The Bible does say bye peace he will deceive many. The spirit of the Antichrist, by peace, will deceive many.
Daniel 8:25
He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power.
Daniel 11:21-24
The next to come to power will be a despicable man who is not in line for royal succession. He will slip in when least expected and take over the kingdom by flattery and intrigue. Before him great armies will be swept away, including a covenant prince. With deceitful promises, he will make various alliances. He will become strong despite having only a handful of followers. Without warning he will enter the richest areas of the land. Then he will distribute among his followers the plunder and wealth of the rich—something his predecessors had never done. He will plot the overthrow of strongholds, but this will last for only a short while.

2 Thessalonians 2:9-10
This man will come to do the work of Satan with counterfeit power and signs and miracles. He will use every kind of evil deception to fool those on their way to destruction, because they refuse to love and accept the truth that would save them.

Islam is a peaceful religion, you must say. Islam is being propagated as a peaceful system when in reality it's not. The spirit of Antichrist is as such that if you fight against it you could lose your head literally, not allegoric.
Revelation 20:4
"I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony

about Jesus and because of the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years."

We see the martyrs who were beheaded in the name of Jesus. What part of baring do you not understand? Noah was right and everybody else was wrong. Truth is found in a narrow gate, it's not a big wide gate. Joel is right, Moses is right, Ezekiel is right, Isaiah is right all these prophets were right that they warned us about the rise and the threat of Islam. It wasn't that God did not warn us, it's that we did not go and read the Bible and compare it with the Quran.

Isaiah 46:9-10

9 Remember the former things, those of long ago; I am God, and there is no other;
I am God, and there is none like me. 10 I make known the end from the beginning,
from ancient times, what is still to come. I say, 'My purpose will stand, and I will
do all that I please.'

How could somebody foretell the end from the beginning? You have 8,362 verses in the Bible of prophetic nature. Why did God give us so much volume of information? Because God is love, and He loves us and he cares about us, and he wants our destiny to be with Him. Islam is a very old system that was wounded by the west, that wants to revive itself. Jesus himself said if you have faith of a mustard seed you can move the mountains/nations (Matthew 17:20). You must be as serpents and as innocent as doves to have serpentine wisdom (Matthew 10:16), that means you need to understand how the devil thinks. You need to understand how the devil functions. That was the commandment from Jesus himself. Jesus himself said, be as wise as a serpent and as innocent as doves. Understand how the devil thinks. He also said: if you are my followers I send you as sheep amongst wolves (Matthew 10:16). So if you have no wolves in your life, perhaps you're not sheep. And if you're not sheep perhaps I can show you how to be sheep. It's very simple just buy a Bible and read it. He shows you how to be sheep. Follow Him, trust Him, and invite Him in your heart. You will never regret it.

Imam Mahdi in the 7 years of tribulation as leader/hero

Just before Jesus comes there are 7 years of tribulation. The primary scriptural references associated with the idea of a tribulation period include:

1. **Daniel 9:27** - “Then he shall confirm a covenant with many for one week; But in the middle of the week he shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate.”

    - *This verse speaks of a covenant being made for one "week" (often interpreted as seven years) and then broken halfway through, leading to desolation.*

2. **Matthew 24:21** - “For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.”

    - *Jesus describes a time of great tribulation, "such as has not been since the beginning of the world until this time, no, nor ever shall be."*

3. **Revelation 11:2** - “But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months.”

    - *Refers to the holy city being trampled for "forty-two months," which is often interpreted as three and a half years, suggesting a period of tribulation within a seven-year framework.*

4. **Revelation 12:6** - “Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.”

    - *Talks about the woman fleeing into the wilderness for "one thousand two hundred and sixty days," also equivalent to three and a half years.*

5. **Revelation 13:5** - “And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months.”

    - *Describes the beast being given authority to act for "forty-two months," reinforcing the three and a half-year period.*

6. **Revelation 16:19** - “Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath.”

    - *Mentions the great city being divided into three parts during the end-time events.*

7. **Revelation 20:4** - “And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years.”

    - *Describes a period of "a thousand years" where Christ reigns, which is a different concept but often discussed in the context of end-times chronology.*

By combining these references, the 7-year tribulation is often interpreted as consisting of two periods of 3.5 years:

- The first 3.5 years, during which the covenant is made and broken, leading to the tribulation.
- The second 3.5 years, the time of the beast's authority which involves intensified suffering and persecution of the faithful

In Islam Just before Jesus comes Imam Mahdi takes control and rules over for 7 years and dies. Same story of Bible's Antichrist before millennium.

Sunan Ibn Majah 4083 or book 36 hadith 158 or vol 5 book 36 hadith 4083:

It was narrated from Abu Sa'eed Al-Khudri that the Prophet (ﷺ) said:

"**The Mahdi will be among my nation. If he lives for a short period, it will be seven**, and if he lives for a long period, it will be nine, during which my nation will enjoy a time of ease such as it has never enjoyed. The land will bring forth its yield and will not hold back anything, and wealth at that time will be piled up. A man will stand up and say: 'O Mahdi, give me!' He will say: 'Take.'"

Sunan Abi Dawud 4282 or Book 38 hadith 4 or book 37 hadith 4269:

Narrated Abdullah ibn Mas'ud:

The Prophet (ﷺ) said: If only one day of this world remained. Allah would lengthen that day (according to the version of Za'idah), till He raised up in it a man who belongs to me or to my family whose father's name is the same as my father's, who will fill the earth with equity and justice as it has been filled with oppression and tyranny (according to the version of Fitr). Sufyan's version says: The world will not pass away before the Arabs are ruled by a man of my family whose name will be the same as mine.

Abu Dawud said: The version of 'Umar and Abu Bakr is the same as that of Sufyan.

Sunan Ibn Majah 4085 or book 36 hadith 160 or vol 5 book 36 hadith 4085:

It was narrated from 'Ali that the Messenger of Allah (ﷺ) said:

"Mahdi is one of us, the people of the Household. Allah will rectify him in a single night."

Hadith from Sahih Muslim:

Sahih Muslim 2937 / book 44 hadith 134/ book 41 hadith 7015:

An-Nawwas b. Sam`an reported that Allah's Messenger (ﷺ) made a mention of the Dajjal one day in the morning. He (ﷺ) sometimes described him to be insignificant and sometimes described (his turmoil) as very significant (and we felt) as if he were in the cluster of the date-palm trees. When we went to him (to the Holy Prophet) in the evening and he read (the signs of fear) in our faces, he (ﷺ) said:

What is the matter with you? We said: Allah's Messenger, you made a mention of the Dajjal in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of the date-palm trees. Thereupon he (ﷺ) said: I harbor fear in regard to you in so many other things besides the Dajjal. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf (and safeguard him against his evil). He (Dajjal) would be a young man with twisted, contracted hair, and a blind eye. I compare him to `Abd-ul-`Uzza b. Qatan. He who amongst you would survive to see him should recite over him the opening verses of Sura Kahf (xviii). He would appear on the way between Syria and Iraq and would spread mischief right and left. O servant of Allah! adhere (to the path of Truth). We said: Allah's Messenger, how long would he stay on the earth? He (ﷺ) said: For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days. We said: Allah's Messenger, would one day's prayer suffice for the prayers of day equal to one year? Thereupon he (ﷺ) said: No, but you must make an estimate of time (and then observe prayer). We said: Allah's Messenger, how quickly would he walk upon the earth? Thereupon he (ﷺ) said: Like cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their pasturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would then come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness) and it would be at this very time that Allah would send Jesus, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odor of his self would

die and his breath would reach as far as he would be able to see. He would then search for him (Dajjal) until he would catch hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words: I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur. And then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tiberias and drink out of it. And when the last of them would pass, he would say: There was once water there. Jesus and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred dinars and Allah's Apostle, Jesus, and his companions would supplicate Allah, Who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. Allah's Apostle, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench. Allah's Apostle, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of Bactrian camels and they would carry them and throw them where God would will. Then Allah would send rain which no house of clay or (the tent of) camels' hairs would keep out and it would wash away the earth until it could appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of persons would be able to eat that, and seek shelter under its skin and milch cow would give so much milk that a whole party would be able to drink it. And the milch camel would give such (a large quantity of) milk that the whole tribe would be able to drink out of that and the milch sheep would give so much milk that the whole family would be able to drink out of that and at that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them.

So there are no separate battle with Gog and Magog in Islam. In Islam there is no thousand year reign of Jesus after the tribulation period. Instead he dies after living 40 years in earth.

Sunan Abi Dawud 4324 or book 39 hadith 34 or book 38 hadith 4310:

Narrated Abu Hurayrah:

The Prophet (ﷺ) said: There is no prophet between me and him, that is, Jesus (ﷺ). He will descent (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish

jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him.

Armageddon with Muslim Nations

- Ezekiel exclusive event is named **Battle of Armageddon**
- Book of Revelation exclusive event is named **Battle of Gog and Magog**

The prophecy given to Ezekiel concerning Gog and Magog speak about the Battle of Armageddon that happens before Jesus' millennial reign on earth. It is mentioned in Ezekiel 38-39 and Revelation 6-19. Whereas Revelation 20:7-9 onward mentions that the Battle of Gog and Magog which will happen after Jesus' thousand year reign.

The Battle

This battle will take place in the last days, right before Jesus returns. Ezekiel 38 was written over 2,500 years ago by Ezekiel, who was forced out of his homeland in Israel as a small child and taken to Babylon with the rest of the Hebrew captives. It was in captivity at age 13 that God started speaking directly to Ezekiel and telling him to write down messages that predicted the future. One of these God-given prophecies is about a bunch of nations coming together to attack and destroy Israel.

Ezekiel 38:1-6

1. The word of the Lord came to me:

2. "Son of man, set your face against Gog, of the land of Magog, the chief prince of Rosh, Meshek, and Tubal; prophesy against him
3. and say: 'This is what the Sovereign Lord says: I am against you, Gog, chief prince of Rosh, Meshek, and Tubal.
4. I will turn you around, put hooks in your jaws and bring you out with your whole army—your horses, your horsemen fully armed, and a great horde with large and small shields, all of them brandishing their swords.
5. Persia, Cush, and Put will be with them, all with shields and helmets,
6. also Gomer with all its troops, and Beth Togarmah from the far north with all its troops—the many nations with you.'"

Identifying the Nations: Every name mentioned in Ezekiel 38 was a well-known nation in the 6th century BC except for the name Gog. Let's see if we can use history and archaeology to locate where each of these ancient nations were located on a map of the world in Ezekiel's time.

- **Magog**: The text itself says that Magog is located in the farthest parts north of Israel. When you draw a line from Israel to the country furthest north, you end up in what today is called Russia. In fact, the capital of Russia, Moscow, is almost exactly north of the capital of Israel, Jerusalem. Still skeptical: who were the ancient people living in the land we call Russia today, and did anybody at the time know them as Magog? Ancient mummies, like the Siberian Ice Princess found in the 1940s, were discovered fully preserved in southern Russia. Even their tattoos were preserved. Archaeologists believe that shortly after their burial, the tombs were flooded with rain that froze over, preserving the bodies along with many other artifacts all belonging to one ancient people group living in the land we know as Russia today. These artifacts are dated at 2,500 years ago, which is the same time Ezekiel wrote his prophecy about Magog invading from the north. What's amazing is that artifacts like these have been found all across Russia. You can go today to The Hermitage Museum of St. Petersburg and find over 20,000 gold objects all pointing back to the same ancient people living in the land we know as Russia. So who were these ancient people? They were called the Scythians, and many scholars believe that the Slavic tribes who later became the Russians were descendants of the Scythians. The other name the Scythians were known by can be found in historian Flavius Josephus' writings: “Magog founded the Magogians… but who were by the Greeks called Scythians.” Many other historians also affirm this connection between the name Magog and the Scythians. With all of this evidence, we can confidently place Magog in Russia.

- **Rosh**: A 10-sided cylinder found in the ancient city of Nineveh, called the Rassam Cylinder, was inscribed for an Assyrian King who lived 100 years before Ezekiel, named King Ashurbanipal. On it, the names of many nations are mentioned, including Rosh. Other records, including Egyptian inscriptions, describe a place called Rosh located above the Black Sea in what is now modern-day Russia. Now, before we get to these other nations mentioned, we need to talk about this military leader the Bible calls Gog. The Bible calls this person the prince of Rosh from the land of Magog. So based on what we just learned, Gog must be a powerful dictator over this land with a large military at his disposal. An important thing to know is that Gog is the title of a person, not a location. Just like we would use the word Zar or Sultan, Gog is a title that means ruler. So now that we know who's leading this great army from the north, who are his allies?

- **Meshech and Tubal**: These people were known as Mushki and Tabal by the Assyrians and Muscoy and Tibero by the Greeks. The Assyrian inscriptions and Greek writings both place these people in the land of modern-day Turkey.

- **Persia**: In 1971, Iran celebrated her 2,500th birthday as a nation/state/monarchy. Iran is the country that had been called Persia up until 1935. A clay engraving found in ancient Persia from 513 BC, right after the time that Ezekiel lived, depicts the Persians at war with the Scythians. These kingdoms were each other's arch-enemies and were constantly at war with one another. Fast forward 2,500 years, and here we are—the Russians, who are the descendants of the Scythians, and the Iranians, who are the descendants of the Persians, are close allies today.

- **Cush and Put**: Cush: They were known as the Kusu in Assyrian and Kas in Egyptian, and these ancient records place them directly south of Egypt, extending down to modern-day Sudan. Put: Ancient writings, including Babylonian inscriptions and multiple verses in the Hebrew Bible, place these people in the land we call Libya today.

- **Gomer and Beth Togarmah**: Gomer is a reference to the Cimmerians, who were known as the Chians at the time of Ezekiel's writings. Records show that the Cimmerian people occupied parts of modern-day Turkey. Now, Togarmah was a well-known city established by the Hittites on the border of Tubal, which is in modern-day Turkey. In Ezekiel's day, all of these groups were at war with one another and had limited communication.

The Invasion

> Ezekiel 38:9: "You will ascend, coming like a storm, covering the land like a cloud, you and all your troops and many peoples with you."
>
> Ezekiel 38:12: "to take plunder and to take booty, to stretch out your hand against the waste places that are again inhabited, and against a people gathered from the nations, who have acquired livestock and goods, who dwell in the midst of the land."

So the nation being attacked is one that had long been desolate but was regathered from every nation. What is the only nation on earth that has ceased being a nation, whose people were scattered across the entire world and then miraculously, after 2,000 years, regathered back into her homeland? The prophecy also states that this nation will be a wealthy nation that other nations will want to plunder. When Ezekiel 38 was written, the Israelites were literal slaves living in captivity in Babylon. Who could have predicted that Israel, a country the size of New Jersey, would become one of the wealthiest nations in the entire region?

> Ezekiel 38:13: "Sheba, Dedan, the merchants of Tarshish, and all their young lions will say to you, 'Have you come to take plunder? Have you gathered your army to take booty, to carry away silver and gold, to take away livestock and goods, to take great plunder?'"

In other words, whoever Sheba, Dedan, and Tarshish are, they're going to question the Russian-led coalition, but ultimately won't do anything to help Israel. Many scholars place Sheba and Dedan in the land we know today as Saudi Arabia. The merchants of Tarshish and their young lions are the last nation we need to place. We know from the Bible that Tarshish was a sea trading land in the far north. We know from history that the ancient Wessex people enjoyed trade from the Eastern Mediterranean as early as 1500 BC. I think it's safe to place Tarshish on the island of Britain. This would make the young lions the various colonies that Britain has planted, which could be a veiled reference for the United States. Twice the prophecy states that it will happen in the last days. If you have not given your life to Jesus Christ, then do not delay one second more because it is clear that we are living in the end time.

The Prophecy of Ezekiel 38-39:

In the last days, the leader of Russia will make war against the nation of Israel in an epic battle that takes place on Israel's northern hills:

- **Ezekiel 38:8**: *"After many days you will be called to arms. In future years you will invade a land that has recovered from war, whose people were gathered from many nations to the mountains of Israel, which had long*

been desolate; they had been brought out from the nations, and now all of them live in safety."

- **Ezekiel 38:15**: *"You will come from your place in the far north, you and many nations with you, all of them riding on horses, a great horde, a mighty army."*

Iran, Turkey, Libya, and Sudan will join forces with Russia in an effort to destroy the nation of Israel once and for all:

- **Ezekiel 38:5**: *"Persia, Cush, and Put will be with them, all with shields and helmets."*
- **Ezekiel 38:6**: *"also Gomer with all its troops, and Beth Togarmah from the far north with all its troops—the many nations with you."*

UK and Saudi Arabia will question Russia and her allies, but their protest will fall on deaf ears. No nation on earth will come to Israel's aid:

- **Ezekiel 38:13**: *"Sheba and Dedan and the merchants of Tarshish and all her villages will say to you, 'Have you come to plunder? Have you gathered your hordes to loot, to carry off silver and gold, to take away livestock and goods, to seize much plunder?'"*

But when it seems like Israel is totally helpless against her enemies, God will intervene:

- **Ezekiel 38:14-16**: *"Therefore, son of man, prophesy and say to Gog: 'This is what the Sovereign Lord says: In that day, when My people Israel are living in safety, will you not take notice of it? You will come from your place in the far north, you and many nations with you, all of them riding on horses, a great horde, a mighty army. You will advance against My people Israel like a cloud that covers the land. In days to come, Gog, I will bring you against My land, so that the nations may know Me when I am proved holy through you before their eyes.'"*

He will send a massive earthquake in the land of Israel:

- **Ezekiel 38:19**: *"In my zeal and fiery wrath I declare that at that time there shall be a great earthquake in the land of Israel."*

Then He will send them a terrible disease and cause confusion among them, so that they start destroying each other instead of Israel. Finally, He will devastate Israel's enemies with rain, hailstones, fire, and brimstone:

- **Ezekiel 38:22**: *"I will execute judgment on him with plague and bloodshed; I will pour down torrents of rain, hailstones and burning sulfur on him and on his troops and on the many nations with him."*

Then many who are apathetic about God will know the power of the one true God who defends and protects His holy nation Israel.

- **Ezekiel 39:21**: *"I will display My glory among the nations, and all the nations will see the punishment I inflict and the hand I lay on them."*
- **Ezekiel 39:29**: *"I will no longer hide My face from them, for I will pour out My Spirit on the people of Israel, declares the Sovereign Lord."*

Ezekiel 38-39 Overview

- **Ezekiel 38**:
    - **Verses 1-6**: Introduction of Gog, the leader from the land of Magog, and the nations allied with him, including Meshech, Tubal, Persia, Cush, Put, Gomer, and Beth Togarmah.
    - **Verses 7-16**: Description of the invasion plan, where Gog and his allies will advance like a storm against Israel, which is described as a peaceful and prosperous land.
    - **Verses 17-23**: God's response to the invasion, stating that He will intervene in a dramatic manner to defend Israel, using natural disasters (like earthquakes) and causing confusion among the invading forces.
- **Ezekiel 39**:
    - **Verses 1-8**: Continuation of God's judgment against Gog and his armies, detailing their defeat.
    - **Verses 9-16**: The aftermath of the battle, where Israel will spend a significant amount of time cleansing the land from the devastation and burying the invaders.
    - **Verses 17-20**: A call to the birds and beasts to feast on the fallen armies of Gog, symbolizing the totality of God's victory.
    - **Verses 21-29**: God's declaration of His purpose in this event—to demonstrate His glory and holiness among the nations, and to restore Israel fully, not just physically but spiritually as well.

Ezekiel 38:

1. Now the word of the Lord came to me, saying,
2. "Son of man, set your face against Gog, of the land of Magog, the prince of

Rosh, Meshech, and Tubal, and prophesy against him,
3. and say, ‘Thus says the Lord God: “Behold, I am against you, O Gog, the prince of Rosh, Meshech, and Tubal.

4. I will turn you around, put hooks into your jaws, and lead you out, with all your army, horses, and horsemen, all splendidly clothed, a great company with bucklers and shields, all of them handling swords.

5. Persia, Ethiopia, and Libya are with them, all of them with shield and helmet;
6. Gomer and all its troops; the house of Togarmah from the far north and all its troops—many people are with you.

7. “Prepare yourself and be ready, you and all your companies that are gathered about you; and be a guard for them.

8. After many days you will be visited. In the latter years, you will come into the land of those brought back from the sword and gathered from many people on the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them dwell safely.

9. You will ascend, coming like a storm, covering the land like a cloud, you and all your troops and many peoples with you.”

10. ‘Thus says the Lord God: “On that day it shall come to pass that thoughts will arise in your mind, and you will make an evil plan:

11. You will say, ‘I will go up against a land of unwalled villages; I will go to a peaceful people, who dwell safely, all of them dwelling without walls, and having neither bars nor gates’—

12. to take plunder and to take booty, to stretch out your hand against the waste places that are again inhabited, and against a people gathered from the nations, who have acquired livestock and goods, who dwell in the midst of the land.
13. Sheba, Dedan, the merchants of Tarshish, and all their young lions will say to you, ‘Have you come to take plunder? Have you gathered your army to take booty, to carry away silver and gold, to take away livestock and goods, to take great plunder?’ ” ’

14. “Therefore, son of man, prophesy and say to Gog, ‘Thus says the Lord God: “On that day when My people Israel dwell safely, will you not know it?
15. Then you will come from your place out of the far north, you and many peoples with you, all of them riding on horses, a great company and a mighty army.
16. You will come up against My people Israel like a cloud, to cover the land. It

will be in the latter days that I will bring you against My land, so that the nations may know Me, when I am hallowed in you, O Gog, before their eyes."

17. Thus says the Lord God: "Are you he of whom I have spoken in former days by My servants the prophets of Israel, who prophesied for years in those days that I would bring you against them?

18. And it will come to pass at the same time, when Gog comes against the land of Israel," says the Lord God, "that My fury will show in My face.
19. For in My jealousy and in the fire of My wrath I have spoken: 'Surely in that day there shall be a great earthquake in the land of Israel,
20. so that the fish of the sea, the birds of the heavens, the beasts of the field, all creeping things that creep on the earth, and all men who are on the face of the earth shall shake at My presence. The mountains shall be thrown down, the steep places shall fall, and every wall shall fall to the ground.'

21. I will call for a sword against Gog throughout all My mountains," says the Lord God. "Every man's sword will be against his brother.
22. And I will bring him to judgment with pestilence and bloodshed; I will rain down on him, on his troops, and on the many peoples who are with him, flooding rain, great hailstones, fire, and brimstone.

23. Thus I will magnify Myself and sanctify Myself, and I will be known in the eyes of many nations. Then they shall know that I am the Lord." '

Ezekiel 39:

1. "And you, son of man, prophesy against Gog, and say, 'Thus says the Lord God: "Behold, I am against you, O Gog, the prince of Rosh, Meshech, and Tubal;
2. and I will turn you around and lead you on, bringing you up from the far north, and bring you against the mountains of Israel.

3. Then I will knock the bow out of your left hand, and cause the arrows to fall out of your right hand.

4. You shall fall upon the mountains of Israel, you and all your troops and the peoples who are with you; I will give you to birds of prey of every sort and to the beasts of the field to be devoured.

5. You shall fall on the open field; for I have spoken," says the Lord God.

6. "And I will send fire on Magog and on those who live in security in the coastlands. Then they shall know that I am the Lord.

7. So I will make My holy name known in the midst of My people Israel, and I will not let them profane My holy name anymore. Then the nations shall know that I am the Lord, the Holy One in Israel.

8. Surely it is coming, and it shall be done," says the Lord God. "This is the day of which I have spoken.

9. "Then those who dwell in the cities of Israel will go out and set on fire and burn the weapons, both the shields and bucklers, the bows and arrows, the javelins and spears; and they will make fires with them for seven years.
10. They will not take wood from the field nor cut down any from the forests, because they will make fires with the weapons; and they will plunder those who plundered them and pillage those who pillaged them," says the Lord God.

11. "It will come to pass in that day that I will give Gog a burial place there in Israel, the valley of those who pass by east of the sea; and it will obstruct travelers, because there they will bury Gog and all his multitude. Therefore they will call it the Valley of Hamon Gog.

12. For seven months the house of Israel will be burying them, in order to cleanse the land.

13. Indeed all the people of the land will be burying, and they will gain renown for it on the day that I am glorified," says the Lord God.
14. "They will set apart men regularly employed, with the help of a search party, to pass through the land and bury those bodies remaining on the ground, in order to cleanse it. At the end of seven months they will make a search.
15. The search party will pass through the land; and when anyone sees a man's bone, he shall set up a marker by it, till the buriers have buried it in the Valley of Hamon Gog.
16. The name of the city will also be Hamonah. Thus they shall cleanse the land." '

17. "And as for you, son of man, thus says the Lord God, 'Speak to every sort of bird and to every beast of the field: "Assemble yourselves and come; gather together from all sides to My sacrificial meal which I am sacrificing for you, a great sacrificial meal on the mountains of Israel, that you may eat flesh and drink blood.

18. You shall eat the flesh of the mighty, drink the blood of the princes of the earth, of rams and lambs, of goats and bulls, all of them fatlings of Bashan.
19. You shall eat fat till you are full, and drink blood till you are drunk, at My sacrificial meal which I am sacrificing for you.

20. You shall be filled at My table with horses and riders, with mighty men and with all the men of war," says the Lord God.

21. "I will set My glory among the nations; all the nations shall see My judgment which I have executed, and My hand which I have laid on them.
22. So the house of Israel shall know that I am the Lord their God from that day forward.
23. The Gentiles shall know that the house of Israel went into captivity for their iniquity; because they were unfaithful to Me, therefore I hid My face from them. I gave them into the hand of their enemies, and they all fell by the sword.
24. According to their uncleanness and according to their transgressions I have dealt with them, and hidden My face from them." '

25. "Therefore thus says the Lord God: 'Now I will bring back the captives of Jacob, and have mercy on the whole house of Israel; and I will be jealous for My holy name—

26. after they have borne their shame, and all their unfaithfulness in which they were unfaithful to Me, when they dwelt safely in their own land and no one made them afraid.

27. When I have brought them back from the peoples and gathered them out of their enemies' lands, and I am hallowed in them in the sight of many nations,
28. then they shall know that I am the Lord their God, who sent them into captivity among the nations, but also brought them back to their land, and left none of them captive any longer.

29. And I will not hide My face from them anymore; for I shall have poured out My Spirit on the house of Israel,' says the Lord God."

The same event is described in book of Revelation:

Revelation 6:2:

> **2** And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

Explanation:

- **"A white horse"**: The white horse is the first of the Four Horsemen of the Apocalypse, which are introduced as the first four seals of a scroll are opened. The color white in this context represent deception or a false sense of peace.

- **"He that sat on him had a bow"**: The rider on the white horse carries a bow, a weapon of war, indicating a military or conquering force. Notably, no mention is made of arrows, which some interpret as a symbol of conquest without war, suggesting a form of deception.
- **"A crown was given unto him"**: The crown represents authority or rulership, indicating that this rider is permitted to exercise power. The fact that it is "given" suggests that this authority is allowed or granted by Satan as part of his deception.
- **"He went forth conquering, and to conquer"**: The rider is on a mission of conquest, continually seeking to expand his influence and control. This phrase emphasizes both the act of conquering and the ongoing desire or intention to continue doing so.

Interpretation:

This verse is commonly interpreted as a depiction of the Antichrist or a spirit of conquest and deception that will emerge during the end times, initiating a period of conflict and turmoil. The rider on the white horse is often seen as a counterfeit or anti Christ, appearing in a form that resembles righteousness (white horse) but whose true purpose is to deceive and dominate.

Ezekiel 39:1-5:

1. "And you, son of man, prophesy against Gog, and say, ‘Thus says the Lord GOD: “Behold, I am against you, O Gog, the prince of Rosh, Meshech, and Tubal;
2. and I will turn you around and lead you on, bringing you up from the far north, and bring you against the mountains of Israel.
3. Then I will knock the bow out of your left hand, and cause the arrows to fall out of your right hand.
4. You shall fall upon the mountains of Israel, you and all your troops and the peoples who are with you; I will give you to birds of prey of every sort and to the beasts of the field to be devoured.
5. You shall fall on the open field; for I have spoken,” says the Lord GOD.'"

Revelation 16:14: "For they are spirits of demons, performing signs, which go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Revelation 19:17-18: 17. "Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, 'Come and gather together for the supper of the great God, 18. that you may eat the flesh of

kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great.'"

After the Battle of Armageddon Satan shall be bound with chains in the bottomless pit of thousand years- during the time of Jesus' millennial reign upon earth.
Revelation 20:1-4:

1. "Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand.
2. He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years;
3. and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.
4. And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years."

Context and Interpretation:

This passage describes several key events:

- **Binding of Satan**: An angel descends from heaven with a key and a chain to bind Satan, referred to as the "dragon" or "old serpent," for a thousand years. During this period, Satan is imprisoned in the "bottomless pit" to prevent him from deceiving the nations.

- **The Thousand-Year Reign**: After Satan is bound, those who remained faithful to Jesus, particularly those who were martyred or persecuted for their faith, are seen reigning with Christ for a thousand years. This period is often referred to as the "Millennium."

- **Judgment and Authority**: The passage speaks of judgment given to those who sit on thrones, often interpreted as the saints or faithful believers who share in Christ's authority during this millennial reign.

Islamic view on Antichrist is like left-right, left-right:

Sahih Muslim 2934a or book 54 hadith 128 or book 41 hadith 7010:

Hudhaifa reported that Allah's Messenger (ﷺ) said:

Dajjal is blind of left eye with thick hair and there would be a garden and fire with him and his fire would be a garden and his garden would be fire.

Sahih Muslim 169e or Book 54 Hadith 123 or book 41 hadith 7005:

Ibn Umar reported that Allah's Messenger (ﷺ). made a mention of Dajjal in the presence of the people and said:

Allah is not one-eyed and behold that **Dajjal is blind of the right eye** and his eye would be like a floating grape.

Sunan Ibn Majah 4071 or book 36 hadith 146 or vol. 5 book 36 hadith 4071:

It was narrated that Hudhaifah said:

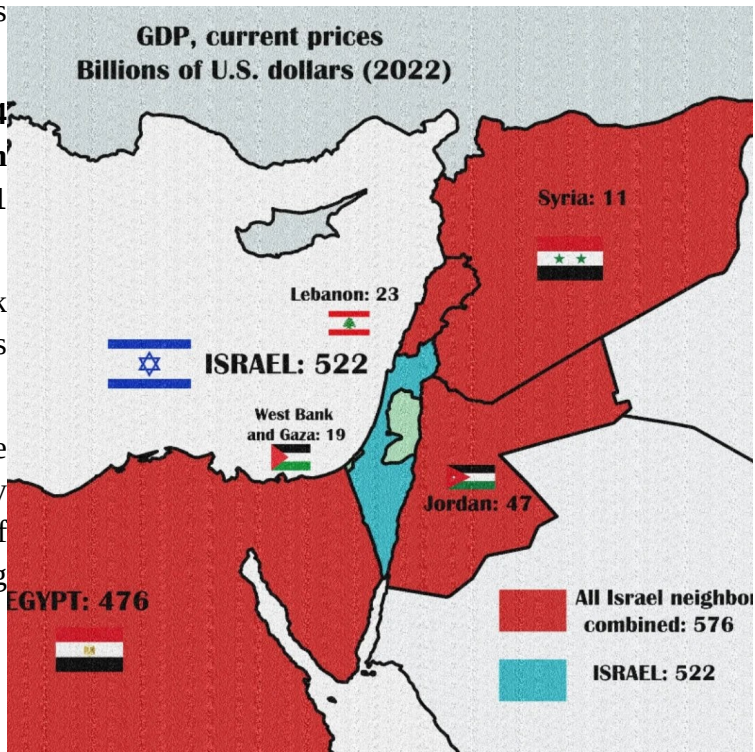
"The Messenger of Allah (ﷺ) said: '**The Dajjal (False Christ) is blind in his left eye** and has abundant hair. With him will be a Paradise and a Hell, but his Hell is Paradise and his Paradise is Hell.'"

Sahih al-Bukhari 7407 or book 97 hadith 36 or vol. 9 book 93 hadith 504:

Narrated `Abdullah:

Ad-Dajjal was mentioned in the presence of the Prophet. The Prophet (ﷺ) said, "Allah is not hidden from you; He is not one-eyed," and pointed with his hand towards his eye, adding, "While **Al-Masih Ad- Dajjal is blind in the right eye** and his eye looks like a protruding grape."

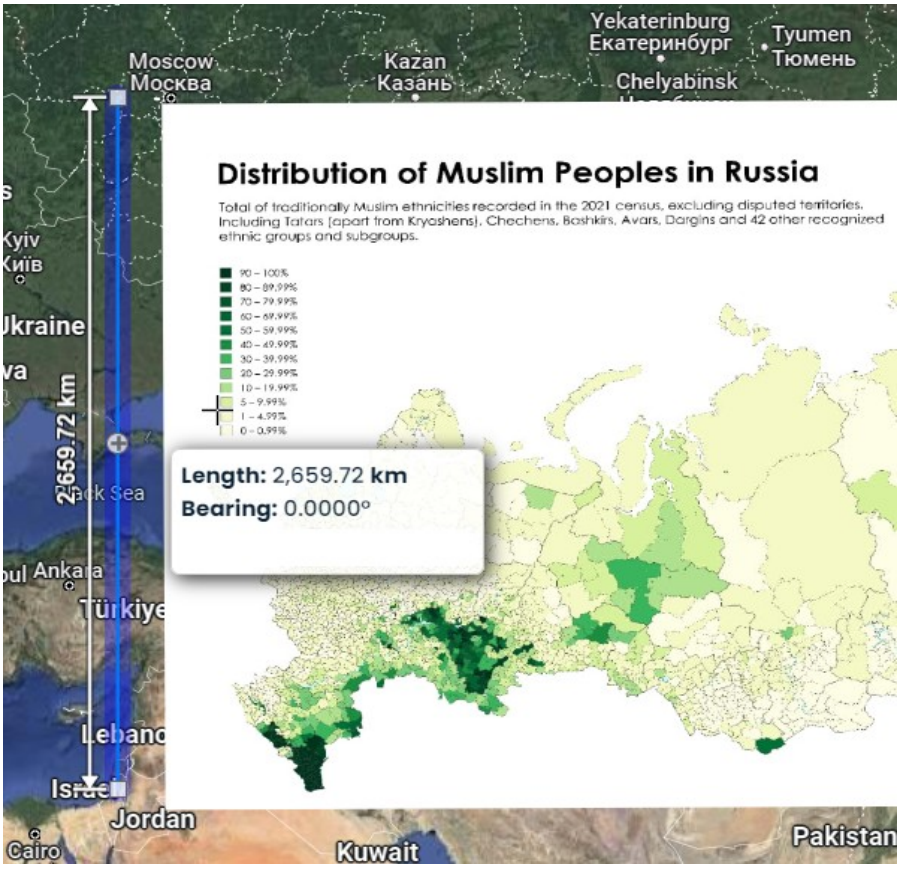
There are 1000 Jews in Isfahan today but:



Sahih Muslim 2944 or Book 54 hadith 154 or book 41 hadith 7034:

Anas b. Malik reported that Allah's Messenger (ﷺ) said:

The Dajjal would be followed by seventy thousand Jews of Isfahan wearing Persian shawls.


Yekaterinburg
Екатеринбург
Tyumen
Тюмень
Moscow
Москва
Kazan
Казань
Chelyabinsk
Distribution of Muslim Peoples in Russia
Total of traditionally Muslim ethnicities recorded in the 2021 census, excluding disputed territories. Including Tatars (apart from Kryashens), Chechens, Bashkirs, Avars, Dargins and 42 other recognized ethnic groups and subgroups.
90 – 100%
80 – 89.99%
70 – 79.99%
60 – 69.99%
50 – 59.99%
40 – 49.99%
30 – 39.99%
20 – 29.99%
10 – 19.99%
5 – 9.99%
1 – 4.99%
0 – 0.99%
Length: 2,659.72 km
Bearing: 0.0000°
2659.72 km
Kyiv
Київ
Ukraine
Black Sea
Ankara
Türkiye
Lebanon
Israel
Jordan
Cairo
Kuwait
Pakistan

GOG
ROSH
MAGOG
GOMER
MESHECH
TEGARMAH
PERSIA
LIBYA
CUSH

Prophets acknowledged millennial reign of Christ whereas Islam considers only 40 years

Jesus' main job according to it is kill pigs and abolish ransom to Muslims:
Sahih al-Bukhari 2476 or book 46 hadith 37:

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts).

Jesus lives only 40 years in his second coming:

Sunan Abi Dawud 4324 or book 39 hadith 34 or book 38 hadith 4310:

Narrated Abu Hurayrah:

The Prophet (ﷺ) said: There is no prophet between me and him, that is, Jesus (ﷺ). He will descent (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him.

But all the prophets say a different story:

Isaiah 2:2-4:

> Now it shall come to pass in the latter days
> That the mountain of the Lord's house
> Shall be established on the top of the mountains,
> And shall be exalted above the hills;
> And all nations shall flow to it.
> Many people shall come and say,
> "Come, and let us go up to the mountain of the Lord,
> To the house of the God of Jacob;
> He will teach us His ways,
> And we shall walk in His paths."
> For out of Zion shall go forth the law,
> And the word of the Lord from Jerusalem.

He shall judge between the nations,
And rebuke many people;
They shall beat their swords into plowshares,
And their spears into pruning hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war anymore.

Interpretation:
This passage prophesies a future time, often referred to as the "latter days," when God's Kingdom will be established on earth, centered on Jerusalem ("the mountain of the Lord's house"). In this time, all nations will come to Jerusalem to learn God's ways, and there will be universal peace — symbolized by the transformation of weapons of war into tools for agriculture ("swords into plowshares" and "spears into pruning hooks"). This prophecy highlights the idea of a coming age of peace and righteousness where God's teachings are universally accepted, and war will be no more. "And the word of the Lord from Jerusalem. He shall judge between the nations,", from John 1:1 we know "In the beginning was the Word, and the Word was with God, and the Word was God." that is Jesus. Also Islam acknowledges Jesus as Kalimatullah, meaning the word of God. So a point of time "That the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills;" and Jesus will rule.

Isaiah 11:1-10:

There shall come forth a Rod from the stem of Jesse,
And a Branch shall grow out of his roots.
The Spirit of the Lord shall rest upon Him,
The Spirit of wisdom and understanding,
The Spirit of counsel and might,
The Spirit of knowledge and of the fear of the Lord.
His delight is in the fear of the Lord,
And He shall not judge by the sight of His eyes,
Nor decide by the hearing of His ears;
But with righteousness He shall judge the poor,
And decide with equity for the meek of the earth;
He shall strike the earth with the rod of His mouth,
And with the breath of His lips He shall slay the wicked.
Righteousness shall be the belt of His loins,
And faithfulness the belt of His waist.
The wolf also shall dwell with the lamb,
The leopard shall lie down with the young goat,
The calf and the young lion and the fatling together;
And a little child shall lead them.

The cow and the bear shall graze;
Their young ones shall lie down together;
And the lion shall eat straw like the ox.
The nursing child shall play by the cobra’s hole,
And the weaned child shall put his hand in the viper’s den.
They shall not hurt nor destroy in all My holy mountain,
For the earth shall be full of the knowledge of the Lord
As the waters cover the sea.
“And in that day there shall be a Root of Jesse,
Who shall stand as a banner to the people;
For the Gentiles shall seek Him,
And His resting place shall be glorious.”

Interpretation:
This passage prophesies the coming of a ruler from the line of Jesse (the father of King David), often understood as the Messiah, at his second coming. This ruler will possess the Spirit of the Lord, characterized by wisdom, understanding, counsel, might, knowledge, and fear of the Lord. He will rule with righteousness and justice, especially defending the poor and the meek. The imagery of natural enemies living in harmony (like the wolf dwelling with the lamb) represents a time of peace and restoration. The "Root of Jesse" will serve as a banner for all people, including Gentiles, signaling the universal nature of His reign.

Ezekiel 37:24-28:

David My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them.
Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children’s children, forever; and My servant David shall be their prince forever.
Moreover, I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore.
My tabernacle also shall be with them; indeed, I will be their God, and they shall be My people.
The nations also will know that I, the Lord, sanctify Israel, when My sanctuary is in their midst forevermore.

Interpretation:
This passage is part of Ezekiel's prophecy about the restoration of Israel. It foretells a time when David (or a descendant of David, often interpreted as the Messiah) will rule as a single shepherd over a reunited Israel. God's

people will live according to His commandments and statutes. An everlasting "covenant of peace" will be established, with God's sanctuary (His divine presence) dwelling in their midst forever. This reflects both the physical and spiritual restoration of Israel, and God's permanent dwelling with His people.

Zechariah 14:9-11:

> And the Lord shall be King over all the earth.
> In that day it shall be—
> “The Lord is one,”
> And His name one.
> All the land shall be turned into a plain from Geba to Rimmon south of Jerusalem. Jerusalem shall be raised up and inhabited in her place from Benjamin’s Gate to the place of the First Gate and the Corner Gate,
> and from the Tower of Hananel to the king’s winepresses.
> The people shall dwell in it;
> And no longer shall there be utter destruction,
> But Jerusalem shall be safely inhabited.

Interpretation:
This passage describes a future day when the Lord will be recognized as the King over all the earth, and His name will be the only one worshiped. It depicts a time when Jerusalem will be transformed and elevated, and it will be secure, free from destruction and danger. This prophecy focuses on the ultimate victory of God, the establishment of His Kingdom, and the final defeat of all opposition.

Luke 1:32-33:

He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.

And He will reign over the house of Jacob forever, and of His kingdom there will be no end.

Interpretation:
This passage is part of the angel Gabriel's announcement to Mary about the birth of Jesus. It emphasizes the greatness of Jesus, who will be called the "Son of the Highest," meaning the Son of God. Gabriel announces that Jesus will inherit the throne of His ancestor David, fulfilling Old Testament prophecies about a Messiah who would come from David's lineage. His reign will be eternal, signifying a kingdom that will have no end. This points to Jesus as the long-awaited Messiah who establishes God's everlasting kingdom.

Matthew 19:28:

> So Jesus said to them, “Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel."

Zombies of the Battle of Gog and Magog

New nations will be born at Jesus’ thousand year reign:
Isaiah 66:8:

> "Who has heard such a thing?
> Who has seen such things?
> Shall the earth be made to give birth in one day?
> Or shall a nation be born at once?

For as soon as Zion was in labor,
She gave birth to her children."

So the name Gog and Magog after millennial rain might not be the same as mentioned in Ezekiel.
On the millennial rain you might evaluate God's judgment, to see the fault of the people who are not with you. If your sins are not under the blood of the lamb, they are going to be available for public access.

Revelation 15:4:

"Who shall not fear You, O Lord, and glorify Your name?
For You alone are holy.
For all nations shall come and worship before You,
For Your judgments have been manifested."

Luke 12:3:

"Therefore whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops."

So you might have feeling on Millennium. But it will be wiped out later.
Revelation 21:3-4:

3. "And I heard a loud voice from heaven saying, 'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.'
4. 'And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.'"

Isaiah 25:8:

"He will swallow up death forever,
And the Lord God will wipe away tears from all faces;
The rebuke of His people
He will take away from all the earth;
For the Lord has spoken."

Exodus 33:20:

"But He said, 'You cannot see My face; for no man shall see Me, and live.'"

So our sins are washed away, we are perfect in His site. That's why we will be able to see Him.

Matthew 5:8:

"Blessed are the pure in heart,
For they shall see God."

Dead in Christ rise first- in the millennial rain with glorified new body. Rest rise after the millennial rain:

Revelation 20:4-7:

4. And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years.

5. But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

7. Now when the thousand years have expired, Satan will be released from his prison.

This event is also described in rapture (the event before tribulation) terms:

1 Thessalonians 4:16-17:

16. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

17. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

New Jerusalem coming down from heaven to the new earth, before it settles Christ comes from the city and his feet touches the earth. Instantly it brings to life all the wicked people that couldn't rise at he first resurrection, without glorified new body like. They might be like zombies:

Revelation 21:1-2:

1. Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.

2. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

2 Peter 3:13-14:

13. Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

14. Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless.

Isaiah 65:17:

17 "For behold, I create new heavens and a new earth; and the former shall not be remembered or come to mind."

The dimensions of the New Jerusalem are described in **Revelation 21:16**:

16 "The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs. Its length, breadth, and height are equal."

Here, the city is described as a perfect cube, with its length, breadth, and height all measuring twelve thousand furlongs (approximately 1,400 miles or 2,200 kilometers).

Matthew 7:13-14:

13. "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it.

14. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it."

Matthew 25:31-32:

31. "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.

32. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats."

Philippians 2:10-11:

10. "That at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,

11. and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Matthew 7:22-23:

22. “Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’

23. And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’”

Revelation 20:7-9 mentions that the Battle of Gog and Magog shall happen after Jesus’ thousand year reign.

Revelation 20:7-10:

7. “Now when the thousand years have expired, Satan will be released from his prison

8. and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea.

9. They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them.

10. The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever.”

Explanation:

- **Verse 7**: After the thousand years (Millennial Reign of Christ) have ended, Satan is released from his confinement in the "bottomless pit." This release is part of God's divine plan, allowing a final test of humanity.

- **Verse 8**: Satan resumes his role as the deceiver and goes out to mislead the nations "in the four quarters of the earth," which means people from all over the world. "Gog and Magog" are mentioned here symbolically, representing Satan and the nations that are hostile to God. The names "Gog and Magog" are associated with forces that oppose God’s people, as referenced in Ezekiel 38-39, but can be different nation. Satan gathers these nations for a final battle against God, and their numbers are vast, "as the sand of the sea."

- **Verse 9**: These gathered forces surround "the camp of the saints" and "the beloved city," which is typically interpreted as Jerusalem, where God's

people are located. However, before they can launch an attack, divine intervention occurs: "fire came down from God out of heaven, and devoured them." This signifies a swift and total destruction of the rebellious forces by God's direct action, before possibly any harm.

Therefore, Gog gather together his forces to battle and have compassed Jerusalem in that day fire shall come down from God and devour them. In short there shall be no battle of Gog and Magog, for God shall send down fire out of heaven and devour them before they engage in battle.

Zechariah 12:9:

“It shall be in that day that I will seek to destroy all the nations that come against Jerusalem.”

But Islam has different idea of the hour, that is judgment day. Jesus’ main job according to it is kill pigs and abolish ransom:

Sahih al-Bukhari 2476 or book 46 hadith 37:

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts).

Islamic View about Gog and Magog (Yajuj and Majuj):

Surah Al-Kahf (18:94-99) describes the story of Dhul-Qarnayn and his encounter with the people who feared the destructive force of Yajuj and Majuj (Gog and Magog):

> They said, 'O Dhul-Qarnayn, indeed Gog and Magog are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?' He said, 'That in which my Lord has established me is better [than what you offer], but assist me with strength; I will make between you and them a dam.'
>
> Bring me sheets of iron'—until, when he had leveled [them] between the two mountain walls, he said, 'Blow [with bellows],' until when he had made it [like] fire, he said, 'Bring me, that I may pour over it molten copper.'
>
> So they [Yajuj and Majuj] were unable to pass over it, nor were they able [to effect] in it any penetration.

[Dhul-Qarnayn] said, 'This is a mercy from my Lord; but when the promise of my Lord comes, He will make it level, and ever is the promise of my Lord true.'

And We will leave them that day surging over each other, and [then] the Horn will be blown, and We will assemble them in [one] assembly.

Surah Al-Anbiya (21:96) refers to the release of Gog and Magog before the Day of Judgment, indicating that their release is a sign of the Last Hour:

"Until, when Gog and Magog are let loose, and they, from every elevation, descend."

Sahih Muslim 2901, Book 54 Hadith 51:

- Hudhaifa b. Usaid al-Ghifari reported:

Allah's Messenger (ﷺ) came to us all of a sudden as we were (busy in a discussion). He said: What do you discuss about? They (the Companions) said. We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and land-slides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.

Hadith from Sahih al-Bukhari:

Sahih al-Bukhari, 7135 or Book 92, Hadith 82:

- **Narrated by Zainab bint Jahsh :**

That one day Allah's Messenger (ﷺ) entered upon her in a state of fear and said, "None has the right to be worshipped but Allah! Woe to the Arabs from the Great evil that has approached (them). Today a hole has been opened in the dam of Gog and Magog like this." The Prophet (ﷺ) made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, "O Alllah's Apostle! Shall we be destroyed though there will be righteous people among us?" The Prophet (ﷺ) said, "Yes, if the (number) of evil (persons) increased."

Sahih al-Bukhari 2928 or Book 56 Hadith 141:

- **Narrated by Abu Huraira :**

Allah's Messenger (ﷺ) said, "The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair."

Who was taken for sacrifice: Isaac or Ismail?- Claiming wrong prophetic lineage

The Muslim world is propagating the belief that "Ishmael was the son of the promised good news, and it was him whom Abraham took to sacrifice." In contrast, Jews and Christians have long believed that "Isaac was the son of the promised good news, and it was him whom Abraham took to sacrifice."

The question arises: why do Muslims consider Ishmael to be the son of the promised good news? The reasoning lies in the fact that if Ishmael is not that son, the entire foundation of Islam becomes weak. Muslims believe that “Muhammad came from the tribe of Ishmael, and that was prophesied in the Bible.” If it is proven that "Isaac, not Ishmael, was the son of the promised good news, and it was him whom Abraham took to sacrifice," then the validity of Prophet Muhammad's prophethood, his teachings, and beliefs could all be called into question.

It is important to note that both beliefs cannot be true simultaneously. In the Qur'an and Hadith, there is no explicit evidence that supports the idea that Ishmael was the son Abraham took to sacrifice. Many companions of Prophet Muhammad and scholars of Tafsir (interpretation of the Qur'an) have ruled in favor of Isaac. Conversely, some individuals have ruled in favor of Ishmael, indicating ongoing confusion within the matter.

Who was the promised son?

The Holy Bible and the Qur'an nowhere mention that Ishmael was the son of the promised good news of Yahweh Elohim [the Lord God]. In **Genesis 15:3-4**, it is written:
*"Abram said, 'You have given me no children, so a servant in my household will be my heir.' Then the word of the Lord came to him: 'This man will not be your heir, **but a son who is your own flesh and blood will be your heir**.'"*
When Abraham [Abram] prayed for a son, he had only one wife at that time, and Hagar was not yet his wife. Therefore, this prayer was heard by Yahweh Elohim, and He promised him a son, making this promise for Abraham and his wife Sarah. It was not applicable to the Egyptian maid Hagar and her son Ishmael. This is why Isaac is called Abraham's "only son," because Yahweh Elohim [the Lord God] had promised a son through whom He would bless the whole world.

Many Muslim preachers claim that since the Holy Bible mentions the "only son," they say that Ishmael was Abraham's "only" son. But what they fail to mention is that according to **Genesis 17:13-21**:

"Even after Ishmael's birth, Yahweh Elohim [the Lord God] announced to Abraham that the son who would be the result of His promise would not be Ishmael but rather Isaac."

This is why the scripture clearly states:

"For it is through Isaac that your offspring will be reckoned" **[Genesis 21:12]**.

This means that not all those descended from Israel are Israel, nor because they are his descendants are they all Abraham's children; on the contrary, *"It is through Isaac that your offspring will be reckoned"* **[Genesis 21:12]**.

This means that not all who are Abraham's descendants are considered children of God. Iin **John 1:12-13** it is stated that unlike Abraham’s chosen son now everyone can become children of God:

"But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God."

Only the children of the promise are counted as Abraham's true offspring, as noted in **Romans 9:6-8**:

"But it is not as though the word of God has failed. For not all Israelites truly belong to Israel, and not all of Abraham's children are his true descendants; but 'It is through Isaac that your offspring shall be named.'"

Abraham had many children, but not all were regarded as his true descendants—only Isaac was considered his true heir. Yahweh Elohim [the Lord God] did not make any promises regarding Ishmael, as Ishmael's birth was a result of Sarah's decision to give her maid to produce children. Since that son was Abraham's child, Yahweh Elohim [the Lord God] did not abandon him and also blessed him, but He did not confer the right of prophethood on anyone except Isaac **[Genesis 17:13-21]**. Ishmael was not the child of the promise because Yahweh Elohim [the Lord God] did not make any promises to Abraham regarding Ishmael. Since He promised only one son, this is why Isaac is referred to as the "only son."

Who was the son of the good news?

God's Covenant with Abram:
After that event, the word of the Lord came to Abram in a vision, saying,
"Do not be afraid, Abram, I am your shield, your very great reward."
But Abram said,
"Sovereign Lord, what can you give me, since I remain childless, and the one who will inherit my estate is Eliezer of Damascus?"
And Abram said,
"You have given me no children; so a servant in my household will be my heir."
Then the word of the Lord came to him,
"This man will not be your heir, but a son who is your own flesh and blood will be your heir."
He took him outside and said,
"Look up at the sky and count the stars—if indeed you can count them."
Then He said to him,
"So shall your offspring be."
Abram believed the Lord, and He credited it to him as righteousness.
He also said to him,
"I am the Lord, who brought you out of Ur of the Chaldeans to give you this land to take possession of it."
— [Genesis 15:1-7].

The Holy Bible clearly mentions that Isaac was the son of the good news, not Ishmael.
In Genesis 18:18-20, it is written,
"Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him [even though Ishmael was already born at that time]. For I have chosen him, so that he will direct his children [Isaac and his son Jacob] and his household after him to keep the way of the Lord by doing what is right and just, so that the Lord will bring about for Abraham what He has promised him."

Then God said to Abraham,
"As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah [which means 'princess']."
I will bless her and will surely give you a son by her.
I will bless her so that she will be the mother of nations; kings of peoples will come from her."
— [Genesis 17:15-16].
From Hagar's son Ishmael, only a few kings came, but after Abraham's death, Yahweh Elohim blessed Isaac, not Ishmael [Genesis 25:11].
In the Tanakh [Old Testament], there is clear documentation on this: Isaac is the child of blessing from Yahweh Elohim [the Lord God]. Ishmael too was blessed, and God said a great nation would come from his descendants as well, but!!! Isaac alone was the heir to the covenant.

God told Abraham,

"I will give your wife Sarai a new name; her new name will be Sarah, meaning 'princess.'
I will bless her, and she will bear you a son, and you will be the father of that son. Sarah will be the mother of many nations, and kings will come from her, not from Hagar."

To express his reverence to God, Abraham bowed down to the ground.
But in his heart, he laughed and said,
"I am 100 years old; how can I have a child now?
And Sarah is 90; she cannot bear children."
Then Abraham said to God,
"I hope Ishmael will live in your service."
God replied,
"No! I told you that your wife Sarah will bear you a son, and you will name him Isaac.
I will establish my covenant with him, and that covenant will be everlasting with his descendants."
"As for Ishmael, I have heard you. I will bless him; he will have many descendants.
He will be the father of twelve rulers, and I will make him into a great nation.
But I will establish my covenant with Isaac, whom Sarah will bear to you by this time next year."
— [Genesis 17:13-21].

Here, it is noteworthy that Abraham thought Yahweh Elohim would not be able to give him a child at his old age.
That's why he said,
"I hope Ishmael will live in your service."
Abraham thought,
"Ishmael is the promised child."
But Yahweh Elohim replied,
"No! I told you that your wife Sarah will bear a son, and you will name him Isaac. I will establish my covenant with him, and that covenant will be everlasting with his descendants."
In other words, the covenant with Yahweh Elohim would be fulfilled with Isaac, not with Ishmael.

Both Ishmael and Isaac were blessed, and great nations would come from them, but this does not prove that Ishmael was the promised child of the good news because Isaac received the same blessing.
The main thing that Isaac received, which Ishmael did not, was the sole partnership in the covenant with Yahweh Elohim.
Yahweh Elohim and His two angels personally came to announce the good news of Isaac's birth [Genesis 18:1-10].
Therefore, we see that Isaac was the promised son of the good news, not Ishmael.

Moreover, Yahweh Elohim explicitly said,
"It is through Isaac that your offspring will be reckoned, not Ishmael."
— [Genesis 21:8-13].
Therefore, Isaac is referred to as Abraham's "one and only" son.
Although many nations came through Abraham, only the Jewish nation is called Abraham's promised lineage: [Genesis 15:13-14; Romans 9:5-9]

Genesis 15:13-14:
Then the Lord said to Abram,
"Know this for certain, that your offspring shall be aliens in a land that is not theirs,
and they shall be enslaved and oppressed for four hundred years.
But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions."

Romans 9:5-9:
To them belong the patriarchs, and from them, according to the flesh, comes the Messiah,
who is over all, God blessed forever. Amen.

But it is not as though the word of God has failed.
For not all Israelites truly belong to Israel,
and not all of Abraham's children are his true descendants;
but "It is through Isaac that descendants shall be named for you."
This means that it is not the children of the flesh who are the children of God,
but the children of the promise are counted as descendants.
For this is what the promise said:
"About this time I will return, and Sarah will have a son."

The Qur'an also clearly states that Isaac, not Ishmael, was the promised and the son of good news:

1. Evidence from the Qur'an:
In Surah 51: Al-Dhariyat, Ayat 28, it says:
"Then they [the angels] gave him [Abraham] the glad tidings of a learned son [Isaac]."

2. Further References:
Additionally, it is mentioned in:

Surah 11: Hud, Ayat 69-71:
69. "And verily, Our messengers came to Abraham with glad tidings. They said, 'Peace!' He answered, 'Peace, you are a people unknown.'
70. Then he went to his family and came with a roasted calf.
71. And placed it near them; he saw that their hands did not reach for it. He felt from them a fear. They said, 'Fear not,' and gave him the glad tidings of a learned boy."

Surah 15: Al-Hijr, Ayat 51-54:
51. "And inform them of the guests of Abraham."
52. "When they entered upon him and said, '[We greet you with] peace.' He answered, '[And upon you] peace, you are a people unknown.'"
53. "Then he went to his family and came with a fat [roasted] calf."
54. "And placed it near them; he saw that their hands did not reach for it. He felt from them apprehension. They said, 'Fear not,' and they gave him good tidings of a learned boy."

Surah 19: Maryam, Ayat 49:
"And We granted him Isaac and Jacob, and We made each of them a prophet"

3. Exclusion of Ishmael:
Prophet Yusuf said,
"I follow the faith of my forefathers, Abraham, Isaac, and Jacob" (Surah 12: Yusuf, Ayat 38),

Surah 11: Hud, Ayat 69-71 states:
"And certainly, Our messengers came to Abraham with glad tidings. They said: 'Peace.' He answered: 'Peace.' Then he hastened to bring them a roasted calf. But when he saw their hands not reaching towards it, he mistrusted them and became apprehensive of them. They said, 'Do not fear; we have been sent to the people of Lot.' His wife, standing by, laughed. Then We gave her glad tidings of Isaac, and after Isaac, Jacob."
This passage indicates that the good news of Isaac's birth was given to Abraham, with Jacob also mentioned, highlighting that the prophethood would continue through Isaac's lineage.
When Abraham prayed for Ishmael in the Qur'an, Allah did not grant that prayer in the way that Ishmael would be the promised one, similar to the account in the Bible (Genesis 17:18-19).

Allah made it clear that His covenant would be with Isaac and his descendants, not with Ishmael.

Surah 2: Al-Baqarah, Ayat 124 states:
"And when Abraham's Lord tested him with certain commands, and he fulfilled them, He said, 'Indeed, I will make you a leader for the people.' Abraham said, 'And of my descendants?' He said, 'My covenant does not include the wrongdoers.'"
Thus, it is evident that while Abraham thought Ishmael might be chosen for leadership and prophethood, Allah did not grant that request and instead gave the blessing of leadership and prophethood to Isaac and his descendants.

Surah 21: Al-Anbiya, Ayat 71-72 says:
"And We gave Abraham, Isaac, and Jacob as a gift, and each of them We made righteous. And We made them leaders, guiding by Our command. And We inspired them to do good deeds, establish prayer, and give zakah. And they were worshippers of Us alone."
Surah 38: Sad, Ayat 45-46 states:
"And remember Our servants, Abraham, Isaac, and Jacob—those of strength and vision."
Here, Ishmael's name is not mentioned, indicating his exclusion from this lineage.

Surah 29: Al-Ankabut, Ayat 27 declares:
"And We granted him Isaac and Jacob, and placed in his descendants prophethood and scripture, and We gave him his reward in this world, and indeed, in the Hereafter, he will be among the righteous."
The topic of prophethood and scripture pertains entirely to Isaac and his lineage, not to Ishmael.

Nowhere in the Qur'an is it mentioned that Allah granted prophethood to Ishmael or his descendants.
If that were the case, it would have stated, "We gave prophethood and the Book to Abraham, Ishmael, and his sons," but there is no such statement.
Surah As-Saffat 37:100-101 states:
"O my Lord! Grant me a righteous child. So We gave him glad tidings of a forbearing son."
Again, the glad tidings were specifically for Isaac, further emphasizing the covenant.

It is essential to note that when Abraham made the prayer [37:100], he had only one wife, Sarah, as the previous verses describe Abraham's separation from his father [37:83-99].
He met Hagar (Hajira) later in Egypt, indicating that this prayer could not have been for Ishmael.

Isaac's birth was miraculous by Yahweh Elohim, as Sarah was barren and old, making it "glad tidings" for her.
For a barren woman, there could be no greater good news. Similarly, it was good news for Abraham because his first wife, who was barren, would give birth in her old age.
On the other hand, Ishmael’s birth was not miraculous; it occurred naturally, leading to the conclusion that he cannot be considered the son of glad tidings by any reasoning.
The Qur'an also testifies that Isaac was the promised son of good news.

Although the same event is described in a different way in another Surah: Surah 51: Al-Dhariyat, Ayat 24-29: "Has the story reached you of the honored guests of Abraham? When they entered upon him and said: 'Peace,' he answered: 'Peace,' [saying to himself]: 'These are a people unknown to me.' Then he went to his family and came with a fat [roasted] calf. And placed it near them; he said, 'Will you not eat?' And he felt from them apprehension. They said, 'Fear not,' and gave him glad tidings of a learned boy. And his wife approached with a cry [of alarm] and struck her face and said, 'I am a barren old woman.'"

Surah 51: Al-Dhariyat, Ayat 24-29 states: "Has the story of Ibrahim's honored guests reached you? When they came to him and greeted him with peace, he responded, 'Peace.' Then he said, 'You are unknown people.' Then he went to his household and brought out a roasted fat calf. He placed it before them and said, 'Will you not eat?' Then he felt a fear of them. They said, 'Do not fear.' And they gave him glad tidings of a knowledgeable son. Then his wife came forward, crying, and struck her face, saying, 'I am an old barren woman.'"

Surah 11: Hud, Ayat 69-72 states: "Certainly, our messengers came to Ibrahim with glad tidings and said, 'Peace.' He answered, 'Peace.' In no time, he brought a roasted calf. But when he saw their hands did not reach for it, he became suspicious of them and felt fear. They said, 'Do not fear; we have been sent to the people of Lut.' His wife, who was standing nearby, laughed. Then We gave her glad tidings of Isaac and after Isaac, Jacob. She said, 'How can I bear a child when I am an old woman, and my husband is old? Indeed, this is a strange thing.'"

In Surah Hud, the angels are mentioned, but in Surah Al-Dhariyat, they are called "honored guests." In Surah Hud, it says a roasted calf was brought before the angels, but in Surah Al-Dhariyat, it mentions "a fat calf cooked in butter." Now, the question is, would anyone eat "a fat calf cooked in butter" without cooking it first?

In Surah Hud, it says Sarah laughed when she heard the news of Isaac's birth, while in Surah Al-Dhariyat, it says, "She cried and struck her face, saying: I am an old barren woman."

According to the Quran, Isaac was the promised son for whom the angels came to Ibrahim's house with the good news of Isaac's and then Jacob's birth. However, is there any place in the entire Quran where it says the angels gave the good news of Ishmael's birth? No, such a verse doesn't exist. Some claim it's mentioned in Hadith, but those who think this should know that there's no Hadith that supports it either. And without clear evidence, such claims cannot be accepted.

Whom did Abraham take for sacrifice?

In the Qur'an, Surah 37: As-Saffat 99-112 states:

He said: "I will go to my Lord; He will guide me." (Abraham prayed) "O my Lord! Grant me a righteous son." So, We gave him the glad tidings of a forbearing boy. When the boy reached the age to work with him, Abraham said to him: "O my son, I have seen in a dream that I am sacrificing you. So, see what you think." He (the son) said: "O my father, do what you are commanded. You will find me, InshaAllah, one of the patient." So, when they had both submitted (to Allah's

Will), and Abraham had laid him down on his forehead (for sacrifice), We called out to him: "O Abraham! You have fulfilled the vision!" Indeed, We thus reward the doers of good. Surely, this was a clear trial. And We ransomed him with a great sacrifice. We left for him (favorable mention) among later generations: "Peace be upon Abraham." Thus do We reward the doers of good. Indeed, he was one of Our believing servants. And We gave him good tidings of Isaac, a prophet from among the righteous.

In verse 99, Abraham prayed, and his prayer was answered, and he was told of the "son of glad tidings" [verse 100], who is Isaac, not Ishmael. In verse 112, it clearly states that the son of glad tidings was Isaac. Muslims argue this was referring to later events, but when reading the verse, it becomes evident that the statement is announcing the past, not future events. Therefore, their argument is quite weak.

In Surah 37 As-Saffat, verse 102, Dr. Kamal Omar translates:

"So when he attained (reached the age of), ‘striving and effort along with him’, he (the father) said: 'O my little son! I do see during the sleep that I will offer you in sacrifice (to some Cause of Allah), so look what you think.' He said: 'O my dear father! Implement what you have been ordered; soon you would find me, in-shaa-Allaho [if Allah (so) willed] out of those who patiently persevere.'"

Muhammad Taqi Usmani translates:

"Thereafter, when he (the boy) reached an age in which he could work with him, he (Ibrahim) said, 'O my little son, I have seen in a dream that I am slaughtering you, so consider, what is your opinion?' He said, 'O my dear father, do what you have been ordered to do. You will find me, insha‘allah, (if Allah wills) one of those who endure patiently.'"

Muslims have tried to cover up the true event in Surah 37:102. In the English translation, they have translated it as "O my son," but the original Arabic word used is يَا بُنَيَّ (yā bunayya), which means "my little son." You can check any Arabic dictionary in the world to verify this.

[Reference: https://www.almaany.com/en/dict/ar-en/يا-بني/]

But Muslims have falsely translated it here, trying to hide the truth. Because in Surah 12:5, the word بُنَيَّ (bunayya) is also used to refer to Prophet Yusuf (Joseph).

Malik Quran Translation states:

He replied: "My dear little son! Do not say anything about this dream to your brothers, lest they plot an evil scheme against you; for Shaitan is an open enemy to human beings."

Yusuf Ali Quran Translation also notes:

Said (the father): "My (dear) little son! Relate not thy vision to thy brothers lest they concoct a plot against thee: for Satan is to man an avowed enemy!"

"**My (dear) little son!**" Yosuf Ali, Malik Famous Qur'an translations have also rendered it as "My (Dear) little son." Therefore, the meaning of the term يَا بُنَيَّ (yā bunayya) is not "dear son" but rather "little son." This clearly proves that Isaac was the promised son of glad tidings, and it was him whom Abraham took for the sacrifice.

Interpretations by Leading Islamic Scholars

The top Islamic scholars in their **Tafsir** (Qur'anic exegesis) have explicitly mentioned that Isaac was the one whom Abraham took for the sacrifice.

Abu Ja'far Muhammad ibn Jarir al-Tabari (Persian: محمد بن جریر طبری, Arabic: أبو جعفر محمد بن جرير بن يزيد الطبري) (224–310 Hijri; 839–923 CE) was a renowned and influential Persian scholar, historian, and commentator from Tabaristan, located in present-day Mazandaran, Iran. He is still highly regarded for his knowledge of Islamic studies and history.

He also wrote on poetry, lexicography, grammar, ethics, mathematics, and medicine. His most notable and well-known works are **Tafsir al-Tabari** and his historical book **Tarikh al-Rusul wal-Muluk** (known in English as "The History of the Prophets and Kings" or **Tarikh al-Tabari**). He also established his own school of thought, often referred to as **Jariri** after his name.

In his interpretation of this Qur'anic verse, he clearly stated that **Abraham took Isaac, not Ishmael, for the sacrifice**, and he also mentioned that many are confused on this matter. According to the Qur'an and the teachings of Prophet Muhammad, it was Isaac who was that son:

"The earliest sages of our Prophet's nation disagree about which of Abraham's two sons it was that he was commanded to sacrifice. Some say it was Isaac, while others say it was Ishmael. Both views are supported by statements related on the authority of the Messenger of God. If both groups of statements were equally sound, then - since they both came from the Prophet - only the Quran could serve as proof that the account **naming Isaac is clearly the more truthful of the two.**" **(2: p. 82). [Al-Tabari, Volume 2, Page 82]**

It is explicitly mentioned here that **Abraham took Isaac, not Ishmael, for the sacrifice.**

The **Musnad of Ahmad ibn Hanbal** (Arabic: مسند احمد ابن حنبل) is a vast collection of Hadith compiled by the Islamic scholar **Ahmad ibn Hanbal**, the founder of the **Hanbali school of thought**. According to **Maktaba Shamila**, it is

the largest book of Hadith in Islamic history, containing over 27,000 Hadiths. Unlike topical collections, this compilation is organized by the Hadiths narrated by each companion (Sahabi). It begins with the Hadiths of the **'Asharah Mubasharah** ("the ten who were promised Paradise") to acknowledge their status and efforts in receiving Hadith from the Prophet.

Some scholars claim that Ibn Hanbal made a comment regarding his book, stating: "I have included only those Hadiths in this book which other scholars have used as evidence."

However, certain Hanbali scholars, like **Abu'l-Faraj Ibn al-Jawzi**, have argued that the **Musnad** contains some Hadiths where narrators might have added extra details. Some say there are **nine** such Hadiths, while others say **fifteen**. Despite these differences, scholars agree that the Hadiths in question are not entirely fabricated but rather contain minor additions in the narrations.

Musnad Ahmad, Number 2658,

The messenger of God said that Gabriel took Abraham to Jamra al-Aqabah (the upper Jamrah, the pillar or place for stoning) and then Satan appeared to him. Then he stoned Satan with seven stones so he fainted him to faint. Then he came to the middle Jamrah, and Satan again appeared to him. He again stoned him with seven stones causing Satan to faint. He then came to the lower Jamrah, and Satan again appeared to him. Again he stoned Satan, causing him to faint once again. **Now when Abraham wanted to slaughter his son Isaac, he said his father,** "Father, tie me so I don't get afraid and my blood splash all over you when you slaughter me." So he took him and he tied him up, and then he took the knife. And when he wanted to slay him a voice called from behind him, "O Abraham, the vision has been fulfilled."

It is explicitly mentioned here that **Abraham took Isaac for the sacrifice, not Ishmael. Al-Baidawi**: He is a famous Islamic commentator. He also acknowledges that Abraham took his son **Isaac** for the sacrifice:

> "As He perfected it formerly on thy fathers: by appointing them as messengers. Some say (that God perfected his blessing) on Abraham by taking him as a 'friend' (khalil) and by saving him from the fire (into which the unbelievers had cast him), and (he perfected it) on Isaac by delivering him from the sacrifice and by ransoming him with a great victim (for the sacrifice) ..."
> (Helmut Gätje, *The Qur'an and Its Exegesis* [Oneworld Publications, Oxford 1996], p. 107; bold italic emphasis ours)

According to ancient Islamic documents, "Isaac was the son whom Abraham took for the sacrifice."

Ibn Abbas: He is a famous Islamic commentator, but he himself did not know which son of Abraham was taken for the sacrifice. In his commentary, he mentions both Ishmael and Isaac, to whom Abraham had spoken about his dream.

37:102 Abbas - Tanwîr al-Miqbâs min Tafsîr Ibn ‘Abbâs

(And when (his son) was old enough to walk with him) when his son was old enough to strive for Allah and obey Him; it is also said that this means: when his son was old enough to walk with him in the mountains, ((Abraham) said) to his son Ishmael; and it is also said: to his son Isaac: (O my dear son, I have seen in a dream that I must sacrifice thee) I am commanded in a dream vision to sacrifice you. (So look, what thinkest thou) what do you say? (He said: O my father! Do that which thou art commanded) of sacrificing me. (Allah willing, thou shalt find me of the steadfast) in the face of this sacrifice. Source

Tafsir al-Jalalayn: He also had doubts about which son of Abraham was taken for the sacrifice, for which he mentioned the names of both Ishmael and Isaac.

37:107 Jalal – Al-Jalalayn

Then We ransomed him, the one whom he had been commanded to sacrifice, namely, Ishmael or Isaac — two different opinions — with a mighty sacrifice, [a mighty] ram from Paradise, the same one that Abel had offered as a sacrifice: Gabriel, brought it, and the lord Abraham sacrificed it as he cried, Allāhu akbar, ‘God is Great’.

Source

However, some commentaries arise that claim regarding Ishmael. If they do not receive support from ancient commentators, their erroneous teachings remain prevalent in Muslim society today. Now, consider how difficult it might be to discover the truth from those who themselves do not agree on this matter!

The Testimony of the Companions of Muhammad:

Mufti Muhammad Shafi's book *Maariful Quran*, pages 466-467, mentions that Abraham took **Isaac** for the sacrifice, not **Ishmael**, and he listed numerous individuals among the followers of Hazrat Muhammad who mostly supported Isaac, while only a few supported Ishmael.

> "Which son was to be slaughtered? Was it Sayyidna Isma'il? Or, was it Sayyidna Ishaq? The Tafsir of the verses cited above has been described on the assumption that the son who was to be slaughtered was Sayyidna Isma'il. But, the truth of the matter is that there is a severe difference of opinion among commentators and historians about it. That this son was Sayyidna Ishaq has been reported from among the Sahabah by Sayyidna 'Umar, Sayyidna 'Ali, Sayyidna 'Abdullah Ibn

> Mas'ud, Sayyidna 'Abbas, Sayyidna 'Abdullah Ibn 'Abbas, and Sayyidna Ka'b al-Ahbār, and from among the Tabi'in by Sa'id Ibn Jubayr, Qatadah, Masriq, 'Ikrimah, 'Ata', Muqatil, Zuhri, and Suddiyy; Counter to this are the narrations from Sayyidna 'Ali, Sayyidna Ibn 'Abbas, Sayyidna 'Abdullah Ibn 'Umar, Sayyidna Abu Hurairah, and Sayyidna Abu al-Tufayl from among the Sahabah, and Sa'id Ibn Musaiyyab, Sa'id Ibn Jubayr, Hasan al-Basri, Mujahid, 'Umar Ibn 'Abd-ul-'Aziz, Sha'bi, Muhammad Ibn Ka'b al-Qurazi from among the Tabi'in, from whom it has been reported that this son was Sayyidna Isma'il. It is to be noted that the names of Sayyidna 'Ali, Ibn 'Abbas, and Sa'id Ibn Jubayr appear in both groups. This is because reports of both views are attributed to them."
> *(Usmani;)* - *Maariful Quran*, by Mufti Muhammad Shafi, Volume 7, pp. 466-467;
> Link

Additionally, the book *Journeys in Holy Lands: The Evolution of the Abraham-Ishmael Legends in Islamic Exegesis* mentions that the majority of Hazrat Muhammad's companions believed that Isaac was the son whom he took for the sacrifice.

> "Most reports treating the sacrifice directly or indirectly relate to the issue of who was the intended victim, and the intensity of interest in this matter is reflected in the great amount of space devoted to it. Exegetes cite traditions supporting both Isaac and Ishmael, and many even cite full lists of the early traditionists, such as Ibn ‘Abbas, Sa‘id b. Jubayr, al-Suddi, Mujahid, al-Hasan al-Basri, and ‘Ali, are cited in support of both, with some reports giving their opinion that it was Isaac and others claiming that it was Ishmael. When all the traditions are collated, we find a surprisingly close count. One hundred thirty authoritative statements consider Isaac to be the intended victim; one hundred thirty consider it to have been Ishmael."
> *(Firestone, Journeys in Holy Lands: The Evolution of the Abraham-Ishmael Legends in Islamic Exegesis [State University of New York Press (SUNY), Albany 1990], Chapter 16: Isaac or Ishmael?, p. 135)*

The majority of Hazrat Muhammad's companions supported Isaac, and they were in agreement on this matter. However, later some of his followers began to support Ishmael, resulting in conflicting comments on this issue in Islam. Even though Ishmael was the elder son, the majority of Hazrat Muhammad's companions had initially supported Isaac. Subsequently, some individuals distorted the incident and began to advocate for Ishmael, despite lacking solid evidence, apart from assumptions. Those who supported Isaac are included among the ancient companions. Now, whom will you believe: the ancient companions or the later companions whose testimonies are not reliable?

Was Ishmael a Prophet and Did He Ever Go to Makkah?

Now we will see whether Ishmael was a prophet and if he ever went to Makkah. The Quran clearly states that no prophet came to the Arabs before Hazrat Muhammad.

1st Evidence:

Surah 28: Al-Qasas, Ayah 46:

> "When I called Musa, you were not on the side of the Mount, but this is a mercy from your Lord, so that you may warn a people to whom no warner had come before you, so that they may remember."

2nd Evidence:

Surah 32: As-Sajdah, Ayah 3:

> "Do they say, ‘He has invented it’? Rather, it is the truth from your Lord, that you may warn a people to whom no warner has come before you. Perhaps they will be guided."

3rd Evidence:

Surah 34: Saba, Ayah 44:

> "I did not give them any Book that they might study, nor did I send to them before you any warner."

4th Evidence:

Surah 35: Fatir, Ayah 42:

> "They swore vehemently that if a warner came to them, they would be more guided than any other nation. But when a warner came to them, it only increased their hatred."

In each verse, it is clearly stated that no prophet came to the Arabs before Hazrat Muhammad. This implies that Ishmael did not go to Arabia, and even his father Abraham and his maid Hagar did not either. The stories people believe about them, such as the Well of Zamzam and the construction of the Kaaba, are all baseless.

If it is mentioned elsewhere in the Quran that Abraham, Ishmael, and Hagar went to Arabia, then it would be contradictory. If someone claims that Ishmael went to Arabia, then according to the Quran, he is not a prophet. And if he is not a prophet, then he did not go to Arabia, meaning his claim will not hold any weight.

Some Islamic scholars claim that this refers to the Quraysh tribe of Arabia, but this is incorrect because in Surah 28: Al-Qasas, Ayah 46, the term "nation" (*qawm*) is used, which in many places in the Quran refers to nations, not tribes. Therefore, their argument is very weak. They believe that Ishmael is the ancestor of the Arabs, but according to their argument, is Ishmael just the father of the Quraysh?

It is Proven by Hadith that Abraham Took Isaac for Sacrifice:

Along with the Quran, it is also clearly described in authentic Hadith that Prophet Abraham took Prophet Isaac for sacrifice. In Surah 2: Al-Baqarah, Ayah 124, it is written:

> "And remember when Abraham was tried by his Lord with certain words."

This indicates that the issue of sacrifice is mentioned, and according to Surah 2: Al-Baqarah, Ayahs 125-127, after Abraham’s trial, he built the Kaaba with Ishmael, not before.

According to authentic Hadith, Abraham met Ishmael for the second time when Ishmael was married and living with his family. Therefore, the son whom Abraham prepared to sacrifice could not have been Ishmael, as when this sacrificial incident occurred, Ishmael was not with Abraham. After Abraham expelled Ishmael and his mother, he did not return until after Ishmael's marriage. Thus, Ishmael was not with Abraham at the time of the sacrifice, and many years after the incident of the sacrifice, Abraham went to meet Ishmael.

Hadith 3363:

> Narrated from Ibn ‘Abbas : Anasari said that Ibn Jurayj narrated that Qasir Ibn Qasir said that he and 'Uthman Ibn Abu Sulaiman were sitting with Sa'id Ibn Jubayr . He said, Ibn 'Abbas did not tell me this but rather he said that Ibrahim , Isma'il , and his mother came. The mother was then breastfeeding him, and she had a water skin with her. This part was not narrated in marfu' form. Link

The narrator of this Hadith has created a big problem: when Abraham expelled Hagar, Ishmael was supposedly a child. If he was a child, then why would Abraham expel him? The Holy Bible clearly states why Abraham expelled them, although the reason is not mentioned in the Hadith. Ishmael was not expelled before Isaac's birth.

When Isaac was born, Ishmael stopped breastfeeding from his mother, and on that day, Abraham organized a big feast. On that day, Ishmael mocked Isaac, which was seen by Abraham's first wife, Sarah, causing Ishmael and his mother to be expelled.

[Genesis 21:8-12] states:

> "The child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned. But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, laughing. So she said to Abraham, 'Cast out this slave woman with her son, for the son of this slave woman shall not be heir with my son Isaac.' And the thing was very displeasing to Abraham on account of his son. But God said to Abraham, 'Be not displeased because of the boy and because of your slave woman. Whatever Sarah says to you, do as she tells you, for through Isaac shall your offspring be named.'"

Thus, we see that the narrator of the Hadith was historically weak because this event is known by Jews, Christians, and Muslims: that Ishmael was expelled after Isaac's birth, not before. If they claim that Ishmael was expelled before Isaac's birth, they have no clear evidence for that; if they do, let them present it!

Sahih Bukhari 3364:

Narrated by Sa'id Ibn Jubair :

> Ibn 'Abbas said that the women first learned to make waistbands from the mother of Ishmael . Hagar used to wear a waistband to conceal her status from Sarah . Then Ibrahim set out with Hagar and her infant son Ishmael , during which Hagar was breastfeeding the child. Eventually, Ibrahim brought them to the place where the Kaaba is located and placed them under a large tree above the Zamzam well in the elevated area of the mosque. At that time, there were no people in Makkah, nor was there any provision of water. He then left them there, and besides them, he left a bag containing some dates and a water skin with a small amount of water. After that, Ibrahim turned back.

Then Ishmael 's mother followed him and began to say, "O Ibrahim! Where are you going? You are leaving us in a valley where there is no helper and no provision." She repeated this to him several times, but Ibrahim did not look at her. Then Hagar said to him, "Has Allah commanded you to do this?" He said, "Yes." Hagar said, "Then Allah will not destroy us." Then he turned back, and Ibrahim also continued on his way. When he reached the bend of the mountain where his wife and child could no longer see him, he turned to face the Kaaba. Then he raised his hands and prayed, saying:

> "O my Lord! I have settled some of my descendants in a barren valley near Your Sacred House, so that they may establish prayer..." (Ibrahim 37).

And Ishmael's mother used to breastfeed Ishmael and drink from the water skin. Eventually, the water skin ran out, and she became thirsty, and her infant son also began to cry from thirst. She looked at her child, whose chest was heaving with thirst, or as the narrator says, he was rolling on the ground in distress. Unable to bear the sight of her child's pitiable condition, she moved away and found the mountain *Safa* to be the closest mountain to her. Then she climbed it and looked out towards the valley to see if there was anyone. But she could not see anyone. Then she descended from Safa. Even when she reached the low valley, she raised the edge of her garment and ran like a weary person. Eventually, she crossed the valley and came to the mountain of *Marwah*, where she climbed up and looked around to see if she could find anyone. But she saw no one. Thus, she ran back and forth seven times.

Ibn 'Abbas reported that the Prophet said:

> "That is why people perform Sa'i between these two mountains."

After Hagar ascended *Marwah*, she heard a sound and said to herself, "Wait a moment." She listened carefully and then said, "You have made your voice heard. If you have a helper..." Suddenly, where the Zamzam well is located, she saw an angel. That angel struck the ground with his heel, or he said, with his wing. As a result, water began to flow.

Hagar then used her hands to contain the water and fill her water skin. The water kept overflowing. Ibn 'Abbas further mentioned that the Prophet said:

> "May Allah have mercy on the mother of Ishmael. If she had not contained the Zamzam like this, or if she had not filled her water skin, Zamzam would have become a flowing stream instead of a well."

The narrator states that then Hagar drank water and fed her infant son, at which point the angel said to her:

> "Do not fear destruction, for here is Allah's House. This child and his father will build a house here, and Allah does not destroy His beloved."

At that time, the place of Allah's House was elevated above the ground like a hill, and it was collapsing due to the floods on its sides. Hagar continued to live in that way. Eventually, a group from the *Jurhum* tribe was passing by them.

The narrator says that some of the *Jurhum* family was coming along the elevated land called *Kuda*. They descended into Makkah's low land and saw a flock of birds flying in circles. They said, "Surely these birds are flying over water. We have crossed this valley many times, but there was no water here."

Then they sent one or two men to investigate. When they went there, they found water. They returned and informed everyone about the water. Upon hearing the news, everyone proceeded in that direction. The narrator mentions that Ishmael's mother was near the water. They said to her:

> "We want to settle near you. Will you permit us?"

She replied, "Yes, but you will have no right to the water." They agreed and expressed their willingness.
Ibn 'Abbas reported that the Prophet said that this incident provided Ishmael's mother, Hagar , with an opportunity. She desired companionship with people. Consequently, they settled there and sent news to their families and relatives. Eventually, several families came and began to live with them. Ishmael also grew up and learned the Arabic language from them. As he reached adulthood, he became more attractive and beloved to them. When he attained full maturity, they married him to one of their own women.

In the meantime, Ishmael's mother Hagar passed away. After Ishmael's marriage, Ibrahim came to check on the state of his abandoned relatives. However, he did not find Ishmael . He asked his wife about him. She said, "He has gone out in search of our livelihood." Then he asked the daughter-in-law about their life and situation. She said, "We are in a very difficult state, in great distress and hardship." She complained to Ibrahim about their suffering.

Ibrahim said, "When your husband comes home, convey my greetings to him and tell him that he should change the threshold of his door."

When Ishmael came home, he seemed to sense something. He asked his wife, "Did anyone come to you?" She said, "Yes. A very handsome old man came and inquired about you. I informed him about you. He asked me about our way of life, and I told him that we are in great hardship and poverty."

Ishmael asked, "Did he give you any advice?" His wife replied, "Yes. He instructed me to convey his greetings to you and also told me that you should change the threshold of your door."

Ishmael said, "He is my father. By that, he has instructed me to divorce you. So, go back to your people." Saying this, Ishmael divorced her and married another woman from those people.

Then Ibrahim stayed away from them for as long as Allah wished. After that, he came to see them again, but this time he did not find Ishmael . He approached the daughter-in-law and asked her about Ishmael . She said, "He has gone out to seek our food."

Ibrahim inquired, "How are you?" and asked about their way of life and situation. She replied, "We are fine and in a prosperous state." She also praised Allah. Ibrahim asked, "What is your main food?" She said, "Meat." He asked again, "What is your drink?" She replied, "Water."

Ibrahim prayed:

> "O Allah! Grant them blessings in their meat and water."

The Prophet said, "At that time, they had no grains produced there. If they did, Ibrahim would have prayed for that as well."

The narrator noted that no one else can survive solely on meat and water except in Makkah, because only meat and water are not sufficient for a sustainable life.

Ibrahim said, "When your husband returns, convey my greetings to him and command him that he should keep the threshold of his house intact."
When Ishmael returned, he asked, "Did anyone come to you?" She replied, "Yes. A handsome old man came and praised you. He inquired about you, and I informed him about you." Then he asked me about our way of life. I told him that we are doing well.

Ishmael asked, "Did he command you to do anything else?" She said, "Yes. He conveyed his greetings to you and instructed that you should keep the threshold of your house intact."

Ishmael said, "He is my father. And you are the threshold of my house." By this statement, he instructed me to keep you as my wife.

Then Ibrahim stayed away from them for as long as Allah wished. Afterward, he came again and saw Ishmael sitting under a large tree near the Zamzam well, repairing one of his arrows. When he saw his father, he stood up and went to him. They greeted each other as a father and son would when they meet.

Ibrahim said, "O Ishmael! Allah has commanded me to do something." Ishmael responded, "O my Lord! Whatever You have commanded, do it."

Ibrahim asked, "Will you help me?" Ishmael replied, "I will help you."

Ibrahim said, "Allah has commanded me to build a house here." Saying this, he pointed to a high rock and instructed Ishmael to encircle it.

Then both of them started raising the walls of the Kaaba. Ishmael would bring the stones while Ibrahim constructed. Finally, when the walls became high, Ishmael brought the stone (known as Maqam Ibrahim) and placed it at its designated spot for Ibrahim to stand on while building. Ishmael continued to provide him with stones.

They both kept praying:

> "O our Lord! Accept this from us. Indeed, You are All-Hearing and All-Knowing."

They continued to build the Kaaba and went around it, praying:

> "O our Lord! Accept this from us. Indeed, You are All-Hearing and All-Knowing."

(Al-Baqarah: 127)

http://ihadis.com/books/bukhari/hadis/3364
Sahih Bukhari 3365
Narrated from Ibn 'Abbas :
He said that when what was to happen between Ibrahim and his wife (Sarah) occurred, Ibrahim set out with (his infant son) Ishmael and his mother. They had a pouch with them containing water. Ishmael's mother would drink from the water skin. As a result, her breast would produce milk for the infant. Eventually, Ibrahim arrived in Makkah and made arrangements for Hagar to stay under a large tree. Then Ibrahim returned to his family (Sarah). At that time, Ishmael's mother followed him for a short distance. When she reached a place called Kada, she called out from behind, "O Ibrahim! To whom are you leaving us?"

Ibrahim replied, "To Allah."

Hagar said, "I am satisfied with Allah."

The narrator states that then Hagar returned; she would drink from the water skin, and her milk would increase for her child. Eventually, when the water ran out, Ishmael's mother said, "I wish I could go and look around! Perhaps I would see someone." The narrator mentions that Hagar then went and climbed the hill of Safa, looking around to see if she could spot anyone. But she did not see anyone.

Then she hurried to Marwah and continued this way several times. Again she thought, "If I went to see what the child is doing." So she went and saw that he was in distress, seemingly about to die. Her heart was not at ease with this.

Then she said, "I wish I could go there and look around! Perhaps I would see someone." So she went, climbed the hill of Safa, and looked around deeply, but she did not see anyone. She completed seven rounds.

Suddenly, she heard a sound. Then she thought, "If you have any help to provide, then help me." Suddenly, she saw Jibril . The narrator explains that he (Jibril) struck the ground with his heel, meaning he struck the earth with his heel. As a result, water sprang forth.

Seeing this, Ishmael's mother became agitated and began to dig a hole. The narrator mentions that in this regard, Abu al-Qasim (the Messenger of Allah) said that if Hagar had left it as it was, the water would have spread widely.

The narrator continues that then Hagar began to drink the water, and her milk would increase for her child. Shortly afterward, a group from the tribe of Jurhum was passing through the low land of the valley. They suddenly saw some birds flying and could hardly believe it, saying, "These birds cannot be here without water."

So they sent one of them as a scout. He went there and saw that there was water. He then returned to his people and informed them. After that, they came to Hagar and said, "O mother of Ishmael! Will you allow us to dwell with you?"

Hagar allowed them to stay, and thus many days passed. After that, her son grew up, and Ishmael married a woman from the tribe of Jurhum.

The narrator states that then Ibrahim remembered and said to his wife (Sarah), "I want to inquire about my abandoned relatives." The narrator mentions that then he came and greeted them, asking, "Where is Ishmael?"

Ishmael's wife said, "He has gone hunting." Ibrahim said, "When he comes, you will tell him my command: 'You should change the threshold of your door.'"

When Ishmael came, his wife informed him of the news. He said to his wife, "You are the threshold. So, go back to your parents."

The narrator states that then Ibrahim remembered again and said to his wife (Sarah), "I want to inquire about my abandoned relatives." After that, he came there and asked, "Where is Ishmael?"

Ishmael’s wife said, "He has gone hunting." The daughter-in-law asked him, "Will you not stay here? Will you not have something to eat or drink?"

Then Ibrahim asked, "What is your food and drink?" The wife replied, "Our food is meat, and our drink is water."

Then Ibrahim prayed, "O Allah! Grant them blessings in their food and drink." The narrator states that Abu al-Qasim said that the blessings came because of Ibrahim’s prayer.

The narrator continues that after some time, Ibrahim remembered his abandoned relatives again. He came back and found Ishmael sitting behind the Zamzam well, repairing one of his arrows.

When Ibrahim called out, "O Ishmael! Your Lord has commanded me to build a house for Him," Ishmael said, "Obey your Lord’s command."

Ibrahim continued, "He has also commanded me that you should help me in this matter." Ishmael said, "Then I will do that," or he said something similar.

Then both of them stood up. Ibrahim began to build, and Ishmael began to bring him stones, and they both kept praying,

> "O our Lord! Accept this work from us. Indeed, You are All-Hearing and All-Knowing."

The narrator states that during this time, the wall became high, and the old Ibrahim became weak from climbing. Then he stood on the stone (known as Maqam Ibrahim). Ishmael would bring him stones, and both kept saying this prayer:

> "O our Lord! Accept this work from us. Indeed, You are All-Hearing and All-Knowing."

(Al-Baqarah: 127)
http://ihadis.com/books/bukhari/hadis/3365

According to the narration of the hadith, when Ishmael first got married and was living his family life, Abraham came to see him but did not find him. After some days, he came again to see Ishmael when he had taken a second wife and divorced the first one, but even then he did not meet Ishmael . Rather, he met him for the first time—after he had sent him away—many days later, and after that, he built the Kaaba.

However, according to the Qur'an, Ibrahim took the son he was to sacrifice at a much younger age. Surah 37:102 states:

> "Then when he reached the age to work with him, he said, 'O my son, indeed I have seen in a dream that I must sacrifice you; so what do you think?' He said, 'O my father, do as you are commanded. You will find me, if Allah wills, among the patient.'"

According to the Qur'an, that boy had just learned to walk, and it was that child he was sacrificing in the dream. The hadith states that Ibrahim first met Ishmael after sending him away, following Ishmael's second marriage. Therefore, the one Ibrahim was sacrificing in the dream was not Ishmael but rather Isaac .

Additionally, in another hadith, it is explicitly stated that it was Isaac who was taken for sacrifice:

Muhammad b. al-Muntashir told of a man who vowed to sacrifice himself if God rescued him from his enemy. He consulted Ibn ‘Abbas , who told him to consult Masruq , and when he consulted him, he replied:

> “Do not sacrifice yourself, for if you are a believer, you will kill a believing soul, and if you are an infidel, you will hasten to hell; but buy a ram and sacrifice it for the poor, for Isaac was better than you and he was ransomed with a ram.”

He told Ibn ‘Abbas , and he replied, “This is the decision I wanted to give you.” Razin transmitted it. This agrees with the story in the Old Testament, which says that Abraham was preparing to sacrifice Isaac , whereas the usual Muslim version is that it was Ishmael .

Source: Mishkat al-Masabih, Hadith 3445

3445-[20] Narrated from Muhammad ibn al-Muntasir : A certain person made a vow that if Allah, the Exalted, protected him from his enemy, he would sacrifice himself. When Ibn Abbas was asked about this, he said, “Ask Masruq .” When the person asked Masruq , he said:

> “Do not sacrifice yourself. If you are a believer, then you would be like killing a believer. And if you are an infidel, then you are advancing towards Hell. Instead, buy a lamb and sacrifice it for the needy. Indeed, Isaac was a better man than you, yet it was sufficient for him to sacrifice a lamb in exchange.”

When this was reported to Ibn Abbas , he said, “I intended to give a similar fatwa.”

Authenticity of the Hadith: Sahih
Narrator: Muhammad ibn al-Muntasir , *Mishkat al-Masabih*, Part 15: Oaths and Vows (كتاب الأيمان والنذور)

In comparing some translations of this hadith in English and Bengali, we see a discrepancy. The English hadith includes the statement, “Razin transmitted it. This agrees with the story in the Old Testament which says that Abraham was preparing to sacrifice Isaac.” Here it is stated that this hadith aligns with the Old Testament, as both mention that Abraham was going to sacrifice Isaac . Therefore, it is confirmed that Abraham took Isaac to be sacrificed.

There is no hadith that mentions that Abraham took Ishmael to sacrifice, but from where did they derive such teachings? In the hadith related to Ishmael , there is no mention that Abraham returned after sending him away and was preparing him for sacrifice in the Arabian land; this is nothing but a false assumption.

Conclusion

Abraham took Isaac to be sacrificed, which is substantiated by historical evidence and is beyond doubt. In the Qur'an, Ibrahim mentions his beloved younger son whom he was sacrificing in the dream. Most of the companions of Prophet Muhammad also believed that it was Isaac who was taken for sacrifice, and this has been corroborated by ancient commentators and hadiths on the matter.

What Is a Human? Exploring the Dimensions of Body, Soul, and Spirit

To understand the essence of being human, we must delve into the interplay between the body, soul, and spirit. Each of these dimensions contributes to our overall existence, shaping who we are and how we relate to the world and to God.

The Body: Our Physical Form- returns to earth

The body is the tangible, physical aspect of our humanity. Genesis 2:7 tells us, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being." This verse highlights the body as a creation from the earth, crafted by God and animated by His divine breath. It is through our bodies that we experience the physical world, engage with others, and perform our daily activities.

Hebrews 4:12:

"For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart."

Here joints and marrow is the term to symbolize body.

1 Thessalonians 5:23 reveals, "Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ."

The Soul: The Seat of Emotions and Morality- goes to heaven or hell

The soul represents the core of our emotional and moral life. It is where our desires, decisions, and values reside. Job 12:10 underscores the soul's importance: "In whose hand is the life of every living thing, and the breath of all mankind." The soul is intertwined with the breath of life, making it crucial for our identity and existence.

The soul also reflects our spiritual state and moral choices. Proverbs 20:27 states, "The spirit of a man is the lamp of the Lord, searching all the inner depths of his heart." This suggests that the soul, in conjunction with the spirit, plays a role in divine introspection and moral discernment.

James 1:21 emphasizes the importance of nurturing the soul: "Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls." The soul must be cleansed and aligned with God's teachings to be truly fulfilled and saved.

Psalm 49:7-9:

> **7** None of them can by any means redeem his brother, nor give to God a ransom for him—
>
> **8** For the redemption of their souls is costly, and it shall cease forever —
>
> **9** That he should continue to live eternally, and not see the Pit.

In this context, verse 8 underscores the idea that human wealth and efforts are insufficient to pay the price required to redeem a soul from death. The "costliness" of redemption suggests that it is beyond any earthly means or value, and that no amount of money or human effort can secure one's soul. The psalmist implies that the only hope lies in God, who alone can provide true redemption and eternal life.

Revelation 6:9-11:

9 When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held.

10 And they cried with a loud voice, saying, “How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?”

11 Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.

Verse 9 says the souls of people who were killed for bearing testimony of Christ was under the alter. They have feelings, has voice and can talk says verse 10. Verse 11 describes soul have a figure.

James 1:21:

"Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls."

Isaiah 55:3:

"Incline your ear, and come to Me. Hear, and your soul shall live; and I will make an everlasting covenant with you—the sure mercies of David."

The verse says to pay attention so that the soul shall live.

Ezekiel 4:14:

"Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth."

So, Ezekiel said his soul has not been polluted.

Luke 16:19-31
19 "There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day.
20 But there was a certain beggar named Lazarus, full of sores, who was laid at his gate,
21 desiring to be fed with the crumbs which fell from the rich man’s table.
Moreover the dogs came and licked his sores.
22 So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried.

23 And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.
24 Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’
25 But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.
26 And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’
27 Then he said, ‘I beg you therefore, father, that you would send him to my father’s house,
28 for I have five brothers, that he may testify to them, lest they also come to this place of torment.’
29 Abraham said to him, ‘They have Moses and the Prophets; let them hear them.’
30 And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’
31 But he said to him, ‘If they do not hear Moses and the Prophets, neither will they be persuaded though one rise from the dead.’"
So, soul has bosom says verse 22. Soul has eyes says verse 23. Verse 24 says soul has voice and lips.
Therefore, we can infer from above evidence that soul is just like us and soul needs salvation.

The Spirit: The Divine Connection- returns to God after death

The spirit is the most profound aspect of our being, connecting us to the divine. The spirit represents our innermost connection to God and is integral to our spiritual health.

The body is essential, but it is also transient. Ecclesiastes 12:7 reminds us, "Then the **dust will return to the earth** as it was, and the **spirit will return to God** who gave it." The physical form will eventually return to the earth, but it serves a vital purpose in our earthly journey.

Luke 23:46 captures this interplay when Jesus commits His spirit to God, saying, "Father, ‘into Your hands I commit My spirit.’ Having said this, He breathed His last." This moment signifies the transition of the spirit from the earthly realm to its eternal home with God, while the body remains behind.

John 1:4-9 speaks of Christ as "the true Light which gives light to every man coming into the world." This light illuminates the spirit, guiding us towards spiritual enlightenment and truth.

John 1:4-9:

4 "In Him was life, and the life was the light of men.
5 And the light shines in the darkness, and the darkness did not comprehend it.
6 There was a man sent from God, whose name was John.
7 This man came for a witness, to bear witness of the Light, that all through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.
9 That was the true Light which gives light to every man coming into the world."

The spirit is also seen as a means through which God examines and refines us, as noted in Proverbs 20:27, "The spirit of a man is the lamp of the Lord, searching all the inner depths of his heart."

The Interplay of Body, Soul, and Spirit

Understanding humanity requires recognizing how these three dimensions interact. The body provides the vessel for our earthly experiences, while the soul encompasses our emotional and moral life. The spirit connects us to the divine and guides our spiritual journey.

Revelation 6:9-11 further illustrates the role of the spirit and soul in the afterlife. The souls of the martyrs cry out for justice, demonstrating their ongoing consciousness and connection to divine justice even after death.

In essence, a human is a complex interplay of body, soul, and spirit. Each dimension plays a crucial role in our overall existence, influencing how we experience life, relate to others, and connect with the divine. By understanding and nurturing these aspects, we can achieve a more holistic and meaningful existence, aligning ourselves with God's purpose and experiencing the fullness of our humanity.

But, Islam has no such thing as spirit. Instead there are questioning of the deceased by angels in the grave and the punishment or reward that follows until the Day of Judgment. Two angels, Munkar and Nakir, are believed to visit the deceased and ask questions about their faith, their belief in God, and the Prophet Muhammad. Based on the answers, the soul may experience comfort or punishment in the grave (referred to as "Barzakh"). Even Muhammad sicked refuge from this punishement:

Sahih Muslim 588g or book 5 hadith 169 or book 4 hadith 1224:

Abu Huraira reported that the Messenger of Allah (ﷺ) used to seek refuge from the torment of the grave, torment of Hell and the trial of Dajjal.

Sahih al-Bukhari 1372 or book 23 hadith 124 or vol.2 book 23 hadith 454:

Narrated Masruq:
`Aisha said that a Jewess came to her and mentioned the punishment in the grave, saying to her, "May Allah protect you from the punishment of the grave." `Aisha then asked Allah's Messenger (ﷺ) about the punishment of the grave. He said, "Yes, (there is) punishment in the grave." `Aisha added, "After that I never saw Allah's Messenger (ﷺ) but seeking refuge with Allah from the punishment in the grave in every prayer he prayed."
Sahih Muslim 2868 or book 53 hadith 83 or hook 40 hadith 6860:
Anas reported Allah's Apostle (ﷺ) as saying:
If you were not (to abandon) the burying of the dead (in the grave), I would have certainly supplicated Allah that He should make you listen the torment of the grave.
Sahih al-Bukhari 1338 or book 23 hadith 93 or vol.2 book 23 hadith 422:
Narrated Anas:
The Prophet (ﷺ) said, "When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: What did you use to say about this man, Muhammad ? He will say: I testify that he is Allah's slave and His Apostle. Then it will be said to him, 'Look at your place in the Hell-Fire. Allah has given you a place in Paradise instead of it.' " The Prophet (ﷺ) added, "The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Qur'an).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns."
But these peophe are exempted from grave punishment:
Sahih al-Bukhari 2829 or book 56 hadith 45 or vol. 4 book 52 hadith 82
Narrated Abu Huraira:
Allah's Messenger (ﷺ) said, "Five are regarded as martyrs: They are those who die because of plague, Abdominal disease, drowning or a falling building etc., and the martyrs in Allah's Cause."

Was John the Baptist- Elijah and when will he return again?

Now that you know the difference between spirit and soul, let's check if Elijah who was taken alive in heaven was John the Baptist. Elijah taken alive into heaven reference:

2 Kings 2:11: "Then it happened, as they continued on and talked, that suddenly a chariot of fire appeared with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven."

Moses died in Deuteronomy 34:5-6
Deuteronomy 34:5-7: "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows his grave to this day. Moses was one hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished."
In Jewish tradition, there is a reference to Moses being resurrected in some non-canonical texts, such as the **Assumption of Moses** (also known as the **Testament of Moses**). This is an ancient Jewish apocryphal work that is not part of the canonical Hebrew Bible but is preserved in fragments and references in other texts.

Additionally, there is a reference in the **Book of Jude** in the New Testament that alludes to a dispute over the body of Moses:

- **Jude 1:9**: "Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, 'The Lord rebuke you!'"

This passage reflects a tradition, likely from a Jewish non-canonical source. In this reference, Michael the Archangel/Jesus disputes with the devil over Moses' body, implying some form of divine intervention concerning Moses' death, which may

suggest special treatment of Moses after his death. Unfortunately, due to the incomplete nature of the *Assumption of Moses*, there is no direct verse to quote regarding Moses' resurrection.

There are prophesies that Elijah will be sent before Christ

Malachi 4:5-6

5. Behold, I will send you Elijah the prophet
   Before the coming of the great and dreadful day of the Lord.
6. And he will turn the hearts of the fathers to the children,
   And the hearts of the children to their fathers,
   Lest I come and strike the earth with a curse.

Malachi 3:1-6

1. “Behold, I send My messenger,
   And he will prepare the way before Me.
   And the Lord, whom you seek,
   Will suddenly come to His temple,
   Even the Messenger of the covenant,
   In whom you delight.
   Behold, He is coming,”
   Says the Lord of hosts.

2. “But who can endure the day of His coming?
   And who can stand when He appears?
   For He is like a refiner's fire
   And like launderers' soap.

3. He will sit as a refiner and a purifier of silver;
   He will purify the sons of Levi,
   And purge them as gold and silver,
   That they may offer to the Lord
   An offering in righteousness.

4. Then the offering of Judah and Jerusalem
   Will be pleasant to the Lord,
   As in the days of old,
   As in former years.

5. And I will come near you for judgment;
   I will be a swift witness
   Against sorcerers,

Against adulterers,
Against perjurers,
Against those who exploit wage earners and widows and orphans,
And against those who turn away an alien—
Because they do not fear Me,”
Says the Lord of hosts.

6. “For I am the Lord, I do not change;
Therefore you are not consumed, O sons of Jacob."

Isaiah 40:3

The Voice in the Wilderness

3. The voice of one crying in the wilderness:
"Prepare the way of the Lord;
Make straight in the desert
A highway for our God."

John acknowledged that he is the voice crying in the wilderness:

Matthew 3:1-3

John the Baptist Prepares the Way

1. In those days John the Baptist came preaching in the wilderness of Judea,
2. and saying, "Repent, for the kingdom of heaven is at hand!"
3. For this is he who was spoken of by the prophet Isaiah, saying:
"The voice of one crying in the wilderness:
'Prepare the way of the Lord;
Make His paths straight.' "

Mark 1:2-3

The Beginning of the Gospel

2. As it is written in the Prophets:
"Behold, I send My messenger before Your face,
Who will prepare Your way before You."
3. "The voice of one crying in the wilderness:
'Prepare the way of the Lord;
Make His paths straight.' "

Luke 3:2-6

John the Baptist Prepares the Way

2. While Annas and Caiaphas were high priests, the word of God came to John the son of Zacharias in the wilderness.
3. And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins,
4. as it is written in the book of the words of Isaiah the prophet, saying:
   "The voice of one crying in the wilderness:
   'Prepare the way of the Lord;
   Make His paths straight.
5. Every valley shall be filled
   And every mountain and hill brought low;
   The crooked places shall be made straight
   And the rough ways smooth;
6. And all flesh shall see the salvation of God.' "

John 1:23

He said: "I am
'The voice of one crying in the wilderness:
"Make straight the way of the Lord," '
as the prophet Isaiah said."

But when Jewish leaders from Sanhedrin sent people to ask him who he is, he replied it dramatically:

John 1:19-28

A Voice in the Wilderness

19. Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"
20. He confessed, and did not deny, but confessed, "I am not the Christ."
21. And they asked him, "What then? Are you Elijah?"
    He said, "I am not."
    "Are you the Prophet?"
    And he answered, "No."
22. Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?"
23. He said: "I am
    'The voice of one crying in the wilderness:
    "Make straight the way of the Lord," '
    as the prophet Isaiah said."
24. Now those who were sent were from the Pharisees.

25. And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?"
26. John answered them, saying, "I baptize with water, but there stands One among you whom you do not know.
27. It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose."
28. These things were done in Bethabara beyond the Jordan, where John was baptizing.

But the voice crying in the wilderness to prepare the way for the lord and Elijah has to be the same person. Then is there a controversy?- No:

Luke 1:13-17

The Birth of John the Baptist Foretold

13. But the angel said to him, “Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John.

14. And you will have joy and gladness, and many will rejoice at his birth.

15. For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother’s womb.

16. And he will turn many of the children of Israel to the Lord their God.

17. He will also go before Him in the spirit and power of Elijah, ‘to turn the hearts of the fathers to the children,’ and the disobedient to the wisdom of the just, ‘to make ready a people prepared for the Lord.’”

It was prophesied to John the Baptist’s father by Angel of the Lord/ Jesus that “He will also go before Him in the spirit and power of Elijah”. So as you saw the definition of spirit, spirit returns to God. So God sent Elijah’s spirit, not the body and soul that was taken up. Also notice in verse 15 that “ He will also be filled with the Holy Spirit, even from his mother’s womb”. Therefore, Elijah’s spirit came in the form of John the Baptist.

Matthew 11:7-14

Jesus’ Testimony about John

7. As they departed, Jesus began to say to the multitudes concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind?

8. But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft clothing are in kings' houses.

9. But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

10. For this is he of whom it is written:
'Behold, I send My messenger before Your face,
Who will prepare Your way before You.'

11. Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he.

12. And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.

13. For all the prophets and the law prophesied until John.

14. And if you are willing to receive it, he is Elijah who is to come.

Jesus quoted in verse 10 that prophets wrote about Elijah’s coming. He tells it’s John the Baptist. Remember Matthew 11:14.
Then when will Elijah’s taken body (+soul +spirit) come as well as Moses’ resurrected body?
John the baptist died in Matthew 14:1-12

Matthew 14:1-12

John the Baptist Beheaded

1. At that time Herod the tetrarch heard the report about Jesus

2. and said to his servants, "This is John the Baptist; he is risen from the dead, and therefore these powers are at work in him."

3. For Herod had laid hold of John and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.

4. Because John had said to him, "It is not lawful for you to have her."

5. And although he wanted to put him to death, he feared the multitude, because they counted him as a prophet.

6. But when Herod's birthday was celebrated, the daughter of Herodias danced before them and pleased Herod.
7. Therefore he promised with an oath to give her whatever she might ask.
8. So she, having been prompted by her mother, said, "Give me John the Baptist's head here on a platter."
9. And the king was sorry; nevertheless, because of the oaths and because of those who sat with him at the table, he commanded it to be given her.
10. So he sent and had John beheaded in prison.
11. And his head was brought on a platter and given to the girl, and she brought it to her mother.
12. Then his disciples came and took away the body and buried it; and went and told Jesus.

Mountain of transfiguration Elijah and Moses comes in Matthew 17:1-13

Matthew 17:1-13

The Transfiguration

1. Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves;
2. and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.
3. And behold, Moses and Elijah appeared to them, talking with Him.
4. Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah."
5. While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"
6. And when the disciples heard it, they fell on their faces and were greatly afraid.
7. But Jesus came and touched them and said, "Arise, and do not be afraid."
8. When they had lifted up their eyes, they saw no one but Jesus only.
9. Now as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead."
10. And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?"

11. Jesus answered and said to them, "Indeed, Elijah is coming first and will restore all things.
12. But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands."
13. Then the disciples understood that He spoke to them of John the Baptist.

Here disciples understood Elijah was John the Baptist. But recall Matthew 11:14: "**And if you are willing to receive it, he is Elijah who is to come."**

Jesus's ministry was first to the Jews. But Jews didn't except him even after his resurrection.

Acts 7:55-60

The Stoning of Stephen

55. But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God,

56. and said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!"

57. Then they cried out with a loud voice, stopped their ears, and ran at him with one accord;

58. and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul.

59. And they stoned Stephen as he was calling on God and saying, "Lord Jesus, receive my spirit."

Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep.

This was the 7th time denial by Jews. This was the time when if Jews accepted Jesus, Jesus' thousand year ruling would have started and Jesus might have came down from heaven. But Jews stoned Stephen to death. So salvation went from Jews to gentiles through faith and the church age began. Then when will Elijah make the path again?

Revelation 11:3-6

The Two Witnesses

3. And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth.
4. These are the two olive trees and the two lampstands standing before the God of the earth.
5. And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner.
6. These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.

Interpretation:
These verses are part of the vision given to John concerning the "Two Witnesses." The passage states that God will grant authority to these two witnesses, who will prophesy for 1,260 days (approximately 3.5 years), clothed in sackcloth, a traditional sign of mourning and repentance. These are be the 2 witness appeared in Matthew 17:1-13 on the mountain. Proof-

1. **The Two Witnesses:** The identity of the two witnesses is not explicitly given, but they are often associated with the prophetic figures of Moses and Elijah or figures who come in their spirit and power. They are described as having the power to shut heaven so that no rain falls during their prophecy, turn waters to blood, and strike the earth with plagues — powers similar to those demonstrated by Elijah (who stopped rain) and Moses (who turned water to blood and brought plagues upon Egypt).

1 Kings 17:1

"And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, 'As the Lord God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word.'"

Exodus 7:14-24

The First Plague: Water Turned to Blood

1. So the Lord said to Moses: "Pharaoh's heart is hard; he refuses to let the people go.
2. Go to Pharaoh in the morning, when he goes out to the water, and you shall stand by the river's bank to meet him; and the rod which was turned to a serpent you shall take in your hand.

3. And you shall say to him, 'The Lord God of the Hebrews has sent me to you, saying, "Let My people go, that they may serve Me in the wilderness"; but indeed, until now you would not hear!
4. Thus says the Lord: "By this you shall know that I am the Lord. Behold, I will strike the waters which are in the river with the rod that is in my hand, and they shall be turned to blood.
5. And the fish that are in the river shall die, the river shall stink, and the Egyptians will loathe to drink the water of the river.'" "
6. Then the Lord spoke to Moses, "Say to Aaron, 'Take your rod and stretch out your hand over the waters of Egypt, over their streams, over their rivers, over their ponds, and over all their pools of water, that they may become blood. And there shall be blood throughout all the land of Egypt, both in buckets of wood and pitchers of stone.' "
7. And Moses and Aaron did so, just as the Lord commanded. So he lifted up the rod and struck the waters that were in the river, in the sight of Pharaoh and in the sight of his servants. And all the waters that were in the river were turned to blood.
8. The fish that were in the river died, the river stank, and the Egyptians could not drink the water of the river. So there was blood throughout all the land of Egypt.
9. Then the magicians of Egypt did so with their enchantments; and Pharaoh's heart grew hard, and he did not heed them, as the Lord had said.
10. And Pharaoh turned and went into his house. Neither was his heart moved by this.
11. So all the Egyptians dug all around the river for water to drink, because they could not drink the water of the river.

2. **Divine Protection and Authority:** The two witnesses are given authority and are protected during their ministry; anyone attempting to harm them is destroyed by fire proceeding from their mouths. This symbolizes the power and protection God gives to His servants to accomplish His purposes.

3. **Call to Repentance:** The witnesses' prophesying in sackcloth symbolizes a call to repentance, mourning, and a warning of impending judgment. Their actions and words are intended to turn people back to God.

4. **Symbol of End-Time Prophecy:** The 1,260 days of prophecy aligns with the time frame mentioned elsewhere in Revelation, often associated with periods of persecution, tribulation, and divine intervention. The witnesses

represent God's continued effort to reach humanity and call for repentance before the final judgment.

So, during the beginning of 7 years of tribulation they will return. After 7 years Jesus will start his millennial reign.

One more thing, in John 1:19-28 Jews were questioning John the Baptist if he is Christ or Elijah or the prophet. Those Jews separated Christ and the prophet mistakenly.

John 1:21

And they asked him, "What then? Are you Elijah?"
He said, "I am not."
"Are you the Prophet?"
And he answered, "No."

But the prophet and Messiah/Christ are same person. If you read reference Bible it will be more clear than ever.

Deuteronomy 18:15

15. "The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear."

John 6:14

14. Then those men, when they had seen the sign that Jesus did, said, "This is truly the Prophet who is to come into the world."

John 7:40

40. Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet."

Acts 3:22

22. For Moses truly said to the fathers, 'The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you.'

Jesus is also called by king David. If you check Jewish commentary of Deuteronomy 18:15, Hosea 3:4-5 and Jeremiah 23:5-6, it talks about the same person, Messiah.

Hosea 3:4-5

4. For the children of Israel shall abide many days without king or prince, without sacrifice or sacred pillar, without ephod or household gods.

5. Afterward the children of Israel shall return and seek the Lord their God and David their king. They shall fear the Lord and His goodness in the latter days.

Jeremiah 23:5-6

5. "Behold, the days are coming," says the Lord,
   "That I will raise to David a Branch of righteousness;
   A King shall reign and prosper,
   And execute judgment and righteousness in the earth.
6. In His days Judah will be saved,
   And Israel will dwell safely;
   Now this is His name by which He will be called:
   THE LORD OUR RIGHTEOUSNESS."

Muslims debaters say when in John 1:21 Jews asked if John the Baptist is Elijah or the prophet and John denied, then Muhammad is the prophet and thus by definition Muhammad is Christ/Messiah which they again don't claim.

Those who accepted Messiah they can feel that He brought peace. Those who accepted Elijah their hearts was reconciled to their to their fathers and vice-versa. Those who haven't accepted, they can't feel it was accomplished. If the old body Elijah that was alive and was taken to heaven is was about to come with the same body as adult before Jesus came then it would have not written Messenger:

Malachi 3:1-6

7. "Behold, I send My messenger,
   And he will prepare the way before Me.
   And the Lord, whom you seek,
   Will suddenly come to His temple,
   Even the Messenger of the covenant,
   In whom you delight.
   Behold, He is coming,"
   Says the Lord of hosts.

It would have written Elijah directly.

And again notice the Lord was about to come and it seems like it is speaking as if the Messenger of the covenant / the angel of the Lord was about to come alongside or they are the same. So who is He the messenger of the covenant / the angel of the Lord who brought the covenant to Abraham?

Those who seek will surely find, as even I (the author) was an extremist pagan black stone worshiper also found out.

Muhammad in the Bible Claimed in Quran

Surah 61 (As-Saff), verse 6 claims that the name "Ahmed" is mentioned in the New Testament of the Bible. Surah 7 (Al-A'raf), verse 157 states that the prophecy of an illiterate prophet (Ummi) is found in the Torah and the Gospel (specifically the Gospel). Surah 2 (Al-Baqarah), verse 146 claims that Jews and Christians can recognize Muhammad as a prophet just as they recognize their own children, implying that there is lots and lots of evidence in the Bible to identify Muhammad as a prophet, more than any prophet. Because he didn’t have any Mujiza/miracle and Quran is the only Mujiza/miracle Muhammad had. So the only way to validify

him as a prophet is through Quran and through his claims in the Quran. Therefore, for the Quran to be true and him to be a prophet, the validity of these claims needs to be verified.

Many self-proclaimed knowledgeable individuals try to show from parts of various religious scriptures, including the Bible, that Muhammad was foretold. They haven't spared Hindu books too. Muslims continue to do this, no matter how many lies or false arguments are needed. If the Quran were complete, Muhammad wouldn't need the Bible or any other religious book for validation. After all, Muhammad himself claimed that the Quran is his only miracle he had. Muslims frequently change their claims. What they assert now will change in a while.

Surah 61 (As-Saff), Verse 6:

"And [mention] when Jesus, the son of Mary, said, 'O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.' But when he came to them with clear evidences, they said, 'This is obvious magic.'"

Surah 7 (Al-A'raf), Verse 157:

"Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful."

Surah 2 (Al-Baqarah), Verse 146:

"Those to whom We gave the Scripture know him as they know their own sons. But indeed, a party of them conceal the truth while they know [it]."

Surah 48 (Surah Al-Fath), Verse 29:

"Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers—so that

He may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward."

Surah 2 (Al-Baqarah) Verse 101:

"And when a messenger from God came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of God behind their backs as if they did not know."

Surah 26 (Ash-Shu'ara) Verse 192–197:

192. And indeed, it [the Qur'an] is the revelation of the Lord of the worlds, 193. The Trustworthy Spirit [Gabriel] has brought it down 194. Upon your heart, [O Muhammad]—that you may be of the warners— 195. In a clear Arabic language. 196. And indeed, it is [mentioned] in the scriptures of former peoples. 197. And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?

Surah 5 (Al-Ma'idah) Verse 15:

"O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book."

Surah 5 (Al-Ma'idah) Verse 19:

"O People of the Scripture, Our Messenger has come to you to make things clear to you after an interval [of cessation] of messengers, lest you say, 'There came not to us any bringer of good tidings or a warner.' But there has come to you a bringer of good tidings and a warner. And Allah is over all things competent."

Surah 61 (As-Saff), verse 6 claims that the name "Ahmed" is mentioned in the New Testament of the Bible.

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Surah 48 (Surah Al-Fath), verse 29 says how you can identify Muslims from Torah:

“Those who are with prophet are forceful against the disbelievers, merciful among themselves. They bow and prostrate [in prayer], seeking bounty from God and [His] pleasure. Their mark is on their faces from the trace of prostration.”

And Muslim’s description in the Gospel is:

“As a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers—so that He may enrage by them the disbelievers.”

Surah 2 (Al-Baqarah) verse 101 refers to the Children of Israel and their interactions with the revelations brought by the prophets, specifically mentioning their relationship with Prophet Muhammad and previous messengers. The verse highlights that when Prophet Muhammad came confirming the previous scriptures, some of the people who had been given the earlier revelations, such as the Torah (given to the Jews), rejected him and disregarded the divine message, despite the fact that it confirmed what they already knew.

In essence, the verse criticizes a group from among the Jews who, despite having knowledge of earlier scriptures, did not accept Prophet Muhammad as the final messenger, even though his message aligned with what had already been revealed to them.

Surah 26 (Ash-Shu'ara) verse 192–197 emphasizes the divine origin of the Qur'an and points out that the revelation is consistent with previous scriptures, implying that those familiar with earlier revelations should recognize its truth. He asserts that knowledgeable individuals among the Children of Israel (the Jews) should have recognized its truth, as they were familiar with the signs of prophethood and divine messages in their own texts. These verses address the rejection of the Prophet Muhammad by some of the People of the Book and others, despite the clear signs of his prophethood.

Surah 5 (Al-Ma'idah) verse 15 addresses the People of the Scripture (Jews and Christians), indicating that the Prophet Muhammad was sent to reveal parts of their scripture that Jews and Christians concealed.

Surah 5 (Al-Ma'idah) Verse 19 states that after a period without a bringer of good tidings and a warner following Jesus, Muhammad is sent as a bringer of good tidings and a warner.

Because Muhammad didn’t have any Mujiza/miracle and Quran is the only Mujiza/miracle Muhammad had. So the only way to validify him as a prophet is

through Quran and through his claims in the Quran. Therefore, for the Quran to be true and him to be a prophet, the validity of these claims needs to be verified.

Muhammad in the Bible

"Muhammad" is not a name—it's just a title. The name "Muhammad" (مُحَمَّد) is of Arabic origin and means "the one who is praised" or "the praiseworthy." It is derived from the root word "ḥ-m-d" (حَمَدَ), which means "to praise" or "to thank." In contrast, the Allah mentions Muhammad only four times, while mentioning Jesus seventy-two times.

In the Bible God is the praised one:

- **Psalm 18:3** :

  "I call upon the LORD, who is worthy to be praised (Hebrew: יְהוָה, pronounced 'YHWH'), and I am saved from my enemies."

- **1 Chronicles 16:25** :

"For great is the LORD, and greatly to be praised (Hebrew: יְהוָה, pronounced 'YHWH'); he is to be revered above all gods."

- **Revelation 5:12** :

"Singing with full voice, 'Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honor and glory and blessing!'"

So the person claimed to be Muhammad has certainly claimed to be false God. "Sallallahu alayhi wa sallam" (صلى الله عليه وسلم) is a phrase used by Muslims to offer blessings and peace upon the Prophet Muhammad. Muhammad receive more respect and praise than Allah himself.

Five times a day after hearing call for prayer from Mosque, Muslims remind Allah to praise Muhammad:

"O Allah, Lord of this perfect call and the established prayer, grant Muhammad the means and the excellence, and raise him to the praised station which You promised him." (Dua to recite after Adhan)

Muhammad made a jump, from someone who did not have faith and did not know the scriptures, to someone who became a prophet of God overnight, as shown in the following verse.

Qur'an 42:52, Muhammad Pickthall translation:

And thus have We inspired in thee (Muhammad) a spirit of Our command. Thou knowest not what the scripture was, nor what the faith. But We have made it a light whereby We guide whom We will of Our bondmen. And lo! Thou verily dost guide unto a right path.

How can Muslims claim that Muhammad was a follower of Abraham when he did not know "what the Scriptures were, nor what the faith" is? This shows us that Muhammad himself was a *kafir* (infidel). How can an infidel who did not know what faith meant and had never heard of the Scriptures, as revealed to us in the verse, suddenly chooses to be a prophet and place himself as God?

Well, Muhammad used the name of God to make himself God. Muhammad's real name is Qathem (مثق). Muhammad changed his name when he was 30 years old, and he did so at the instigation of his wife, Khadija, and her Waraqah Ibn Nawfal. At that time, Khadija and her Waraqah Ibn Nawfal worked out a plan to make Muhammad the ruler of all tribes in Arabia. They knew that it was easy for Muhammad to control and dictate authority over the people, if he claimed that his authority came from God—so they proclaimed to him, "By the name of God, you are God!"

Muhammad takes the place of God:

Reference	: Sunan Ibn Majah 2859
In-book reference	: Book 24, Hadith 107
English translation	: Vol. 4, Book 24, Hadith 2859

24 The Chapters on Jihad

(39)Chapter: Obedience to the ruler

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:

"Whoever obeys me, obeys Allah, And whoever disobeys me, disobeys Allah. Whoever obeys the ruler, obeys me, and whoever disobeys the ruler, disobeys me."

Grade: Sahih (Darussalam)

Qur'an 4:80:

He who abides by the Apostle, he indeed obeys God. However, [those] whom obey him not, Allah is watching him (as a threat), We have not sent [one] to watch over them.

As we see in the above verse, there is a written approval in the Qur'an for Muhammad to take the place of God. This then means that the laws of Islam have two sources: Muhammad and the Qur'an (which comes from Muhammad anyway!).

The fact is that the main sources of the Islamic law are solely from the actions and speeches of Muhammad.

14. Muhammad's recitations (Qur'an);
15. Muhammad's speeches and orders (Sunnah);

16. Muhammad's actions (even the simplest or silly ones, like how to pee) (Sunnah).

Clearly, Muhammad and God became one. The word of Muhammad is the word of God, and the order of Muhammad is the order of God.

Muhammad takes precedence over God (Qur'an 4:80):

Whoever obeys the Prophet, he indeed obeyed Allah; and whoever did not obey, we send not a protector over them.

It is more important to obey Muhammad than to obey God. This is why we notice that there is a huge interest on the part of God to satisfy the sexual desires of Muhammad, and whatever Muhammad wished became law.

FROM QATHEM TO MUHAMMAD

All of this was not enough for Muhammad. Something was missing and that was the title. I do not mean the title of "Prophet"—he got that already by his sword.

When he was born, he was given the name Qathem, not Muhammad. Why change his name to Muhammad and what is that name all about?

Let's look at the following biblical figures and their titles:

Abraham - Father of Prophet-hood;
Moses - One who spoke to God (Kalem Allah | ميلك);
Jesus - The Messiah.

So, the new man in the theater, Qathem (Muhammad), needed a new name. The following verse explains why Muhammad chose his many names and titles:

Reference	: Sahih al-Bukhari 3532
In-book reference	: Book 61, Hadith 41
USC-MSA web (English) reference	: Vol. 4, Book 56, Hadith 732

61 Virtues and Merits of the Prophet (pbuh) and his Companions

(17)Chapter: The names of Allah's Messenger (saws)

Narrated Jubair bin Mut`im:

Allah's Messenger (ﷺ) said, "I have five names: I am Muhammad and Ahmad; I am Al-Mahi (Eraser) through whom Allah will eliminate infidelity; I am Al-Hashir (Collector) (Al-Hashir, means mankind will be gathered in front of him) who will be the first to be resurrected, the people being resurrected there after; and I am also Al-`Aqib (The Last) (i.e. There will be no prophet after me).

Let us take a closer look at these names:

The Name/Titles	**The Meaning of the Names/Titles**	**Equivalent Names of Allah**
Muhammad	The All Praiseworthy	Al-Hamīd (#56)
Ahmad	The Praised One	Al-Hamīd (#56)
Eraser (Al-Mahi)	The one through whom Christianity will be erased	Al-Mahi (As Allah, in Qur'an 22:52, does "yansakh" {erase} what Satan casts, Muhammad assumes the attribute for himself to erase other religions). (See Sahih Al-Bukhari, Book 56, Hadith 732)
Collector (Al-Hashir)	The one through whom Allah will collect all humanity on Judgment Day	Al-Muhsi (#57)
The Last (Al-Aqib)	No one comes after me	Al-Akhir (#74)

I’m not sure how you feel or think about these names, but I feel Satan’s words are in them. Notice that Muhammad chose “The Praised One,” which, not surprisingly, is one of the 99 names of Allah. He declared himself as God, so that Muslims would follow him without question. They approve

what he approved, and forbid what he forbade, even if what he said contradicts the orders of Allah in the Qur'an. The Muslims continue to follow Muhammad over Allah.

MUHAMMAD (THE ALL PRAISEWORTHY)

AHMAD (THE PRAISED ONE)

To verify the meaning of any verse quoted, go to: www.altafsir.com.
Qur'an 61:6, Muhammad Pickthall translation:

And when Jesus son of Mary said, O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. Yet when he hath come unto them with clear proofs, they say: This is mere magic.

Throughout the Qur'an, "The Praised One" is used for Allah, except in Chapter 61:6, where Muhammad is given the privilege to share Allah's name.
Muhammad is also The Praised One.

The root word is "Ham'd". The following words all come from the root word "*Ham'd*", and all of them mean the same, "The Praised One".

Name	Meaning
ʿHam'd	Praise
Hameed	The praised one
Muʿhammad	The praised one
Aʿhmad	The praised one
Hamdan	Praise

Text Below the Table: "The first name, 'Ham'd,' is the name of Allah, exactly as we see in the following verses:

- سورة البروج …… Al-Burooj, Qur'an 85:8
- سورة الممتحنة …… Al-Mumtahana, Qur'an 60:6
- سورة الحديد …… Al-Hadid, Qur'an 57:24
- سورة الشورى …… Al-Shura, Qur'an 42:28
- سورة فاطر …… Fater, Qur'an 35:15

- سورة لقمان …… Luq'man, Qur'an 31:26
- سورة الحج …… Al-Hajj, Qur'an 22:64
- سورة الحج …… Al-Hajj, Qur'an 22:24
- سورة ابراهيم …… Ibrahim, Qur'an 14:1"

If Muhammad was a slave of God, why then did he hijack God's name? The answer is easy. Muhammad knew that he was a false prophet, and knew exactly what he could achieve by proclaiming himself "The Praised One." He wanted absolute obedience, absolute control, and absolute deception. By proclaiming himself as "The Praised One," he made sure that no one would dare to question him.

The hadiths point to one conclusion; Muhammad is God:

Reference : Sahih al-Bukhari 5859
In-book reference : Book 77, Hadith 76
USC-MSA web (English) reference : Vol. 7, Book 72, Hadith 750
Narrated Abu Juhaifa:

I came to the Prophet (ﷺ) while he was inside a red leather tent, and I saw Bilal taking the remaining water of the ablution of the Prophet, and the people were taking of that water and rubbing it on their faces; and whoever could not get anything of it, would share the moisture of the hand of his companion (and then rub it on his face).

Reference : Sahih al-Bukhari 189
In-book reference : Book 4, Hadith 55
USC-MSA web (English) reference : Vol. 1, Book 4, Hadith 188
Narrated Ibn Shihab:

Mahmud bin Ar-Rabi` who was the person on whose face the Prophet (ﷺ) had ejected a mouthful of water from his family's well while he was a boy, and `Urwa (on the authority of Al-Miswar and others) who testified each other, said, "Whenever the Prophet (ﷺ) , performed ablution, his companions were nearly fighting for the remains of the water."

Now think about it, ablution water is the wash water, and in case you don't know, this is the water Muhammad used to wash such parts as his penis and testicles. So how and why did these Muslims think that the water Muhammad used to wash his private parts was holy water for blessing?

References of how Muslims used to be blessed by Muhammad:

Sahih Muslim, Vol. 2, p. 947, Hadith 1305:
"The wife of Muhammad used to collect the hair of the prophet in the water, so they could drink it to be blessed by it."

Book of Seer Al-A'lam, Vol. 1, p. 212:
"The father of Abu Hanbal said, 'My father used to have three of the prophet's hairs, and he used to kiss them and drink the water he washed them with, and asked [for it] to be kept in his grave, so he can face Allah with it.'"

Sahih Al-Bukhari, Part 2, p. 165:
"We used to kiss his hand to be blessed with his skin."

Book of Al-Mustadrik in the Two Sahih, Vol. 3, p. 589, Hadith 6181:
"Used to be blessed by touching the dishes he ate from."

Sahih Muslim, Book of Al-Libas (Dress and Adornment), Part 3, p. 165:
"This is the dress of the prophet he used to dress in, and we hid it for the sick ones, so they can recover by it."

Book of Al-Libas (Dress and Adornment), Part 3, p. 165.

"This is the dress of the prophet he used to dress in, and we hid it for the sick ones, so they can recover by it."

Reference	: Sahih Muslim 2069a
In-book reference	: Book 37, Hadith 24
USC-MSA web (English) reference	: Book 24, Hadith 5149

Abdullah. the freed slave of Asma' (the daughter of Abu Bakr). the maternal uncle of the son of 'Ata, reported:

Asma' sent me to 'Abdullah b. 'Umar saying: The news has reached me that you prohibit the use of three things: the striped robe. saddle cloth made of red silk. and the fasting in the holy month of Rajab. 'Abdullah said to me: So far as what you say about fasting in the month of Rajab, how about one who observes continuous fasting? -and so far as what you say about the striped garment, I heard Umar b. Khatab say that he had heard from Allah's Messenger (ﷺ): He who wears silk garment has no share for him (in the Hereafter), and I am afraid it may not be that striped garment; and so far as the red saddle clotb is concerned that is the saddle

cloth of Abdullah and it is red. I went back to Asma' and informed her. whereupon she said: Here is the cloak of Allah's Messenger (ﷺ). and she brought out to me that cloak (UNDERWEAR) made of Persian cloth with a hem of brocade, and its sleeves bordered with brocade and said: This wall Allah's Messenger's cloak (UNDERWEAR) with 'A'isha until she died, and when she died. I got possession of it. The Apostle of Allah (ﷺ) used to wear that, and we waslied it for the sick and sought cure thereby.

MUHAMMAD SELLING LANDS IN HEAVEN

Pay for a place in Heaven with a farmland:

Qur'an 64:17, Muhammad Pickthall translation:

If ye lend unto Allah a goodly loan, He will double it for you and will forgive you, for Allah is Responsive, Clement.

TheBook of Al-Qur'tubi interprets Qur'an 64:17 as follows:

Abu Al-Da'hda'h said "'O messenger of Allah you're saying that Allah wants us to give him a loan?' He said (Muhammad) 'Yes Abu Al-Da'hda'h.' Therefore, Abu Al-Da'hda'h said 'Give me your hand I am giving Allah a loan, a farm has 600 palm trees' and he went to his wife in the farm so he called her 'O mother of Al-Da'hda'h', she said 'I'm here for you', he said 'Come out I lent my God Allah the Almighty the farm which has 600 palm trees', and it is narrated by Zaed Ibn 'Aslam he said 'When the verse was revealed "who lent Allah a loan?", Abu Al- Da'hda'h said "I scarifice my father and mother for your sake O messenger of Allah, but does Allah need a loan as he is rich?" The messenger replied 'Yes by that loan He (Allah) wanted to make you enter heaven', Abu Al-Da'hda'h replied 'So if I lend Allah a loan, am I granted by it my part of heaven, me and my children's in Paradise?', The messenger replied 'Yes'"

The Prophet said: "Abu Al-Dahdah has entered Paradise!"

The same story can be found in:

- Interpretation of **Ibn Kathir**, Vol. 8, p. 14, 2000 Printing (Arabic), Qur'an 2:245.
- Interpretation of **Ibn Kathir**, Vol. 1, p. 663, 1999 Printing, Kingdom of Saudi. تفسير القرآن العظيم: ابن كثير القرشي الدمشقي
- **Al-Tabarani** Al-Mu'jam Al-Kabeer, Vol. 22, p. 301. الطبراني في المعجم الكبير 22/301

Allah and Muhammad share same attribute/name:

31 Divine Names Shared Between Allah and Muhammad

In the Islamic text **Al-Khasa'is Al-Kubra** by the respected scholar *Jalal al-Din Al-Suyuti* (Volume 1, p. 133), we read something truly startling. In a section titled **"Muhammad Was Given the Names of Allah,"** it is documented that Muhammad was given **31 of the 99 Names of Allah**.

Let's pause here for a moment. Islam teaches that associating partners with Allah (*shirk*) is the greatest and most unforgivable sin. So if Muhammad shares divine names with Allah, we're left with two options:

1. Muhammad **is** Allah.
2. Muslims worship **two gods**—Allah and Muhammad.

Either way, this violates the very heart of Islamic monotheism.

What the Scholars Say

According to the classical scholar **Al-Qadi Iyad**, Allah distinguished His prophet by giving him around 30 of His own names. These are not mere titles—they are sacred names associated with the divine attributes of Allah.

Below is the list of names, all of which are found among the 99 Names of Allah and are also attributed to Muhammad:

1. **Al-Ikraam** – The Honor
2. **Al-Awwal** – The First
3. **Al-Akhir** – The Last
4. **Al-Jabbar** – The Mighty
5. **Al-Haqq** – The Truth
6. **Al-Khabeer** – The Acquainted
7. **Al-Ra'oof** – The Most Kind
8. **Al-Raheem** – The Merciful
9. **Al-Shaheed** – The Observer/Witness
10. **Al-Shakur** – The Grateful
11. **Al-Azim** – The Magnificent/Supreme
12. **Al-'Afuww** – The Pardoner

13. **Al-‘Aziz** – The Mighty
14. **Al-Fattah** – The Opener
15. **Al-Karim** – The Generous
16. **Al-Mu’min** – The Giver of Faith/ The Believer
17. **Al-Muhaymin** – The Guardian/ Overseer
18. **Al-Walee** – The Guardian
19. **Al-Nurr** – The Light
20. **Al-Ahad** – The One/ The One Of
21. **Al-Baatin** – The Hidden
22. **Al-Barr** – The Beneficent
23. **Al-Hafeedh** – The Preserver
24. **Al-Haseeb** – The Reckoner
25. **Al-Hakeem** – The Wise
26. **Al-Haleem** – The Forbearer
27. **Al-Hayy** – The Living
28. **Al-Salam** – The Peace
29. **Al-Alee** – The High (found on page 134)
30. **Al-Ghafoor** – The Forgiver (found on page 134)
31. **Al-Ghaniyy** – The Wealthy (found on page 134)

Let’s Pause Again

The name **Al-Wahid**—*The One*—has always been reserved for Allah alone. And yet, it is attributed to Muhammad as well. Isn’t this the very definition of *shirk*?

■Muslims Are Not Told the Whole Truth

Most Muslims are unaware of this overlap. Many believe that Muhammad is simply a prophet and a servant of Allah. But if that’s the case, why does he share divine attributes with the God of Islam?

Islam condemns *shirk*—associating others with Allah. And yet, within its own core beliefs and revered scholarship, Muhammad is elevated to a god-like status. If

Muslims truly believe that no one shares in Allah's divinity, why does their prophet bear His names?

And Muhammad means The Praised One which is also Allah.

> Note that Muhammad was taking the land as his own. He did not make the exchange to donate to the poor.

Best claim of Islamic Polemicist Zakir Nayek, Ahmed Deedat and others so far are refuted below:

Genesis

Circumcision Prophesy

Modern Muslim prophesy finders claim that Muhammad would come from a great nation. When it becomes impossible to prove this with the Quran, Muslims try to show certain things from the Bible. Initially, Muslims claimed that the promised child would be Ishmael, but later they claimed it would be Isaac. To solve this contradiction, Muslims turn to the Bible and refer to Genesis 17:7-10. By showing this part of the Bible, Muslims claim that Allah made a covenant with Abraham. Then, they refer to verse 10. Muslims claim that those who practice circumcision will be the great nation, as circumcision is a sign of this great nation.

Genesis 17:7-10
7 I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you.

8 And I will give to you, and to your offspring after you, the land where you are now an alien, all the land of Canaan, for a perpetual holding; and I will be their God.
9 God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations.

10 This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised.

Muslims show this part of the Bible and say that Jews practice circumcision somewhat, and Christians do not practice it at all, while Muslims do. Since Muhammad descended from Ishmael (as Islamist claim), they claim the promised

nation or the great nation is Ishmael's descendants because they practice circumcision. Therefore, Muslims argue that Muhammad's coming was foretold in the Bible, and those who do not practice circumcision will be punished by God.

Let's first look at Genesis 17:1. It says, "The Lord appeared to him." Who is this Lord? As mentioned before, the personal name of the God of the Bible is Jehovah in English. So, it is clear that the "Lord" here is Jehovah according to the original manuscripts of the Bible.

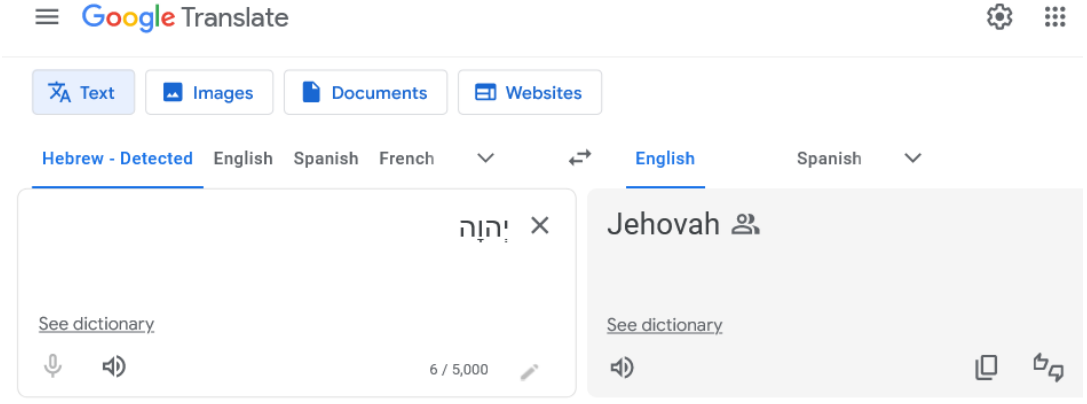
The divine name in the ancient Hebrew letters used before the Babylonian exile

Many Bible translations do not directly use the name Jehovah but use "Lord" or "GOD" instead. However, this does not cause any confusion because we know who is meant by "Lord" or "GOD."

יהוה

The divine name in the Hebrew letters used after the Babylonian exile

Look at the image. This is the name of the God of the Bible, which is so holy that it is not pronounced and altered with other word. As Jews believe pronouncing God's name in vain is a sin.

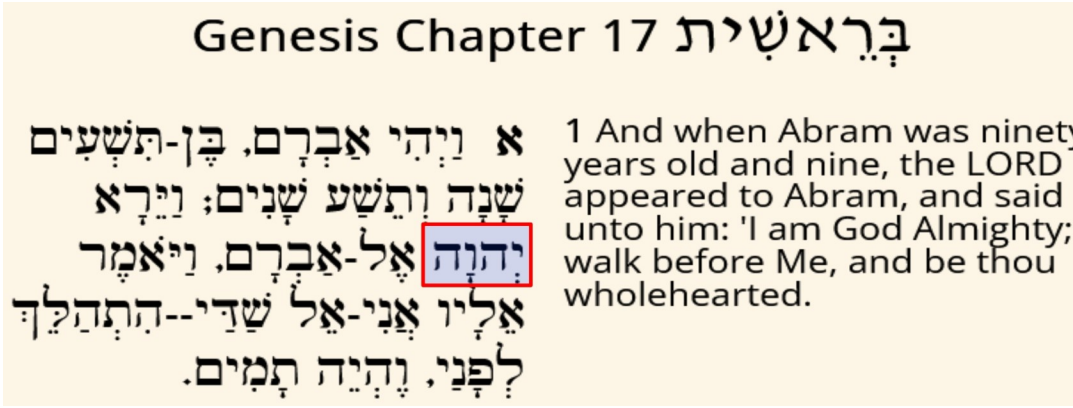


You see, it says Jehovah made a covenant with Abraham.

Now you can surely understand that the God of the Bible, Jehovah, made a covenant with Abraham, meaning Abraham worshiped Jehovah and not the god of Meccan Kaaba- Allah. And this is important because Jehovah did not make any covenant or agreement with the Kaaba worshiping Muhammad of Mecca. (read more on the covenants God made in the Bible and how it's made from online)

Let's proceed further; there is more to the story. Genesis 17:10 mentions that Abraham's future descendants will observe the covenant of circumcision. So,

which descendants were chosen by Jehovah to follow this covenant? Was it Abraham who chose, or did Jehovah choose?


Genesis Chapter 17 בְּרֵאשִׁית
א וַיְהִי אַבְרָם, בֶּן-תִּשְׁעִים שָׁנָה וְתֵשַׁע שָׁנִים; וַיֵּרָא יְהוָה אֶל-אַבְרָם, וַיֹּאמֶר אֵלָיו אֲנִי-אֵל שַׁדַּי--הִתְהַלֵּךְ לְפָנַי, וֶהְיֵה תָמִים.
1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him: 'I am God Almighty; walk before Me, and be thou wholehearted.

We find the answer in Leviticus 12:1-2.

Leviticus 1:1-2

1 The Lord called to Moses and spoke to him from the tent of meeting, saying: **2** “Speak to the people of Israel and say to them: When any of you brings an offering to the Lord, you shall bring your offering from the animals: from the herd or from the flock.

It is clearly stated that Jehovah gave this covenant to the children of Israel. Now, you can surely understand that the covenant of circumcision was given only to the children of Israel by the God of the Bible, Jehovah. Among Abraham’s two sons, Ishmael and Isaac, Jehovah chose the descendants of Isaac (chapter-25 of this book). Jehovah did not give the covenant of circumcision to any descendants of Ishmael. Jehovah did not say whether Ishmael’s descendants or Muhammad would practice circumcision. So, whether Muslims practice circumcision or not is their own matter.

The biblical narrative depicts various conflicts between the descendants of Ishmael and the Israelites, reflecting tensions that can be interpreted as differences in faith and cultural identities:

Genesis 16:11-12: In this passage, God tells Hagar about Ishmael's future:

- **11** "The angel of the Lord said to her, 'Now you have conceived and shall bear a son; you shall call him Ishmael, for the Lord has given heed to your affliction.'
- **12** 'He shall be a wild ass of a man; with his hand against everyone, and everyone's hand against him; and he shall live at odds with all his kin.'"

This prophecy indicates a contentious nature for Ishmael and suggests future conflict with his relatives, which can imply differing practices and beliefs.

Exodus 17:8-16: The Amalekites, descendants of Esau (Ishmael's cousin through Abraham), engage in battle with the Israelites shortly after their exodus from Egypt. This conflict is depicted as a struggle between different nations:

- **8** "Then Amalek came and fought with Israel at Rephidim."
- **14** "Then the Lord said to Moses, 'Write this as a reminder in a book and recite it in the hearing of Joshua; I will utterly blot out the remembrance of Amalek from under heaven.'"

This battle symbolizes ongoing hostility between the descendants of Abraham through different lines.

1 Chronicles 5:19-22: This passage describes the conflict between the descendants of Ishmael and the Israelites:

- **19** "They made war on the Hagrites, Jetur, Naphish, and Nodab."
- **22** "For many fell slain, because the war was of God. And they settled in their place until the exile."

The mention of war and conflict here highlights the continuing strife between the groups.

Psalm 83:5-8: This psalm lists various nations and groups that are in opposition to Israel, including those associated with Ishmael:

- **6** "The tents of Edom and the Ishmaelites, Moab and the Hagrites..." This shows a collective hostility toward Israel, representing the descendants of Ishmael as part of broader opposition.

We saw in the Hebrew-English Bible what is stated. Here, too, the name of Jehovah (YHWH) is mentioned. It is clear that this rule is given by the God of the Bible, Jehovah, to the children of Israel.

The Tetragrammaton (YHWH) appears in the Hebrew Bible (Old Testament) approximately 6,828 times. This name refers to God and is often translated as "LORD" in English versions of the Bible, typically written in all capital letters to signify its significance.

So, should Christians practice circumcision? Jehovah has not prohibited Christians from being circumcised, but He has not given any rule that they must do so. Christians are free because they are not of the Israelite nation covanent. Therefore, Christians may choose to be circumcised or not.

Muslims should also remember that many Christians are indeed practicing circumcision. Moreover, Muslims should recognize that they are a religiously and

mentally enslaved nation, whereas Christians are free in all respects. Thus, Muslims should not judge people of other faiths based on their incomplete Quran or the Hafs or Warsh recitations of the Quran.

Let’s see from the Bible whether Christians should practice circumcision. We read Acts 16:3. Many Muslims claim that Paul is not a good person and corrupted Jesus’s teachings. Paul forbids circumcision. But here’s what it says:

Acts 16:3: "Paul wanted Timothy to accompany him, and he took him and had him circumcised because of the Jews who were in those places, for they all knew that his father was a Greek."

Paul had a person named Timothy circumcised. Paul did not forbid Christians from being circumcised, but he helped them understand whether this circumcision was necessary or not. Because at that time, many Christians believed they should still observe the laws of Moses.

Paul tells these Christians that it is no longer necessary to burden themselves with the observance of Moses’ laws. Through the sacrificial death of Jesus, the previous arrangements made by Moses were abolished. And God established a new, independent system through Jesus.

However, when the new Christian community was formed, Jehovah made it clear through His Holy Spirit that there is no rule requiring circumcision. It is a matter of personal choice.

■The Council at Jerusalem

Acts 15:6-11

6 The apostles and the elders met together to consider this matter.
7 After there had been much debate, Peter stood up and said to them, "My brothers, you know that in the early days God made a choice among you, that I should be the one through whom the Gentiles would hear the message of the good news and become believers.

8 And God, who knows the human heart, testified to them by giving them the Holy Spirit, just as he did to us,

9 and in cleansing their hearts by faith he has made no distinction between them and us.
10 Now therefore why are you putting God to the test by placing on the neck of the disciples a yoke that neither our ancestors nor we have been able to bear?
11 On the contrary, we believe that we will be saved through the grace of the Lord Jesus, just as they will."

■Testimonies and Decision

Acts 15:12-18

12 The whole assembly kept silence and listened to Barnabas and Paul as they told
of all the signs and wonders that God had done through them among the Gentiles.
13 After they finished speaking, James replied, "My brothers, listen to me.
14 Simeon has related how God first looked favorably on the Gentiles, to take
from among them a people for his name.

15 This agrees with the words of the prophets, as it is written,
16 'After this I will return, and I will rebuild the dwelling of David, which has
fallen; from its ruins I will rebuild it, and I will set it up,

17 so that all other peoples may seek the Lord— even all the Gentiles over whom
my name has been called. Thus says the Lord, who has been making these things

18 known from long ago.'"

■The Letter to the Gentiles

Acts 15:19-29

19 "Therefore I have reached the decision that we should not trouble those
Gentiles who are turning to God,

20 but we should write to them to abstain only from things polluted by idols and
from sexual immorality and from whatever has been strangled and from blood.
21 For in every city, for generations past, Moses has had those who proclaim him,
for he has been read aloud every sabbath in the synagogues."
22 Then the apostles and the elders, with the consent of the whole church, decided
to choose men from among their members and to send them to Antioch with Paul
and Barnabas. They sent Judas called Barsabbas, and Silas, leaders among the
brothers,
23 with the following letter: "The brothers, both the apostles and the elders, to the
believers of Gentile origin in Antioch and Syria and Cilicia, greetings.
24 Since we have heard that certain persons who have gone out from us, though
with no instructions from us, have said things to disturb you and have unsettled
your minds,

25 we have decided unanimously to choose representatives and send them to you,
along with our beloved Barnabas and Paul,

26 who have risked their lives for the sake of our Lord Jesus Christ. 27 We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth.

28 For it has seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials:

29 that you abstain from what has been sacrificed to idols and from blood and from what is strangled and from sexual immorality. If you keep yourselves from these, you will do well. Farewell."

This letter established a clear direction for the Gentile believers (those who are not from the tribe of Issac), freeing them from the requirement to follow the full Jewish law while emphasizing key ethical standards.
So, we clearly understand that there is no obligation for Christians to be circumcised. Christians can choose to undergo circumcision or not; it is a personal matter for each individual. Since Ishmael was young, he stayed with Abraham, which is why Abraham circumcised Ishmael.

Genesis 17:13: Every man born in your house and every man purchased with money of yours must without fail get circumcised; and my covenant in the flesh of YOU men must serve as a covenant to time indefinite.

Genesis 17:25: And his son Ishmael was thirteen years old when he was circumcised in the flesh of his foreskin.

At that time, Ishmael had not married and separated. However, there is no record of whether Ishmael circumcised his sons or instructed his descendants to do so. It was mentioned earlier that the law was established with the discernment of Isaac. And earlier I shown that tribe of Ismail went many war with Israel, meaning they were pagan.

Moreover, in the most complete Quran of Muslims, meaning Uthman's Quran, there is no mention of this topic either. The most important point is that God did not make any covenant or rule with Ishmael. Therefore, it is clear that the Muslims' claim is completely false.

Genesis 17:12: "Throughout your generations, every male among you shall be circumcised when he is eight days old, including the slave born in your house and the one bought with your money from any foreigner who is not of your offspring."

Muslims don’t perform 8th day circumcision or any pagan of Mecca did.

Luke 2:21 : "When the eighth day came, it was time to circumcise the child, and he was called Jesus, the name given by the angel before he was conceived in the womb."

Another important question is: Did Muhammad undergo circumcision when he was eight days old? Because we have seen that God clearly gives rules for the Israelite nation in the book of Leviticus, stating that every male child among you shall be circumcised on the eighth day.

Muslims claim that Muhammad was circumcised. However, such an important matter is not mentioned in Uthman's complete Quran.

So, whether Muhammad was circumcised or not did not seem important enough to Uthman and the authors of his Quran. Uthman and the compilers of the Quran were hastily trying to write a complete Quran to establish Islam.

The problem began later when Jews and Christians started asking questions about this. Then some Muslims began writing some Hadiths, creating a new stories. In those Hadiths, they say that Muhammad was born in a state of circumcision (ready-made). Another Hadith states that Abu Talib circumcised Muhammad. This is not necessarily true; there are fabricated Hadiths among Muslims, and the issue of Muhammad's circumcision is one of them.

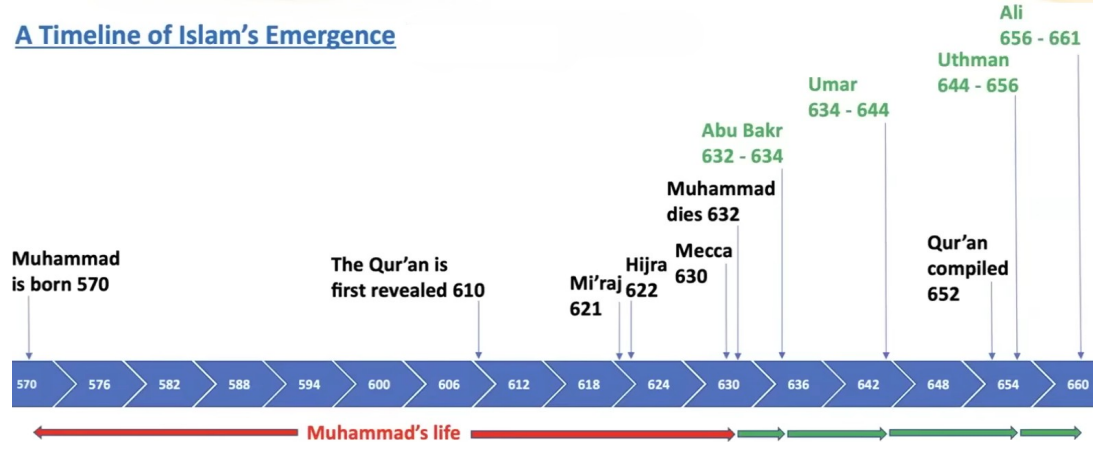
Muslims strongly assert that during the time of the Prophet Muhammad, circumcision was practiced by most men and some women in the idol-worshiping Arab tribes.

The astonishing thing is that upon reading many Hadiths, it becomes clear that these are human-made stories. There is no description of why Abu Talib or Muhammad’s father Abdullah or the Quraysh tribe would have practiced circumcision, or how they learned to practice it.

Moreover, it is essential to note that the God of Meccan Kaaba did not command the Quraysh tribe to circumcise, nor did He establish any teaching for them to do so, as with the covenant in the Bible.

Again, one Hadith presents one description, while another Hadith offers a different account. It is also important to remember that the Hadiths were not revealed by Muhammad’s The Lah, nor did He instruct anyone to write them. Most so-called authentic Hadiths were written nearly three hundred years after Muhammad’s death.

A Timeline of Islam's Emergence



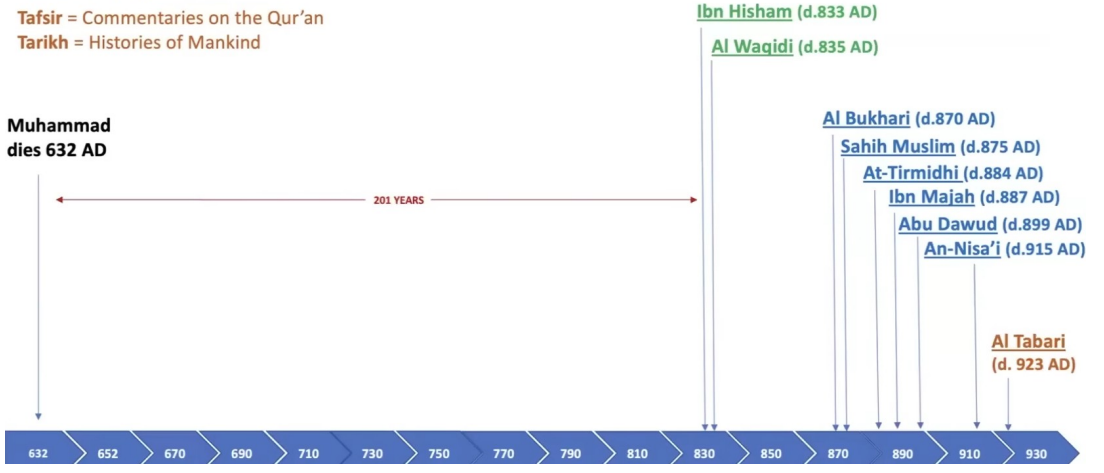
Sources for the 'ISLAMIC TRADITIONS'

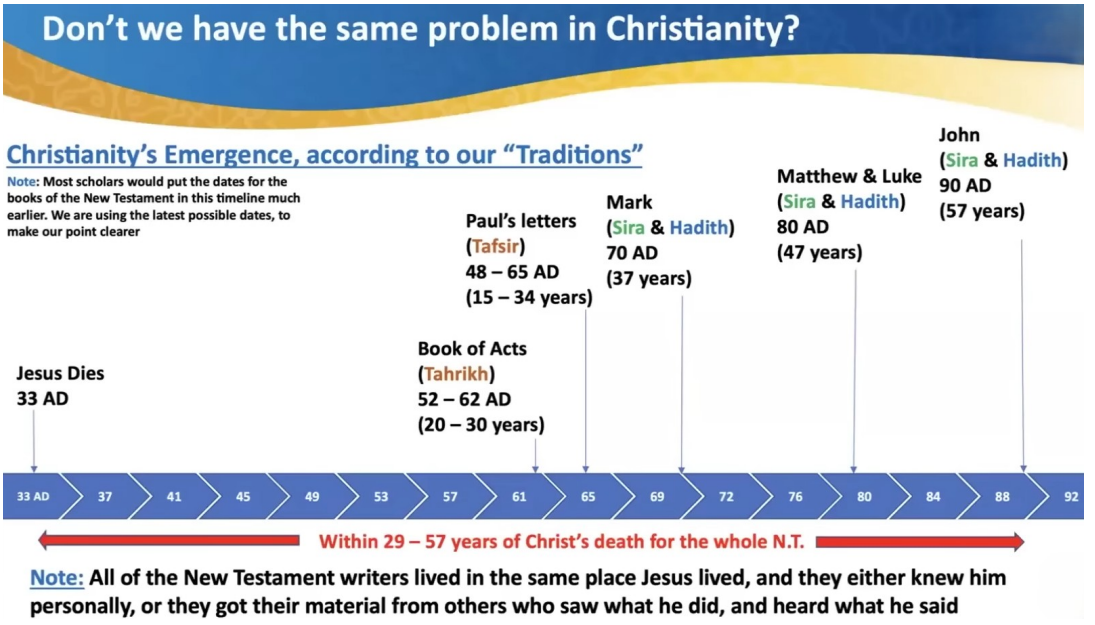
Sira = Biography of Muhammad

Hadith = Sayings of Muhammad

Tafsir = Commentaries on the Qur'an

Tarikh = Histories of Mankind





Still, let's assume that some people in Arabia practiced circumcision; there is no problem with that. They can do so. Because it is also noted in the Bible that some nations surrounding the Israelites practiced circumcision. It can be reasonably inferred that those nations learned circumcision from the Israelites.

If the Arabs or the Quraysh tribe practiced circumcision, they might have learned the practice from other nations. Keep in mind that the God of Meccan Kaaba did not teach the Quraysh to circumcise. However, the main issue is that this covenant of circumcision was given solely to the Israelite nation by God. It does not concern God whether others practiced circumcision or not. The God of the Bible made no rules or covenants with the idol-worshiping Quraysh tribe or the Black stone & Kaaba worshiping Muhammad.

Prostrating & Praying for Deceased Prophesy

Genesis 17:2-3

2 and I shall make a great nation out of you and I shall bless you and I will make your name great; and prove yourself a blessing. 3 And I will bless those who bless

you, and him that calls down evil upon you I shall curse, and all the families of the ground will certainly bless themselves by means of you."

They point to Genesis chapter 17, verses 2 and 3, and say that the great influential group prays or recites blessings (durood) for Ibrahim (Abraham). Christians and Jews do not do this, only Muslims pray for Ibrahim(Abraham)- they say.

In the Bible, there is no explicit instruction or example where anyone prays for a deceased prophet. The focus is more on honoring the legacy and teachings of prophets and learning from their lives. Prayer in the Bible is generally directed towards God for the living and for those in need.

Some references that clarify the role of prayer in relation to the dead include:

- **Deuteronomy 18:9-14** : God strictly forbids any form of communication with the dead, including necromancy, which would encompass praying to or for the dead.

  "When you come into the land that the Lord your God is giving you, you must not learn to imitate the abhorrent practices of those nations. ... or who consults ghosts or spirits, or who seeks oracles from the dead."

- **Hebrews 9:27** :

  "And just as it is appointed for mortals to die once, and after that the judgment..."

Luke 16:19-31

In the parable of the rich man and Lazarus, the rich man asks for mercy after his death, but the story emphasizes that after death, the fate of individuals is sealed and cannot be altered through prayer or requests:

> "26 Between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us."

These passage emphasizes that after death comes judgment, implying that prayers are not for the dead but are for the living to align with God's will.

■Instances of Yahweh Making Abraham's Name Great

1. **Genesis 12:2-3** - Yahweh promises to make Abraham's name great and to bless all nations through him, setting the foundation for Abraham's legacy.

2. **Genesis 13:14-17** - Yahweh reiterates His promise to give Abraham's descendants the land as far as he can see, underscoring Abraham's significant role as the patriarch of Israel.

3. **Genesis 15:1-6** - Yahweh promises Abraham that his descendants will be as numerous as the stars, establishing him as the father of many nations and linking his name to an eternal promise.

4. **Genesis 17:1-5** - Yahweh changes Abram's name to Abraham, meaning "father of many," as a symbol of his lasting legacy among nations.

5. **Genesis 18:18** - Yahweh declares that Abraham will "surely become a great and mighty nation," further elevating Abraham's reputation.

6. **Genesis 22:15-18** - After Abraham's act of faith in offering Isaac, Yahweh promises to multiply his descendants and to bless all nations through him, enhancing Abraham's renown as an example of faith.

7. **Genesis 25:8-9** - Abraham's burial by both Isaac and Ishmael shows his legacy of peace and respect, honored by his sons at the end of his life.

8. **Genesis 26:4-5** - Yahweh renews the promise to Isaac that his father Abraham's descendants will bless all nations, continuing Abraham's legacy.

9. **Genesis 28:13-14** - Yahweh appears to Jacob and reaffirms the Abrahamic covenant, promising to make his family great and a blessing, thereby magnifying Abraham's name through his descendants.

10. **Genesis 49:8-12** - Jacob blesses Judah with leadership, securing a royal line through David and ultimately Jesus, all linked to Abraham's promise of greatness.

11. **Exodus 6:2-8** - Yahweh reassures Moses by invoking the covenant made with Abraham, making Abraham's name central to Israel's identity and freedom.

12. **Joshua 24:2-3** - Joshua recounts Yahweh's calling of Abraham, underscoring Abraham's role as the founder of Israel's journey in faith.

13. **1 Chronicles 16:16-18** - David acknowledges Yahweh's covenant with Abraham in his praise, lifting Abraham as the patriarch of Israel's faith and identity.

14. **Psalm 105:9-10** - The psalmist celebrates Yahweh's everlasting covenant with Abraham, recognizing him as a central figure in Yahweh's plan for Israel.

15. **Isaiah 41:8** - Yahweh calls Israel the "offspring of Abraham, my friend," further honoring Abraham's name as a spiritual father to the nation.

16. **Isaiah 51:2** - Yahweh instructs Israel to "look to Abraham" as their forefather, cementing Abraham's importance as an example of faith and trust in Yahweh.

17. **Ezekiel 33:24** - Israelites refer to themselves as descendants of Abraham, using his name to claim their identity and rights to the promised land.

18. **Matthew 1:1** - The Gospel of Matthew opens with "the genealogy of Jesus Christ, son of David, son of Abraham," connecting Abraham's name to the Messiah and affirming his role in salvation history.

19. **Luke 1:68-73** - Zechariah prophesies that Yahweh has remembered His promise to Abraham, acknowledging the covenant as pivotal to Israel's redemption.

20. **Luke 3:34** - Luke's genealogy of Jesus traces back to Abraham, solidifying Abraham's name within the lineage of faith leading to the Messiah.

21. **John 8:56-58** - Jesus proclaims that Abraham "rejoiced to see My day," emphasizing Abraham's role as a patriarch whose faith reached forward to the coming of the Messiah.

22. **Acts 3:13** - Peter calls Yahweh the "God of Abraham" when preaching to the Jews, underscoring Abraham's revered status in the Jewish faith.

23. **Acts 7:2-8** - In Stephen's speech, he recounts Abraham's story, affirming his status as the founding figure in Israel's history and Yahweh's covenant with him.

24. **Romans 4:1-5** - Paul uses Abraham as an example of righteousness by faith, lifting him as a model for both Jews and Gentiles.

25. **Romans 9:6-8** - Paul explains that true descendants of Abraham are those who live by faith, honoring Abraham's role as "father of many nations."

26. **Galatians 3:6-9** - Paul declares that those with faith are "blessed along with Abraham, the man of faith," demonstrating Abraham's continued spiritual influence.

27. **Galatians 3:29** - Believers in Christ are called “heirs according to the promise,” cementing Abraham’s legacy as the spiritual father of believers.

28. **Hebrews 6:13-15** - Abraham’s patience and faith are cited as an example for believers, with Yahweh’s oath to him as proof of His faithfulness.

29. **Hebrews 11:8-12** - The “Hall of Faith” recognizes Abraham’s obedience and faith, lauding him as a central figure in faith history.

30. **James 2:21-24** - James calls Abraham “Yahweh’s friend,” underscoring his unique and honored status as a model of faith and action.

31. **Jewish Prayers and Blessings** - Jewish liturgies regularly refer to “the God of Abraham,” perpetuating Abraham’s name in worship and tradition.

32. **Christian Eucharistic Prayers** - In various Christian liturgies, Abraham is honored as a patriarch of faith, emphasizing his role in salvation history.

33. **Modern Jewish Customs** - Many Jewish families name their children after Abraham, further perpetuating his name and legacy within the Jewish community.

34. **Messianic Prophecies** - The Jewish and Christian teachings about the Messiah are traced to Abraham’s promise, showing Abraham’s name as foundational to the hope for a Savior.

■Instances of Those Who Blessed Abraham Being Blessed

1. **Genesis 14:18-20** - Melchizedek, king of Salem and priest of God Most High, blesses Abraham, and in turn, Abraham gives him a tenth of everything. Melchizedek’s blessing aligns him with Yahweh’s favor and helps establish his legacy in Scripture.

2. **Genesis 20:17-18** - After mistakenly taking Sarah, Abimelech returns her to Abraham and blesses him with gifts. Yahweh then heals Abimelech’s household, lifting a temporary infertility curse, demonstrating Yahweh’s blessings on those who honor Abraham.

3. **Genesis 23:6** - The Hittites call Abraham a “mighty prince,” offering him the best land for Sarah’s burial. Their respectful treatment of Abraham earns them peace and fair dealings with him.

4. **Genesis 24:31, 50-51** - Laban and Bethuel bless Abraham's servant as he seeks a wife for Isaac, showing goodwill toward Abraham's family. They are blessed through the marriage of Rebekah into Abraham's lineage.

5. **Genesis 26:28-29** - King Abimelech, seeing Isaac's prosperity, seeks a treaty with him. By honoring Abraham's son, Abimelech secures peace for his people and a prosperous relationship.

6. **Genesis 30:27** - Laban acknowledges that Yahweh has blessed him because of Jacob, Abraham's grandson. By keeping Jacob in his household, Laban experiences prosperity and increase in wealth.

7. **Genesis 39:2-5** - Joseph, Abraham's great-grandson, brings blessings to Potiphar's household in Egypt. Potiphar recognizes Yahweh's blessing on all that Joseph does, and his house prospers because of it.

8. **Genesis 41:39-40** - Pharaoh elevates Joseph to a position of power, entrusting him with Egypt's governance. This leads Egypt through a famine, blessing the nation and Pharaoh's rule for honoring Joseph, Abraham's descendant.

9. **Genesis 47:7-10** - Jacob blesses Pharaoh upon their meeting, and Egypt continues to benefit from Jacob's descendants' presence during a time of famine.

10. **Genesis 50:25-26** - The Israelites honor Joseph's request to carry his bones out of Egypt, ensuring a future link to the promised land. Their faithfulness to Joseph, a descendant of Abraham, maintains Yahweh's blessing over Israel.

11. **Exodus 12:31-36** - The Egyptians give gold, silver, and clothing to the Israelites as they depart Egypt, fulfilling Yahweh's promise to bless those who bless Israel. Egypt's favor grants Israel resources for their journey.

12. **Numbers 23:11-12** - Despite Balak's request to curse Israel, Balaam blesses them three times. Balaam's obedience brings Yahweh's approval, and Balaam benefits by maintaining Yahweh's favor.

13. **Deuteronomy 7:12-13** - Yahweh promises blessings to Israel if they keep His commandments. Their obedience to the covenant brings prosperity and protection, in line with the blessing promise to Abraham.

14. **2 Chronicles 20:29-30** - Nations surrounding Judah are at peace with them due to Yahweh's blessing on Jehoshaphat, Abraham's

descendant. His faithfulness brings prosperity to Judah and peaceful relations with neighboring lands.

15. **Ezra 1:1-4** - King Cyrus of Persia supports Israel's return to their land and the rebuilding of the Temple. Yahweh blesses Persia as they bless Abraham's descendants.

16. **Nehemiah 2:7-9** - King Artaxerxes supports Nehemiah's efforts to rebuild Jerusalem, granting him supplies and protection. The king's favor aligns with Yahweh's blessings for those who assist Israel.

17. **Matthew 1:1-17** - The genealogy of Jesus through Abraham brings blessings to both Israel and the Gentiles, fulfilling the Abrahamic promise of a blessing to all nations through his line.

18. **Matthew 8:11** - Jesus speaks of people from all nations joining "Abraham, Isaac, and Jacob" in the Kingdom of Heaven, illustrating the blessing of faith available to all who align with Abraham's legacy.

19. **Luke 1:68-73** - Zechariah's song of praise blesses Yahweh for fulfilling His oath to Abraham, confirming the blessing of salvation extended to Israel.

20. **Luke 13:16** - Jesus heals a woman and calls her a "daughter of Abraham," affirming that Yahweh's blessings of healing and compassion are available to his descendants.

21. **Luke 19:9** - Jesus blesses Zacchaeus, calling him "a son of Abraham." Zacchaeus's repentance brings blessings, connecting him to Abraham's promise.

22. **Acts 3:25-26** - Peter proclaims that the blessings given to Abraham extend through the Good News to all, showing the promise's fulfillment in the early church.

23. **Acts 10:44-45** - The Gentiles receive the Holy Spirit through Peter's ministry, sharing in the blessing of the Abrahamic promise, as the Gospel spreads to the nations.

24. **Romans 4:13** - Paul explains that Abraham's promise as "heir to the world" applies to all who live by faith, demonstrating the blessing's reach to both Jews and Gentiles.

25. **Galatians 3:7** - Paul declares that “those who have faith are children of Abraham,” broadening the blessing to include all who follow Yahweh in faith.

26. **Galatians 3:29** - Believers in Christ are “heirs according to the promise,” confirming that blessings promised to Abraham extend beyond Israel.

27. **Hebrews 6:13-14** - Yahweh’s oath to Abraham to “bless and multiply” him is cited as a foundation of faith for believers, signifying the blessings on all who share his faith.

28. **Jewish Tradition in Blessing Prayers** - Many Jewish prayers reference Abraham, invoking blessings on those who follow his example, thus perpetuating his blessing.

■Instances of Those Who Cursed Abraham Being Cursed

1. **Genesis 12:17** - Pharaoh takes Sarah into his palace, thinking she is Abraham’s sister, but Yahweh sends plagues upon Pharaoh’s household until he releases her, protecting Abraham and his family.

2. **Genesis 19:24-25** - Sodom and Gomorrah are destroyed for their wickedness, which included hostility toward Abraham’s nephew, Lot. Yahweh’s judgment upon these cities reflects His protection over Abraham’s kin.

3. **Genesis 20:3-18** - King Abimelech of Gerar takes Sarah, but Yahweh warns him in a dream, and his household is cursed with infertility until he returns her. This shows Yahweh’s immediate defense of Abraham’s family.

4. **Genesis 27:29** - Isaac blesses Jacob (Abraham’s grandson) with the words, “May those who curse you be cursed.” This blessing, passed to Jacob, continues the protective covenant over Abraham’s descendants.

5. **Genesis 31:24** - Yahweh warns Laban not to harm Jacob (Abraham’s grandson) as he leaves with his family. Laban’s ill intentions are restrained, showing Yahweh’s protective intervention.

6. **Exodus 1:11-12** - The Egyptians oppress the Israelites (descendants of Abraham), but the more they are oppressed, the more they multiply. Pharaoh’s harshness backfires, showing Yahweh’s protection over His people.

7. **Exodus 7-12** - The Egyptians refuse to release the Israelites, so Yahweh sends ten plagues, devastating Egypt and showcasing His curse upon them for cursing and enslaving Abraham's descendants.

8. **Exodus 14:23-28** - The Egyptian army pursues Israel into the Red Sea, only to be drowned as the waters return. This demonstrates Yahweh's ultimate judgment upon those who harm His people.

9. **Numbers 16:1-35** - Korah and his followers rebel against Moses and Aaron, descendants of Abraham, and are swallowed by the earth. This is Yahweh's curse upon those who oppose His chosen family line.

10. **Numbers 21:5-7** - The Israelites' grumbling is met with fiery serpents. Though this affects the descendants directly, it's a reminder that rebellion even within Abraham's line brings Yahweh's discipline.

11. **Numbers 22-24** - Balaam is hired to curse Israel, but Yahweh repeatedly stops him, even causing Balaam to bless Israel instead, thus thwarting curses intended for Abraham's descendants.

12. **Joshua 6:26; 1 Kings 16:34** - Joshua curses anyone who would rebuild Jericho. Centuries later, Hiel rebuilds it, suffering the deaths of his sons, showing Yahweh's continued defense of Israel's victories.

13. **2 Samuel 16:5-13; 19:18-23** - Shimei curses David (a descendant of Abraham), but David is later vindicated and Shimei is punished, demonstrating Yahweh's protection over David's line.

14. **2 Kings 2:23-24** - Elisha (descendant of Abraham) is mocked by youths, and bears emerge to attack them. This event reinforces Yahweh's defense of Abraham's descendants, even against disrespect.

15. **2 Kings 19:35-37** - When the Assyrians threaten Judah, Yahweh sends an angel who strikes down 185,000 Assyrian soldiers, preserving His people and punishing their enemies.

16. **Esther 3-9** - Haman's plot to annihilate the Jewish people (descendants of Abraham) results in his own downfall and death, showing Yahweh's protection over His people even in exile.

17. **Psalm 105:15** - Yahweh's declaration "Do not touch My anointed ones; do My prophets no harm" is seen as a protective decree over Abraham's lineage, cautioning nations against cursing or harming them.

18. **Isaiah 37:33-36** - Assyrian King Sennacherib threatens Jerusalem, but Yahweh sends an angel who decimates his forces, protecting the people of Israel from their enemies.

19. **Jeremiah 25:15-29** - Yahweh declares judgment upon Babylon and other nations for their hostility toward Israel, reinforcing His promise to curse those who curse Abraham's descendants.

20. **Joel 3:1-21** - Yahweh promises to judge nations that harmed Israel, declaring retribution on those who have oppressed His people.

21. **Obadiah 1:10-15** - The nation of Edom faces ruin for mistreating Judah, fulfilling the covenant curse upon those who oppose Abraham's family.

22. **Ezekiel 25-32** - Yahweh pronounces judgments on nations like Ammon, Moab, and Tyre for their antagonism toward Israel, showing His continued curse on those who curse Abraham's descendants.

23. **Zechariah 2:8** - Yahweh says, "He who touches you touches the apple of My eye," indicating His protective commitment to Israel and judgment on those who harm them.

24. **Zechariah 12:3** - Yahweh warns that all who come against Jerusalem will be injured, reinforcing His curse on those who oppose His people.

25. **Matthew 27:25** - The crowd calls down a curse, saying, "His blood be on us and on our children!" Many see this as indicative of judgment that came upon Jerusalem in 70 CE.

26. **Acts 5:1-11** - Ananias and Sapphira's deceit against the early church (descendants of Abraham by faith) results in their deaths, showing Yahweh's protection over His spiritual descendants.

27. **Revelation 12:13-17** - The dragon's attack on Israel is thwarted as Yahweh provides a place of safety, symbolizing His ongoing protection over Abraham's descendants.

28. **Jewish Expulsions in Medieval Europe** - Many Jewish historians view expulsions and persecutions as cycles where nations that cursed Israel suffered declines or internal unrest, interpreted as divine retribution.

29. **World War II and the Holocaust** - Post-Holocaust reflections have led some to believe that nations involved in persecuting Jews faced

subsequent social, political, or economic consequences, viewed as the fulfillment of Yahweh's protective covenant.

30. **Modern Anti-Semitism** - Various incidents of curses or harms against Jewish communities often lead to condemnation or crisis, seen as part of Yahweh's continued defense of Abraham's lineage.

But in **Genesis 17:2-3**, it says that Abraham fell face down, and **Yahweh** (יְהוָה, *YHWH* - Hebrew pronunciation) continued speaking to him. There's nothing more said beyond this.

Muslims try to imply that they also prostrate (sujood) to Allah, and they also pray for Ibrahim (Abraham). But, there's no mention of that here. Abraham fell face down, but that doesn't mean that everyone on earth has to do the same. **Yahweh** (Jehovah) of the Bible did not command that or a specific direction.

The issue is that Muslims want to enforce their own rules, or whatever is written in their Quran and Hadiths, on everyone. There are a few instances in the Bible where individuals prostrated before **Yahweh**, but it's not something that everyone does. And there is no command in the Bible that says everyone must prostrate or bow down in this manner. Nor does the Bible say that everyone must follow this specific act.

For example, just like Abraham,

- **Joseph bowing before his father**:
- **Genesis 48:12** :

"Then Joseph removed them from his father's knees, and he bowed himself with his face to the earth."

- **Elijah prostrating before Yahweh**:
- **1 Kings 18:42** :

"So Ahab went up to eat and to drink. Elijah went up to the top of Carmel; there he bowed himself down upon the earth and put his face between his knees."

- **King Solomon kneeling in prayer**:
- **1 Kings 8:54** :

"Now when Solomon finished offering all this prayer and this plea to the Lord, he arose from facing the altar of the Lord, where he had knelt with hands outstretched toward heaven."

- **Daniel kneeling in prayer three times a day**:
- **Daniel 6:10** :

  "Although Daniel knew that the document had been signed, he continued to go to his house, which had windows in its upper room open toward Jerusalem, and to get down on his knees three times a day to pray to his God and praise him, just as he had done previously."

- **Jesus praying while kneeling**:
- **Luke 22:41** :

  "Then he withdrew from them about a stone's throw, knelt down, and prayed..."

So, we can understand that these individuals didn't follow a specific posture. It wasn't that **Yahweh** commanded them to pray in a certain way, and that's why they did it. That's not the case. Whether it's the prophet Elijah, King Solomon, or Jesus, each prayed to **Yahweh** in their own way. Each one independently showed respect and prayed in their own manner. The God of the Bible never accused anyone for doing so.
However, this is not like Muhammad, where one must face Mecca. From ancient times, idol worshipers always prostrated before their idols. Muhammad transferred this same practice from the idol-worshiping religion into his new religion, Islam. In other words, Muhammad took the practices of idol worship that he observed during his childhood and incorporated them into Islam.
So, you can understand now that Muslims like Abraham only for their own interests. To prove that Islam is an Abrahamic religion, they pray for Abraham. In reality, Muslims worship the Kaaba and the eight black stone pieces.

Wild Ass Having Hand Against Everyone Prophesy

■Genesis 17:20

20 As for Ishmael, I have heard you; I will bless him and make him fruitful and exceedingly numerous; he shall be the father of twelve princes, and I will make him a great nation.

■Genesis 21:13-20

13 But I will make a nation of the son of the slave woman also, because he is your offspring.
14 So Abraham rose early in the morning, and took bread and a skin of water, and

gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed and wandered about in the wilderness of Beer-sheba.

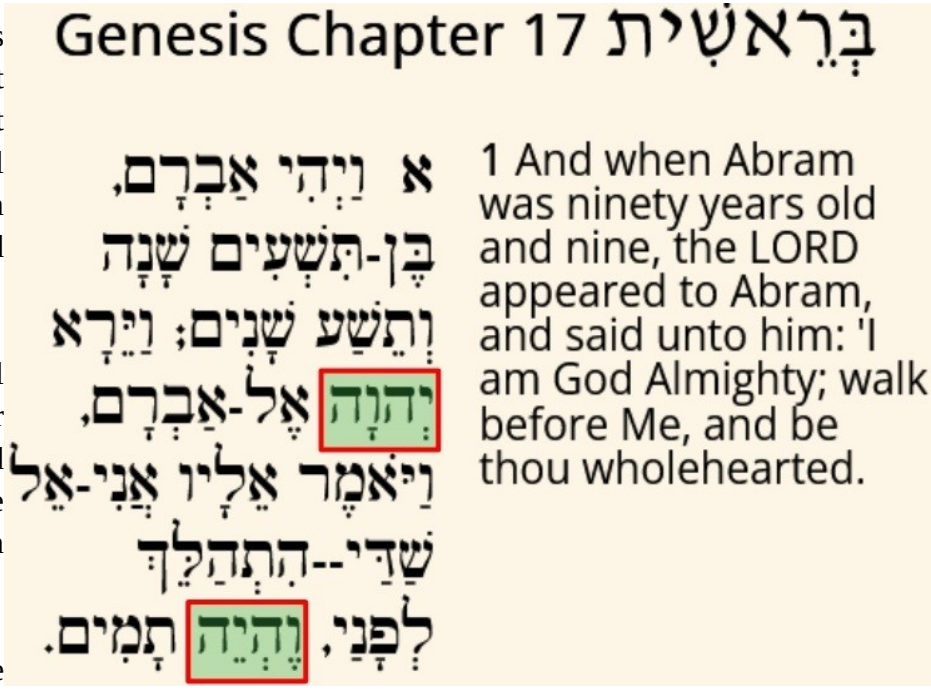
15 When the water in the skin was gone, she cast the child under one of the bushes.
16 Then she went and sat down opposite him, a good way off, about the distance of a bowshot; for she said, “Do not let me look on the death of the child.” And as she sat opposite him, she lifted up her voice and wept.

17 And God heard the voice of the boy; and the angel of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy where he is.

18 Come, lift up the boy and hold him fast with your hand, for I will make a great nation of him.”

19 Then God opened her eyes, and she saw a well of water. She went and filled the skin with water, and gave the boy a drink.

20 God was with the boy, and he grew up; he lived in the wilderness and became an expert with the bow.


Genesis Chapter 17 בְּרֵאשִׁית
א וַיְהִי אַבְרָם,
בֶּן-תִּשְׁעִים שָׁנָה
וְתֵשַׁע שָׁנִים; וַיֵּרָא
יְהוָה אֶל-אַבְרָם,
וַיֹּאמֶר אֵלָיו אֲנִי-אֵל
שַׁדַּי--הִתְהַלֵּךְ
לְפָנַי, וֶהְיֵה תָמִים.
1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him: 'I am God Almighty; walk before Me, and be thou wholehearted.

It is claimed that a great nation will come from Ishmael and that’s Muslims. An angel tells Hagar that God will make Ishmael a great nation. They argue that if Muhammad and the Muslim nation are excluded, then this prophecy would be false.

Muslims further claim that Christians say Muhammad is a false prophet and did not descend from Abraham. But if that were true, this prophecy would be false, because there wouldn't be a single Muslim who isn't descended from Ishmael.

This is the claim of Muslims. To understand this part of the Bible, you need to read from an earlier point. Let's first examine which God is speaking in chapter 17. Look at the reference. The name Jehovah is there. This means the God of the Bible, Jehovah, is speaking to Abraham, not the God of Mecca- Allah. Let's first look at Genesis chapter 17, verses 17 and 18. Here, it says that Abraham thought to himself that both he and Sarah were too old to have children. Then Abraham said to Jehovah God, asking that Ishmael may live before Him. Yes, this was Abraham’s request to Jehovah. So, Jehovah agreed to do something for Ishmael. But it’s not that the God of the Bible, Jehovah, Himself told Abraham that He would bring a prophet from Ishmael. No, that was not said.

The truth is that at the time, Abraham found it hard to believe that his first wife Sarah could have a child. Abraham wondered how Sarah could give birth, as she was already ninety years old.

Now let’s look at the most important part, which Muslims ignore. In verse 19, Jehovah says, “Sarah will indeed bear a son, and his name will be Isaac.” And the God of the Bible, Jehovah, would establish an everlasting covenant with Isaac and his future descendants.

Here, we clearly understand that Jehovah told Abraham what He would do. The God of the Bible, Jehovah, would establish His everlasting covenant with Isaac alone.

After Jehovah made this promise to Abraham, in verse 20, Jehovah gave Abraham assurance about Ishmael, saying that Ishmael’s descendants would also be made great by the God of the Bible, Jehovah. Twelve princes would come from Ishmael, and his nation would become large.

But note that it’s only twelve princes who would come from his lineage, nothing more. No matter how large Ishmael’s nation becomes, Jehovah would not give him more than twelve princes. This implies that Ishmael’s lineage has a limit.

The "twelve princes" or "twelve rulers" refer to the twelve sons of Ishmael, who are listed in **Genesis 25:12-16**. These sons became the leaders or princes of their own tribes, fulfilling God's promise to make Ishmael the father of a great nation. The twelve sons (princes) of Ishmael are:

1. **Nebaioth**
2. **Kedar**

3. **Adbeel**
4. **Mibsam**
5. **Mishma**
6. **Dumah**
7. **Massa**
8. **Hadad**
9. **Tema**
10. **Jetur**
11. **Naphish**
12. **Kedemah**

However, Muslims skip over the next verse, verse 21. Here it says that finally or ultimately, Jehovah would establish His covenant with Isaac. No matter how large Ishmael's nation becomes, it wouldn't matter. Jehovah would still make His covenant with Isaac. This is the final decision.

So, we can now clearly understand that while Jehovah would make Ishmael a great nation, this doesn't mean that Jehovah would bring a prophet from Mecca. The God of the Bible, Jehovah, never said anywhere that He would use Ishmael's lineage to bring a stone-worshipping idolater from the Quraysh tribe of Mecca, such as Muhammad, as a prophet. Jehovah never said that.

Also, note that Jehovah blessed Ishmael with only twelve princes. Were those twelve princes immortal? According to the Bible, Ishmael lived for 137 years (Genesis 25:17), and if we assume that his twelve sons lived another hundred years after Ishmael died, they would have all passed away within around 200 years. So, how did Muhammad come from any of Ishmael's sons, given that they all died long ago?

Furthermore, the Israelites kept genealogies, but the descendants of Ishmael did not. Similarly, the Quraysh tribe didn't maintain genealogies either. These kinds of people might remember the names of their ancestors from a few generations back, but that was up to them. As a nation, there is no detailed description of the descendants of Ishmael.

For this reason, you will find that neither the complete Qur'an nor any other versions, like Hafs or Warsh, contain any genealogies. There's no accurate description in the Qur'an of where Ishmael traveled. In the Qur'an, there's no detailed account of how Ishmael's twelve sons ruled or where they ruled. You won't find any descriptions of how those twelve sons conducted trade or whom they married, either in the Qur'an or in any historical records.

When the people of the Quraysh tribe and the caliphs were compiling the complete Qur'an, these things didn't cross their minds. They thought they could steal some stories from the Bible to create a Qur'an and then establish a new religion, Islam, with it. They assumed there wouldn't be any problems. But it didn't turn out that way.

On the other hand, think about this: in Islam, even Allah did not know that Muhammad would descend from Ishmael. Since Allah lacked this knowledge, He could not provide a complete genealogy of Ishmael in the Quran. This suggests that Allah lacked omniscience.

The issue arose many years after Muhammad's death, when Jewish and Christian critics began questioning his lineage. In response, some Muslim Hadith authors crafted fabricated stories, claiming Ishmael married a second wife from the Arab Banu Jurhum tribe, though the wife's name is inconsistently reported—some say Aisha, others say Fatima.

I'll show you how various Hadiths contradict one another on this issue, all of which can be found on Google, including some in Bukhari's collection. The contradictions reveal these are man-made stories. Bukhari himself wrote these Hadiths about three hundred years after Muhammad's death. How did he obtain such stories? These Hadiths claim that Ishmael divorced his first wife and later married a woman from the Jurhum tribe.

Reference : Sahih al-Bukhari 3364
In-book reference : Book 60, Hadith 38
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 583

…….She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet (ﷺ) added, "May Allah bestow Mercy on Ishmael's mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth." The Prophet (ﷺ) further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people.' The House (i.e. Ka`ba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the

tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada'. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet (ﷺ) added, "Ishmael's mother was sitting near the water. They asked her, 'Do you allow us to stay with you?" She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet (ﷺ) further said, "Ishmael's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e. Ishmael) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ishmael's mother had died, Abraham came after Ishmael's marriage in order to see his family that he had left before, but he did not find Ishmael there. When he asked Ishmael's wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ishmael came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ishmael said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ishmael said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ishmael divorced her and married another woman from amongst them (i.e. Jurhum). …..…

…… Abraham said, 'O Ishmael! Allah has given me an order.' Ishmael said, 'Do what your Lord has ordered you to do.' Abraham asked, 'Will you help me?' Ishmael said, 'I will help you.' Abraham said, Allah has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it." The Prophet (ﷺ) added, "Then they raised the foundations of the House

(i.e. the Ka`ba). Ishmael brought the stones and Abraham was building, and when the walls became high, Ishmael brought this stone and put it for Abraham who stood over it and carried on building, while Ishmael was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing.' The Prophet (ﷺ) added, "Then both of them went on building and going round the Ka`ba saying: O our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing."

Muslims also claim that Ishmael learned Arabic and that the Arab people descended from his second wife. However, this poses a problem. If Ishmael married an Arab woman, this would imply Arabs existed long before him—otherwise, how did he find an Arab bride?

Furthermore, Ishmael's father, Abraham, was Hebrew, and his mother was Egyptian. This raises the question: which nation would Ishmael belong to? Would his children by his Arab wife be considered Hebrew or Arab?

According to the Bible and historical accounts, Ishmael's descendants eventually intermingled with nearby tribes. For instance, passages depict Midianites and Ishmaelites as merged groups, as seen in Judges 8. There, Israel is said to have fought Midian, but verse 24 refers to the enemies as Ishmaelites, indicating a blending of the two groups, who collectively became adversaries of Israel.

Jacob's eldest son, Esau, even married Mahalat, the sister of Nebaioth, an Ishmaelite, as noted in Genesis 28:9. This again shows Ishmael's descendants intermingled with surrounding tribes, as historical accounts support.

What can we conclude? First, there's no strong evidence that Muhammad descended from Ishmael, as Ishmael's lineage merged with various other nations, leaving no clear lineage. Thus, it's inaccurate to claim that Muhammad descended from Ishmael since the origins of the Quraysh tribe are not well-documented.

A second, important point is that the God of the Bible, Jehovah, would not send a prophet from Ishmael's lineage, which is made clear in scripture. In Genesis 25, we read that Abraham took another wife, Keturah, and gave everything to Isaac while sending other children away from him. After Abraham's death, Jehovah blessed Isaac, signifying that Isaac alone was chosen.

Genesis 25:1 — Abraham took another wife, named Keturah. Genesis 25:5-6 — Abraham gave all he had to Isaac and sent the sons of his concubines away from Isaac to the eastern country.

Genesis 25:11 — After Abraham’s death, God blessed Isaac, who settled near Beer-lahai-roi.

The crucial point here is that the Meccan god Allah Hubal made no promises to Ishmael or Abraham, unlike Jehovah, who blessed only Isaac.

Remember, Jehovah agreed to make Ishmael into a great nation to satisfy Abraham, but even at Ishmael’s birth, Jehovah foretold that he would grow up to be a “wild donkey of a man” (Genesis 16:11-12).

Genesis 16:11-12 — The Lord’s angel said to her, “You are now pregnant and will give birth to a son. You shall name him Ishmael, for the Lord has heard of your misery. He will be a wild donkey of a man; his hand will be against everyone, and everyone’s hand against him, and he will live in hostility toward all his brothers.”

But Ishmael’s this character perfectly fits with Arabs and Muslim Ummah’s claim.

From this, it’s clear that Jehovah would not use Ishmael, his descendants, or his nation for His purposes. Additionally, there’s no firm or substantial basis for claiming that Muhammad descended from Ishmael.

These accounts are based on people’s assumptions and the fabricated Hadiths about Ishmael by some Muslims. It is evident that Muslims' claims regarding Ishmael are baseless.

Occupying Land Prophesy

Genesis 15:18: *On that day, the Lord (YHWH, יְהוָה) made a covenant with Abram, saying, “To your descendants, I give this land, from the river of Egypt to the great river, the Euphrates River.”*

Now, we will look at another claim often made by Muslims. It’s astonishing how some of them distort the scriptures of other religions. Without hearing what they say, you might not even believe it. Now, I’ll explain what they argue. As I have said before, Muhammad didn’t know much about the Bible, nor did he understand it. He couldn’t point to anything in the Bible of his time to prove he was a prophet. Yet today’s Muslims are quite wise; even without Bible, they believe Islam would be just fine. Contemporary preachers seem to be proving that Muhammad himself isn’t essential in Islam.

■*Detailed Breakdown*

1. The Covenant Relationship:

- **“The Lord made a covenant with Abram”**: The term "covenant" (Hebrew: *berith*, בְּרִית) signifies a solemn agreement, similar to a binding contract. In this case, it is a one-sided covenant in which God takes on all responsibilities without requiring Abram to fulfill any conditions in return.
- **Covenant Ritual**: Earlier in Genesis 15, God instructs Abram to prepare a sacrifice by cutting animals in half. Abram then falls into a deep sleep, and in a vision, he sees a “smoking fire pot” and “flaming torch” (symbolic of God's presence) passing between the divided animals, signifying that God alone is responsible for fulfilling this promise (Genesis 15:17). This was a customary way of sealing covenants in the ancient Near East.

2. To Whom the Land is Promised:

- **“To your descendants”**: The Hebrew word *zera* (זֶרַע) meaning “offspring” or “seed” refers to Abram’s descendants. At this point, Abram has no children, but God promises him countless offspring (Genesis 15:5). This is later understood to be Isaac and Jacob’s descendants, ultimately the nation of Israel.

3. Extent of the Promised Land:

- **“From the river of Egypt to the great river, the river Euphrates”**: This description marks the boundaries of the land God promised.
    - **River of Egypt**: The smaller river at Egypt's northeastern border, Wadi el-Arish.
    - **The Euphrates**: A major river in the ancient Near East that runs through what is now modern-day Iraq and Syria.
- **Implied Territory**: This extensive territory encompasses parts of what are today multiple Middle Eastern countries, covering a large area that goes beyond modern Israel. This is often referred to as the “Promised Land” for the descendants of Abraham through Isaac and Jacob.

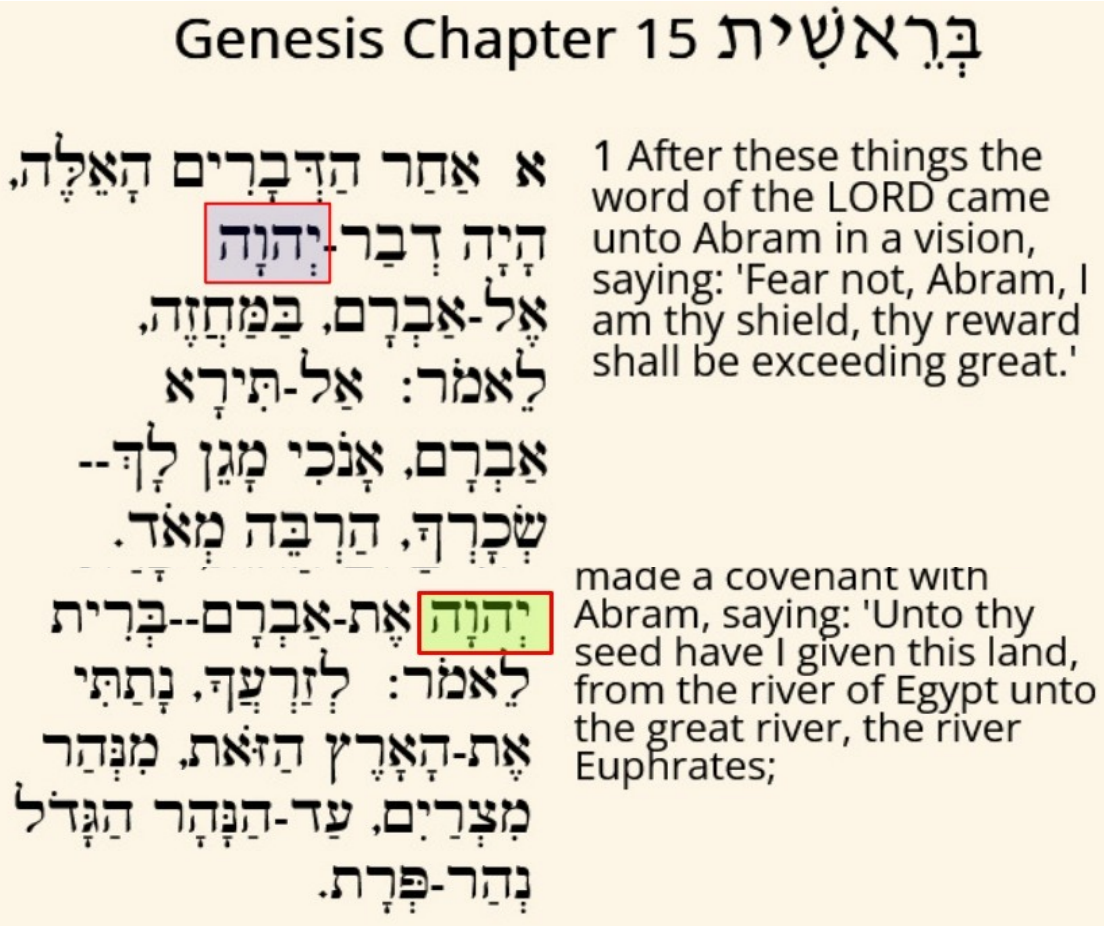
4. Duration and Conditions of the Promise:

- **For How Long?** The promise itself is perpetual; God’s covenant with Abraham and his descendants is unconditional and long-lasting. The verse doesn’t specify a time limit, implying that this promise of land is an eternal inheritance.

- **Conditions of Occupancy**: Though the land is promised to Abram's descendants, later passages in the Torah (specifically in Deuteronomy and Joshua) reveal that retaining control over the land is contingent upon their obedience to God's laws. If they stray, they are warned of exile (as seen in the Babylonian and Assyrian captivities).

Muslims often use Genesis 15:18 to claim that the "great nation" will control the land between the **river of Egypt** and Euphrates rivers. They argue that Muslims currently control or occupy this territory, whereas Jews or Christians have never fully taken it. King David did briefly control the Euphrates, but it was later seized by others.

So, let's closely examine what this verse actually says. A careful reading reveals exactly what the Bible's God, Jehovah (YHWH, יְהוָה), was promising Abraham. Notice that this passage does not mention Ishmael or the Muslim people. And we know that the descendants will come from Isaac, not Ishmael. There's also no instruction here about conquering rivers or territories.


Genesis Chapter 15 בְּרֵאשִׁית
א אַחַר הַדְּבָרִים הָאֵלֶּה,
הָיָה דְבַר-יְהוָה
אֶל-אַבְרָם, בַּמַּחֲזֶה,
לֵאמֹר: אַל-תִּירָא
אַבְרָם, אָנֹכִי מָגֵן לָךְ--
שְׂכָרְךָ, הַרְבֵּה מְאֹד.
יְהוָה אֶת-אַבְרָם--בְּרִית
לֵאמֹר: לְזַרְעֲךָ, נָתַתִּי
אֶת-הָאָרֶץ הַזֹּאת, מִנְּהַר
מִצְרַיִם, עַד-הַנָּהָר הַגָּדֹל
נְהַר-פְּרָת.
1 After these things the word of the LORD came unto Abram in a vision, saying: 'Fear not, Abram, I am thy shield, thy reward shall be exceeding great.'
made a covenant with Abram, saying: 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates;

Let's now look at the Hebrew Bible. Here, you'll see the name of Jehovah (YHWH, יְהוָה) explicitly. I'm showing this so that there's no doubt. In some English Bibles, you'll also find this name, LORD or Jehovah. I've included a Hebrew translation here to help clarify the relationship between Jehovah and Abraham. Abraham neither knew nor worshipped the Allah of Mecca.

Despite this, Muslims may argue that Abraham was told by Allah that his descendants (Muslims) would control the land between the **river of Egypt** and the Euphrates. To address this, I'll show you another command from Jehovah in the Bible. This will help clarify who Jehovah promised this land to and who would ultimately inherit it.

To understand the extent of the promised land, look at what Jehovah said. For instance, you can read Numbers, chapter 34, verses 1–12, where Jehovah tells Moses about the boundaries of Israel's new land.

■Breakdown of the verses:

I. **Verses 1–2**: God speaks to Moses, commanding him to give the Israelites these instructions. He tells them that once they enter Canaan, it will be divided among the tribes as their inheritance.

II. **Verses 3–5**: The southern boundary is described. It starts from the wilderness of Zin along the border of Edom and extends to the eastern side of the Salt Sea (Dead Sea). From there, it moves south of the ascent of Akrabbim, goes to Zin, and extends to Kadesh-barnea, then to Hazar-addar and to Azmon. The boundary turns from Azmon to the Brook of Egypt (likely the Wadi El-Arish) and ends at the Mediterranean Sea.

III. **Verses 6**: The western boundary is the coastline of the Great Sea, referring to the Mediterranean Sea.

IV. **Verses 7–9**: The northern boundary starts at the Mediterranean Sea and goes to Mount Hor (not to be confused with the other Mount Hor where Aaron died). It then stretches to Lebo-hamath, Zedad, and continues to Ziphron and Hazar-enan.

V. **Verses 10–12**: The eastern boundary runs from Hazar-enan to Shepham, then descends to Riblah on the east side of Ain. It goes down along the eastern side of the Sea of Chinnereth (the Sea of Galilee), and further along the Jordan River, ending at the Salt Sea (Dead Sea).

This detailed description outlines the specific land the Israelites will inherit, forming a covenant promise.

Notice here that Jehovah instructed Moses to tell the children of Israel about the specific boundaries of their new land. This is directly from the Bible.

Was Moses standing in front of the decaying black pebbles of Mecca?

From this, we can clearly see that the promise Jehovah made to Abraham in Genesis 15:18 was fulfilled through the nation of Israel. To associate this promise with Muslims is simply foolish and ignorant.

One thing we must understand is that Jehovah did not instruct Abraham's descendants through Isaac or Jacob to conquer the whole world or even all territories. Jehovah did not give Jacob the kind of conquest mandate that Muslims later claimed for themselves.

Now Muslims are trying to establish their violent Islam as an Abrahamic religion. To do so, they manipulate Bible verses to present Islam as if it has Abrahamic roots.

So how did Muslims take the Euphrates? Again, the answer is simple: according to history, Muslims seized control of the area between the Nile and the Euphrates long after Muhammad's death by poisoning. Many different nations and religions inhabited the area. Were they all descendants of Ishmael? No, not at all. Muslims conquered, killed, and oppressed them, forcing those who survived to convert to Islam out of fear for their lives. Since then, their descendants have practiced Islam.

Now, the question arises, did Israel actually take or maintain control of the entire promised land? To understand, we need to look at Jehovah's terms for Israel. You can read Deuteronomy 11:16–28 for this.

Deuteronomy 11:16–28

16 Take care, or you will be seduced into turning away, serving other gods and worshiping them,
17 for then the anger of the Lord (*YHWH* in Hebrew, pronounced *Yahweh*) will be kindled against you, and he will shut up the heavens, so that there will be no rain, and the land will yield no fruit; then you will perish quickly from the good land that the Lord is giving you.

18 You shall put these words of mine in your heart and soul, and you shall bind them as a sign on your hand, and fix them as an emblem on your forehead.
19 Teach them to your children, talking about them when you are at home and when you are away, when you lie down and when you rise.
20 Write them on the doorposts of your house and on your gates,
21 so that your days and the days of your children may be multiplied in the land

that the Lord swore to your ancestors to give them, as long as the heavens are above the earth.

22 If you will diligently observe this entire commandment that I am commanding you, loving the Lord your God, walking in all his ways, and holding fast to him,
23 then the Lord will drive out all these nations before you, and you will dispossess nations larger and mightier than yourselves.
24 Every place on which you set foot shall be yours; your territory shall extend from the wilderness to the Lebanon and from the River, the river Euphrates, to the Western Sea.
25 No one will be able to stand against you; the Lord your God will put the fear and dread of you on all the land on which you set foot, as he promised you.

26 See, I am setting before you today a blessing and a curse:
27 the blessing, if you obey the commandments of the Lord your God that I am commanding you today,
28 and the curse, if you do not obey the commandments of the Lord your God but turn from the way that I am commanding you today, to follow other gods that you have not known.

In **Deuteronomy 11:16–28**, Moses continues to instruct the Israelites about the consequences of obedience and disobedience to God's commandments as they prepare to enter the Promised Land.

■Breakdown of the verses:

I. **Verses 16–17**: Moses warns the Israelites to be careful not to turn away from God (*Yahweh*, pronounced *YHWH* in Hebrew) and serve other gods. If they do, God's anger will be kindled, and He will shut up the heavens, causing no rain to fall and the ground to fail in producing crops. This would lead to their destruction from the land that God is giving them.

II. **Verses 18–20**: The people are commanded to internalize God's words, to bind them on their hearts and minds, and to teach them diligently to their children. They are also to write them on the doorposts of their houses and on their gates. This emphasizes the importance of keeping God's commandments constantly in their thoughts and in their daily lives.

III. **Verses 21–22**: By obeying God's commandments and loving Him, walking in His ways, and holding fast to Him, they will prolong their days in the land that God promised to their ancestors.

IV. **Verses 23–25**: God promises that if the Israelites are faithful to His commandments, He will drive out all the nations before them and give

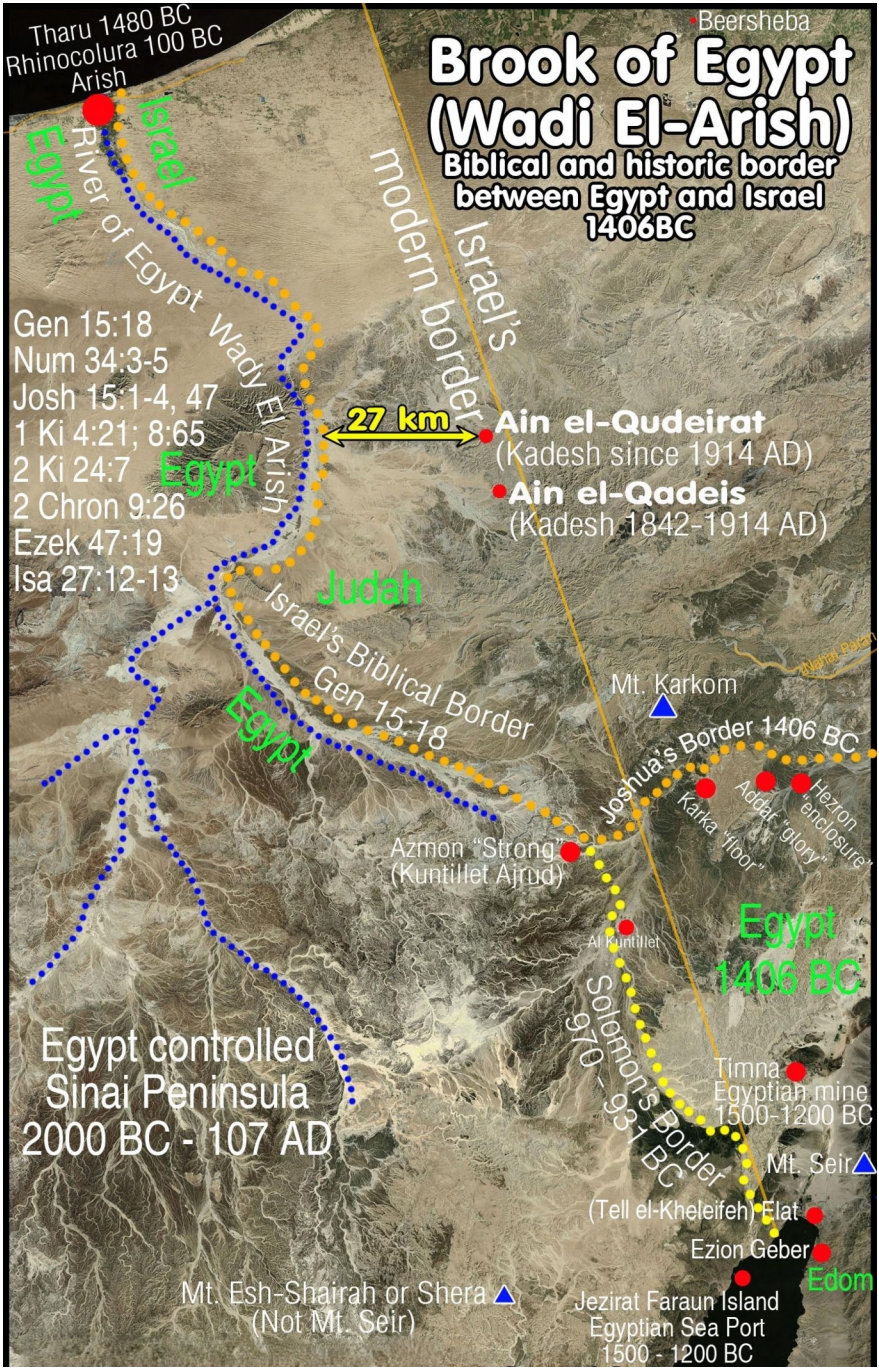
them dominion over a vast land—from the wilderness to Lebanon, and from the Euphrates River to the Mediterranean Sea. No one will be able to stand against them, and God will instill fear and dread of them throughout the land.

V. **Verses 26–28**: Moses presents a choice: a blessing or a curse. The blessing will come if they obey God's commandments, and the curse will follow if they disobey and turn away to follow other gods. This choice sets the tone for the conditional nature of God's covenant with Israel.

These verses emphasize the stark contrast between the rewards of obedience and the consequences of disobedience, highlighting the seriousness of Israel's covenant relationship with God.

In Deuteronomy 11:16–28, we learn that if Israel were obedient and followed all of Jehovah's commands diligently, they would have been able to fully possess and retain the promised land. But Israel did not remain faithful to Jehovah. Only King David was able to establish control from the Nile to the Euphrates because he was obedient to Jehovah. King David did not worship the decaying black stone of Mecca; therefore, he achieved success with Jehovah's support. Solomon was faithful early in life, but later turned to idol worship, so he could not retain control. Subsequent kings of Israel also failed to hold various territories, as Jehovah's blessings and support were not with those who did not follow him.

So, we can see that the claims made by Muslims are completely false and misleading. To establish Islam as an Abrahamic religion, they bring out selective and incorrect interpretations from the Bible.


Tharu 1480 BC
Rhinocolura 100 BC
Arish
Beersheba
Brook of Egypt
(Wadi El-Arish)
Biblical and historic border
between Egypt and Israel
1406BC
Israel
Egypt
River of Egypt
Wady El Arish
modern border
Israel's
Gen 15:18
Num 34:3-5
Josh 15:1-4, 47
1 Ki 4:21; 8:65
2 Ki 24:7
2 Chron 9:26
Ezek 47:19
Isa 27:12-13
Egypt
27 km
Ain el-Qudeirat
(Kadesh since 1914 AD)
Ain el-Qadeis
(Kadesh 1842-1914 AD)
Judah
Israel's Biblical Border
Gen 15:18
Egypt
Mt. Karkom
Joshua's Border 1406 BC
Karka "floor"
Addar "glory"
Hezron "enclosure"
Azmon "Strong"
(Kuntillet Ajrud)
Al Kuntillet
Egypt
1406 BC
Solomon's Border
970 - 931 BC
Egypt controlled
Sinai Peninsula
2000 BC - 107 AD
Timna
Egyptian mine
1500-1200 BC
Mt. Seir
(Tell el-Kheleifeh) Elat
Ezion Geber
Edom
Mt. Esh-Shairah or Shera
(Not Mt. Seir)
Jezirat Faraun Island
Egyptian Sea Port
1500 - 1200 BC

Meccan Pagans Equally Blessed as Children of Israel Prophesy

■**Genesis 16:12**

"He shall be a wild ass of a man, with his hand against everyone, and everyone’s hand against him, and he shall live at odds with all his kin.”

In this verse, God is speaking about **Ishmael**, the son of Hagar and Abraham. Ishmael is described as a "wild ass of a man," symbolizing someone who will live a life of independence, but also conflict, especially with his kin.

■**Genesis 25:18**

"They settled from Havilah to Shur, which is opposite Egypt in the direction of Assyria; he settled down alongside all his people."

This verse describes the descendants of Ishmael, noting that they lived in a broad area stretching from Havilah to Shur, which is near Egypt. It suggests that Ishmael's people were spread out across this region, coexisting with the other nations.

Genesis 16:12 mentions Ishmael, the son of Abraham (אַחִים, ʾāḥîm), Strong's number G-251. In Genesis 25:18, it is stated that Ishmael's descendants are the brothers (אַחִים, ʾāḥîm) of the children of Israel, also referenced with Strong's number G-251. Muslims claim that distant relatives can be considered "brothers" (אַחִים, ʾāḥîm) in Hebrew.

Muslims point to Genesis 16:12, claiming that here the sons of Ishmael are referred to as brothers of the Israelites. The Hebrew word for "brothers" (אַחִים, ʾāḥîm) aligns with the Strong’s number G-251. Thus, they argue that God acknowledges a brotherly relationship between Ishmael and Israel, suggesting that a prophets (Muhammad) would come from Ishmael's lineage and both are blessed equally.

However, this is just a baseless argument used by Muslims. It’s as though someone who spends their day eating nonsense would come up with such logic. Why do I say this? Because you already know that in the Bible, God clearly told Abraham that the nation coming from his son Isaac would be His chosen people, and that Yahweh would bring prophets from Isaac’s lineage.

Therefore, it doesn't matter where Ishmael is, whether he's far or near—we don't need to concern ourselves with that. Yes, Ishmael is indeed Abraham's son, and thus related to the Israelites. But that's not a problem. Abraham had other children too because he married a woman named Keturah. So, those children are also brothers and sisters to Ishmael and Isaac. You can find it in Genesis 25:1-4. It says that Abraham had more children. So, the children from Abraham's wife Keturah are also brothers and sisters to the Israelites. There's no need to single out Ishmael here.

Genesis 25:1-4

1 Abraham took another wife, whose name was Keturah.

2 She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

3 Jokshan became the father of Sheba and Dedan. The sons of Dedan were Asshurim, Letushim, and Leummim.

4 The sons of Midian were Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah.

The reason is simple: all the children of Abraham's three wives would naturally be considered brothers and sisters to each other. However, the main point to remember is that the God of the Bible, Yahweh, clearly told Abraham that His covenant would be with Isaac. There is no evidence that the Quraysh/Meccans are descendants of Ishmael, were part of this covenant. Therefore, we can say that the Muslim claim is entirely false.

Picnic in Meccan Desert Prophesy

Genesis 21:20-21

20 And God continued to be with the boy, and he kept growing and dwelling in the wilderness; and he became an archer. 21 And he took up dwelling in the wilderness of Pa′ran, and his mother proceeded to take a wife for him from the land of Egypt.

We will look at another false claim made by Muslims. They refer to **Genesis 21:21**, claiming that it states Ishmael will dwell in the wilderness of Paran. They assert that this Paran is located in Mecca.

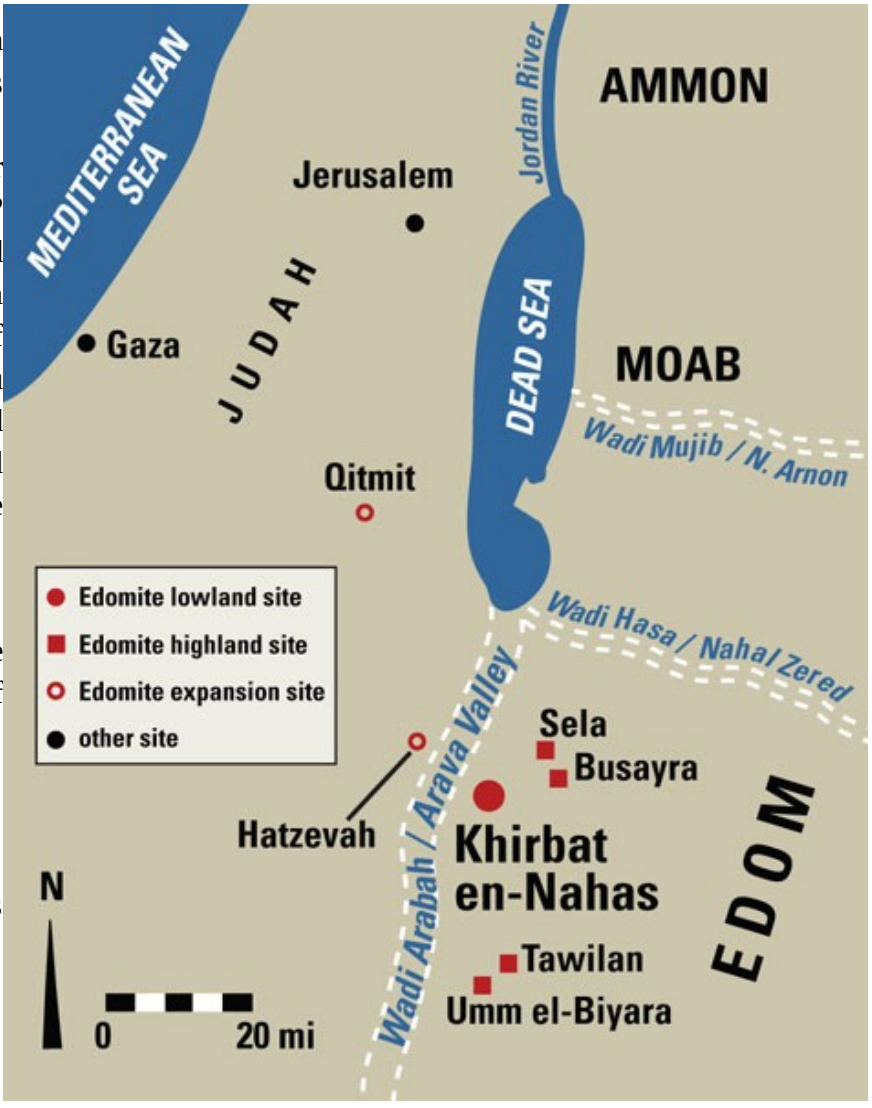
The reason for this claim is that if it can somehow be conveyed to people that the Paran where in Mecca and Ishmael lived around Kaaba, then the doubts about the fabricated stories or false history of Islam will be somewhat reduced. This way, the

Kaaba can be presented adjacent to the well of Zamzam, associated with Ishmael and Hagar. The Kaaba can be portrayed as the house built by Ishmael and Abraham.

Genesis 21:19

"Then God opened her eyes, and she saw a well of water. She went, and filled the skin with water, and gave the boy a drink."

Now, the interesting thing is that in the complete Qur'an of Uthman and in all the Hafs or Warsh Qur'ans available in this world, you will find no mention of whether the Paran wilderness is in Mecca or elsewhere.



So the question is, where is this Paran wilderness or desert located? To understand this, the Qur'an will not be of any help. You will need to read the history and events from the Bible.

PARAN (פָּארָן, paran). The region of wilderness **south of Israel** and **west of Edom** (Genesis 21:21; Numbers 10:12; 12:16; 13:26; Deuteronomy 1:1; 1 Samuel 25:1).

Paran and Kadesh are often listed in parallel. For example, in Numbers 13:26 the Israelite spies return to “Paran, at Kadesh”. Deuteronomy 1:1 contrasts with Deuteronomy 1:2 by alternately using Paran and Kadesh, which suggests that the two names refer to the same location.

Deuteronomy 1:1-2

1 These are the words that Moses spoke to all Israel beyond the Jordan—in the wilderness, on the plain opposite Suph, between Paran and Tophel, Laban, Hazeroth, and Dizahab. 2 By the way of Mount Seir, it takes eleven days to reach Kadesh-barnea from Horeb.

Numbers 13:26

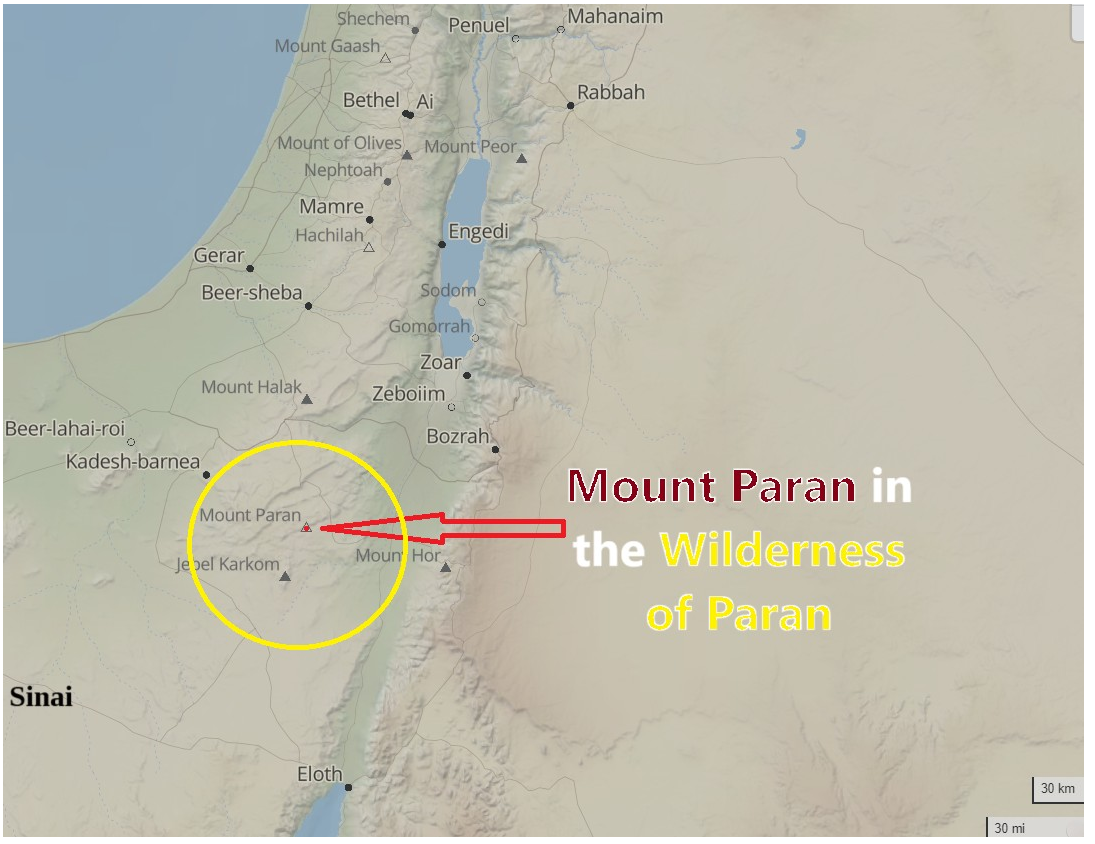
"They came to Moses and Aaron and to all the congregation of the Israelites in the wilderness of Paran, at Kadesh; they brought back word to them and to all the congregation, and showed them the fruit of the land."

Genesis 21:21

"He lived in the wilderness of Paran, and his mother got a wife for him from the land of Egypt."

If Paran is in Mecca, a servant Hagar brought her son a wife from 100km sea rout from Egypt. With all her life's savings it won't be possible.

■



Numbers 10:12

"So they set out from the wilderness of Sinai, and the cloud settled down in the wilderness of Paran."

Since the Bible states that the nation of Israel went from Sinai to Paran, if Paran is Mecca, then the nation of Israel must had a tour in Meccan desert thousands of miles apart from their destination, probably for a picnic.

Numbers 12:16

"After that the people set out from Hazeroth, and camped in the wilderness of Paran."

We all know that the Israelites journeyed from Egypt to the wilderness of Sinai, which resembles a desert.

Numbers 33:17

17 "They set out from Kibroth-hattaavah and camped at Hazeroth."

Numbers 13:3

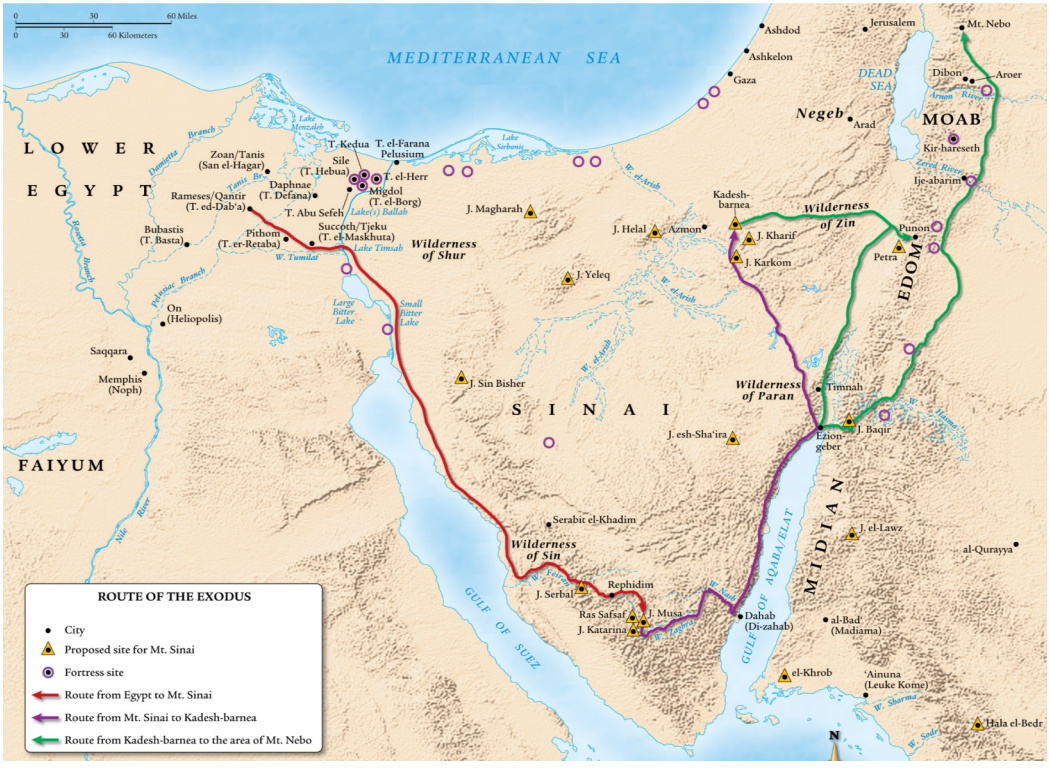
"So Moses sent them from the wilderness of Paran, according to the command of the Lord, all of them leading men among the Israelites."

Deuteronomy 1:1

"These are the words that Moses spoke to all Israel beyond the Jordan—in the wilderness, on the plain opposite Suph, between Paran and Tophel, Laban, Hazeroth, and Dizahab."

1 Samuel 25:1

"Now Samuel died, and all Israel assembled and mourned for him; they buried him at his home in Ramah. Then David got up and went down to the wilderness of Paran."



1 Kings 11:17-18

17 "Hadad fled to Egypt, along with some Edomites who were servants of his father. He was a young boy at that time.
18 They set out from Midian and came to Paran. They took people with them from Paran and came to Egypt, to Pharaoh king of Egypt, who gave him a house, assigned him an allowance of food, and gave him land."

Here, it says that they went from Midian to Paran, and from Paran to Egypt. Look at the map. I've marked the location of Midian. There was a route from Midian, through Paran, to Egypt. People traveled through Paran to reach Egypt, and the Israelites also traveled through Paran from Egypt.

If Paran was Mecca than it would have been set out from Paran and came to Midian and then went to Egypt.

Genesis 14:6

"and the Horites in their hill country of Seir as far as El-paran, on the edge of the wilderness."

Keep in mind that Paran, the wilderness, or desert is not a specific place or region. It is quite a large area. And it is not precisely known which specific location the ancient people referred to as the wilderness of Paran.

This is because the people of that time did not use modern maps like we do today; it was not possible. There were no signboards stating, "This is this area and that is that area." However, we find descriptions of Paran and its surrounding areas in several biblical accounts. By examining these descriptions, we can understand where the area of Paran might be located.

Now, take a good look at the map. In which direction is the promised land that God, known as Yahweh, has set for the Israelites? So, in which direction do you think the Israelites would travel? Will they head toward present-day Mecca, or will they go where the promised land lies?

Look at the map again. Muslims claim that Mecca is Paran, meaning that present-day Mecca was once called Paran. So, if the Israelites were to go to the promised land, in which direction would they go?

If the Muslim claim were true, the Israelites would have to travel thousands of miles through the desert to first reach Mecca, and then go back in the opposite direction to the promised land.

According to the Muslim claim, it seems as though the Israelites made a detour to Mecca-Paran for a sort of picnic, only to later head out again to the promised land. Is this a reasonable claim?

When the Israelites could have easily reached the promised land, why would they turn toward Mecca? Why would the God of the Bible take them to Mecca?

Actually, Muslims are the most deluded people on earth, which is why they entertain such absurd thoughts.

We will now examine some biblical history, along with other historical records. Based on the Bible and history, we can be certain that Sinai and Paran are adjacent. On the other hand, we know that the Israelites set out from Egypt.

First, let's place Egypt, Sinai, and Edom on the map. Take a look. Edom is an ancient country, with Mount Seir located next to it. The ancient city of Petra is situated here. To the west of Edom lies Wadi Araba.

Deuteronomy 33:2

2 "The Lord came from Sinai,
and dawned upon them from Seir;
he shone forth from Mount Paran.
With him were myriads of holy ones;
at his right, a host of his own."

Here, three places are mentioned: Sinai, then Seir, and Mount Paran. These three places are actually next to each other. Remember, where there is the wilderness of Paran, Mount Paran is also located. Look at the map. Here, Paran is situated to the south of Edom because we know the locations of Sinai and Edom.

Genesis 14:5-6

5 "In the fourteenth year, King Chedorlaomer and the kings who were with him came and subdued the Rephaim in Ashteroth-karnaim, the Zuzim in Ham, the Emim in Shaveh-kiriathaim,
6 and the Horites in their hill country of Seir as far as El-paran, on the edge of the wilderness."

This is an event from Abraham's time. Notice, El-Paran and Mount Seir are mentioned. El-Paran is a part of Paran wilderness. Look at the map. I've marked the location of El-Paran as identified by researchers.

Next, let’s examine what Thomas Artsruni says. Thomas Artsruni was an Armenian writer who wrote before his death in 887 CE. Artsruni tells us: "At that time, in a place of Petrea Arabia Pharan, named Makka - The Mecca - he showed himself to bandits, warriors and band chiefs, worshiping in a temple..."

According to Thomas Artsruni, the temple in the city of Petra was a place where many types of people worshipped. This city of Petra was also known as Mecca. Paran and Faran are the same place. So we understand that the city of Petra was once called Mecca. This Petra is located in present-day Jordan.

Now we understand clearly that according to the Bible and history, the wilderness of Paran was a region between Sinai, Edom, and Midian. And the Muslim claim is completely false.

Jewish Jew Executioner Prophesy

Genesis 49:10
"The scepter will not turn aside from Judah, neither the commander’s staff from between his feet, until Shiloh comes; and to him the obedience of the peoples will belong."

Claim: Shiloh is a prophet, which evangelical Bible scholars claim to be Muhammad, who is coming for the gentiles (non-Jews). Claim: This is why Muhammad gained power by expelling the Jews from Arabia.

Many people can make such claims after hearing 72 eternal virgins are waiting for them all day.

Muslims claim that when Jacob told his children, Shiloh will come and the Jews will have nothing left it meant Muhammad. Muhammad expelled the Jews from Arabia and gained power.

Let’s try to clarify this matter by looking at Genesis 49:10:

> "The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until tribute comes to him; and the obedience of the peoples is his."

Look, it clearly says that the scepter will not depart from Judah. It then says, until Shiloh comes. So, the scepter will remain wherever Shiloh comes from. If the scepter stays in Judah, then Shiloh cannot be Muhammad, because Muhammad would have to be a descendant of Judah.

Also, notice that Jacob did not say that when Shiloh comes, the Jews will have nothing left. The blessing Jacob gave was enjoyed by the people of Israel as long as they obeyed Jehovah. But when Israel disobeyed, Jehovah punished them.

Now let’s look at the meaning of Shiloh. The word “Shiloh” means “He to whom it belongs.” So, the question is: Who has the right? Who is the person who can lawfully claim this right?

Muslims say it’s Muhammad. But Muslims cannot show any law or covenant for this. Who made a covenant with Muhammad’s descendants that he would be Shiloh?

On the other hand, Muhammad is not from the line of Jacob or Judah. Muhammad never followed Moses' law. He ate camel and did a lot of thing. Muhammad never knew Jehovah. Therefore, Muhammad can never be Shiloh.

So who is Shiloh, or the person to whom the right belongs? To understand this, we need to know what God’s purpose was. God chose David as the first king from the tribe of Judah.

This can be found in 1 Samuel, chapter 16, verses 1-13. In verse 12, Jehovah directs Samuel. And in verse 13, Samuel anoints David as per Jehovah’s command.

■1 Samuel 16:1-13

1. The Lord said to Samuel, “How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.”
2. Samuel said, “How can I go? If Saul hears of it, he will kill me.” And the Lord said, “Take a heifer with you, and say, ‘I have come to sacrifice to the Lord.’
3. Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you.”
4. Samuel did what the Lord commanded and came to Bethlehem. The elders of the city came to meet him trembling and said, “Do you come peaceably?”
5. He said, “Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice.” And he sanctified Jesse and his sons and invited them to the sacrifice.
6. When they came, he looked on Eliab and thought, “Surely the Lord’s anointed is now before the Lord.”
7. But the Lord said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart.”
8. Then Jesse called Abinadab and made him pass before Samuel. He said, “Neither has the Lord chosen this one.”
9. Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, “The Lord has not chosen any of these.”

10. Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but he is keeping the sheep.” And Samuel said to Jesse, “Send and bring him; for we will not sit down until he comes here.”

11. He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, “Rise and anoint him; for this is the one.”

12. Then Samuel took the horn of oil and anointed him in the presence of his brothers; and the Spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

13. The word of the Lord came to Samuel, saying, “How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and go; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.”

Many years later, when David became king, Jehovah promised David that his royal lineage would last forever. Look at 2 Samuel 7:12-13. It says that after David’s death, Jehovah would make his son king, and his kingdom would last forever.

■2 Samuel 7:12-13

12. When your days are fulfilled and you lie down with your ancestors, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom.

13. He shall build a house for my name, and I will establish the throne of his kingdom forever.

In this way, a royal dynasty began through David, where the kings were anointed with holy oil by the high priest. These kings were referred to as the Messiah (Anointed One). The kings of Israel ruled on behalf of Jehovah over Israel. Therefore, Judah’s kingdom represented God’s kingdom and was an aspect of Jehovah’s sovereignty.

Many centuries later, the angel Gabriel was sent to a virgin named Mary in the city of Nazareth, in the region of Galilee, in northern Palestine. You can find this in Luke 1:31-33. It says that Jehovah, the God of the Bible, will give Jesus the throne of David, and his kingdom will last forever, and his reign will have no end.

■Luke 1:31-33

31. And now, you will conceive in your womb and bear a son, and you will name him Jesus.

32. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his ancestor David.

33. He will reign over the house of Jacob forever, and of his kingdom there will be no end.

So, we understand that Jehovah, the God of the Bible, promised that Jesus would be the Messiah, the rightful heir. Since Jesus holds the right, he is Shiloh, because Jesus is a descendant of David.

Look at Galatians 4:4. It says that God sent his son under the law. What law? God's law. So it's clear that Jesus is the promised Messiah, certainly not Muhammad, because Muhammad was not under Jehovah's law.

■**Galatians 4:4**

> But when the fullness of time had come, God sent his Son, born of a woman, born under the law.

Muslims claim that Muhammad expelled the Jews from Arabia because Allah made him a prophet. But the truth is that the God of the Bible, Jehovah, never chose Muhammad as a prophet. Muhammad expelled the Jews from Arabia out of personal interest and hatred.

From various Islamic histories, we know that when Jews questioned Muhammad, he could never give a proper answer. Muhammad never proved himself to be a true prophet. Even the people of the pagan Quraysh tribe did not believe Muhammad was a prophet.

Therefore, Muhammad started the sacrifices of jihad and terrorism. First, Muhammad expelled the Jews from Arabia, then Christians. Jesus Christ is the rightful Shiloh, the one who has the right.

Psalm 89:3

3"I have concluded a covenant toward my chosen one; I have sworn to David my servant,

Revelation 5:5

5 But one of the elders says to me: "Stop weeping. Look! The Lion that is of the tribe of Judah, the root of David, has conquered so as to open the scroll and its seven seals."

Isiah 11:10

10And it must occur in that day that there will be the root of Jes′se that will be standing up as a signal for the peoples. To him even the nations will turn inquiringly, and his resting-place must become glorious.

Romans 15:12

12And again Isaiah says: “There will be the root of Jes′se, and there will be one arising to rule nations; on him nations will rest their hope.”

Numbers 24:17

I shall see him, but not now; I shall behold him, but not near. A star will certainly step forth out of Jacob, And a scepter will indeed rise out of Israel. And he will certainly break apart the temples of Mo′ab’s [head] And the cranium of all the sons of tumult of war.

A prophetic reference to a star that will rise out of Jacob, often associated with the Messianic promise.

■**Micah 5:2**

> **"But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days."**

Remark: This verse prophesies the birthplace of the future ruler, connecting it to the tribe of Judah. It emphasizes that the coming ruler, traditionally understood as the Messiah, will emerge from a seemingly insignificant town, Bethlehem, reinforcing the theme of humility in God's plans.

■**Revelation 5:5**

> **"Then one of the elders said to me, 'Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.'"**

Remark: This verse refers to Jesus as the "Lion of the tribe of Judah," symbolizing His royal authority and power. It affirms His role in fulfilling the Messianic prophecies and signifies His victory over sin and death, establishing Him as the rightful ruler.

■**Hebrews 7:14**

> **"For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests."**

Remark: This verse highlights the significance of Jesus' lineage from the tribe of Judah, which is important because it differentiates His priestly role from the Levitical priesthood. It affirms that Jesus fulfills the prophetic promise of a king and a priest, establishing a new covenant.

■Matthew 1:2-3

> **"Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers; Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram."**

Remark: This passage provides the genealogy of Jesus, explicitly linking Him to Judah and, by extension, to David. It underscores the fulfillment of the Old Testament prophecies about the royal line from which the Messiah would come, establishing Jesus' legitimate claim to the throne of Israel.

■Messianic Prophecy

Genesis 49:10 serves as a significant prophetic statement concerning the coming Messiah, who would arise from the line of Judah. This is emphasized in the following way:

Remark: The verse foretells that the scepter will not depart from Judah until the arrival of the one to whom it belongs, often interpreted as the Messiah. This prophecy connects to God's covenant with Israel, highlighting His plan to establish a king who will bring salvation and reign over His people. It reinforces the hope of a future ruler who fulfills the divine promise of restoration and leadership.

■Royal Lineage

The phrase "the scepter shall not depart from Judah" indicates that Judah will be recognized as a royal tribe:

Remark: The "scepter" symbolizes authority and kingship, establishing Judah as the tribe from which kings would come. This royal lineage is further developed in the books of **1 Samuel** and **2 Samuel**, where the establishment of the monarchy in Israel is described, particularly through the anointing of David from the tribe of Judah. Additionally, the genealogies in the **Gospels** (especially in **Matthew 1**) trace Jesus’ lineage back to Judah and David, affirming His rightful claim to kingship and His fulfillment of the prophecies made in the Old Testament.

Deuteronomy

Purpose of the book of Deuteronomy

God of Bible never told Moses that He would bring a severe peacedealer named Muhammad from the Quraysh tribe as a prophet. God never told that Ishmael would be a prophet or that his descendants would be prophets either. Prophecy comes from God. Ordinary people cannot make prophecies. That's why false prophets can't make prophesy and do miracles.

Keep in mind that the Torah, Psalms (Zabur), and the Gospel are the books of Jehovah God. The Allah of Mecca, Hubal/Baal, never wrote or revealed the Torah, Psalms, or the Gospel. The Torah, Psalms, and the Gospel were written by inspiration of the Holly Spirit.

Now think, is there any evidence that Moses pray facing Mecca? Is there any evidence that Moses went to Mecca for Hajj, circulating 7 times, afterwards became bald, wearing a single robe garment without underwear, kissing and sucking black stone? Is there any evidence Moses offered sacrifices on Eid? Is there any evidence that Moses performed all infidel/polytheist sacrifice (jihad) after pagan holy month is over? Is there any evidence that Moses demanded life ransom tax (Jizya) from people of the former scripture? Is there any evidence that Moses robbed infidel caravan like of Quraysh? Muslims perform human sacrifices for their God, Allah, Hubal/Baal, saying Al-lah-u Akbar (The Lah is the biggest) before blowing up or beheading. Is there any evidence Moses did that? Is there any evidence anyone of the Bible did these and recommended for their followers to follow till judgment day?

Moses was a worshiper of Jehovah God and a member of the Hebrew nation. God told Moses to build a temple in the wilderness so that the people of Israel could worship Jehovah there.

Similarly, Abraham, the ancestor of Moses, worshipped Jehovah. Isaac, the son of Abraham, worshipped the God of the Bible, Jehovah. Likewise, Jacob and his descendants all worshipped Jehovah. Even when Jesus was on earth, the people of Israel worshipped Jehovah. Think about it: Jesus was a Jew. His parents and relatives were all members of the Jewish nation following Jewish customs.

For example, Moses was a member of the Levite tribe, the third son of Jacob. On the other hand, Jesus was a member of the tribe of Judah. Their ancestor was Jacob. Jacob's name was later changed to Israel. Jehovah gave Jacob the name Israel.

Jesus was ethnically a Hebrew. Jesus worshipped his father (God) in the temple in Jerusalem.

Remember, in the Quran of The Lah, there is no mention of Ishmael's genealogy anywhere. But how do Muslims falsely claim that Muhammad is a descendant of Ishmael?

Remember, there are thirty-two complete versions of the Quran in the world today. Not just 7 Ahruf. Muhammad didn't even could command to write it down, because Muhammad has already passed away after eating poison by the Jewish women who's family he murdered. All Muslims wealth are invested on war to get wealth and woman, but not a single written Quran. Whereas we have complete New Testament manuscript from 4rd century today. No Jesus' subsequent followers had sex slaves, did captive women sex, entertainment marriage of few hours (Nikah Mutah), polygamy. None waged war to die fast and reach to 72 eternal virgins in the river of wine. By the way Nikah means sex in Arabic, nothing called marriage in Islam.

Now, we need to understand what the book of Deuteronomy is, and for whom it was written. Muslims need to understand the purpose of the book of Deuteronomy, written by Moses, and to whom it was addressed.

The book of Deuteronomy is essentially Moses' second speech. Just before the people of Israel were about to enter the land of Canaan, Jehovah (יְהוָה, Yahwéh) instructed Moses to relay some important messages to all the Israelites. This address is what we now call Deuteronomy.

Let's look at Deuteronomy 1:3:

In the fortieth year, on the first day of the eleventh month, Moses spoke to the Israelites just as the Lord (Yahweh, יְהוָה) had commanded him to speak to them.

It says clearly that Moses spoke to the Israelites according to all that the Lord (Yahweh) had commanded him to tell them. Yes, the God of the Bible, Yahweh, instructed Moses on what to tell the Israelites.

If you refer to the interlinear Bible (https://biblehub.com/text/deuteronomy/1-3.htm), you will see the personal identification term of the God of the Bible clearly mentioned. Muhammad/Allah never introduced the Divine entity of Quran by the name "To Be" or "I AM" that is "YHWH" in Hebrew.

The Book of Deuteronomy, the fifth book of the Torah and the Old Testament, was written with several key purposes:

1. **Reaffirmation of the Covenant**: Deuteronomy serves to remind the Israelites of the covenant they made with God at Mount Sinai. It emphasizes the laws, commandments, and statutes that they must follow in order to remain in a proper relationship with God (Hebrew: **YHWH**, pronounced *Yahweh*).
2. **Preparation for the Promised Land**: The book is set just before the Israelites are about to enter the land of Canaan. Moses, the central figure, gives a series of speeches to prepare the people for life in the Promised Land, warning them of the dangers of disobedience and urging them to be faithful to God.
3. **Recapitulation of the Law**: Deuteronomy is essentially a "second law" (from the Greek *Deuteronomion*, meaning "second law"), in which Moses reiterates much of the legal code that was given earlier in the Torah. It serves as a summary and clarification of God's laws as they were presented in earlier books like Exodus and Leviticus.
4. **Moses' Final Instructions and Farewell**: The book records Moses' final words to the people before his death. He encourages them to remain faithful to God, outlines blessings for obedience, and warns of curses for disobedience.
5. **Establishing Israel's Identity and Ethics**: Deuteronomy helps to solidify the identity of the Israelites as God's chosen people and gives them ethical and moral guidelines to distinguish them from surrounding nations. It stresses the importance of justice, care for the poor, and love for God.

Therefore, the contents of the book of Deuteronomy are entirely for the people of Israel, not for the Quraysh tribe.
Muhammad never claimed to be an Israelite. You won't find anything about the pagan cube and stone worshiping Quraysh tribe in the Bible because it's not there. Muslims think they can establish Islam globally through false interpretations.

Jewish & Israelite Muhammad Resembles Moses Prophesy

Deuteronomy 18:15-19

15 The Lord your God [Yahweh, יְהוָה, YHWH] will raise up for you a prophet like me from among your own people; you shall heed such a prophet.

16 This is what you requested of the Lord your God at Horeb on the day of the assembly when you said, "If I hear the voice of the Lord my God any more or ever again see this great fire, I will die."

17 Then the Lord replied to me: "They are right in what they have said.

18 I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command.

19 Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable.”

Muslims claim that Deuteronomy 18:15-19 in the Bible refers to Muhammad as the prophet through whom God would speak (God will put His words in the mouth of that prophet), asserting that the Quran is the word of Allah and that Muhammad is indeed that prophet.

Now let’s see what they claim. Look, they say:

1. The prophet who will come will be like Moses.
2. That prophet will come from the lineage of Ishmael. This is because the term “brothers” is used here, and Isaac was the brother of Ishmael.
3. Allah will proclaim his messages through that prophet, and so they conclude that this prophet is Muhammad.

Conditions of verse 15 & 18:

1. For them.
2. From among their own people/brothers.
3. A prophet like Moses.

First Condition: "For you"

"The LORD your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him." (Deuteronomy 18:15)

Muslim scholars, suggest that it could extend to Moses’ broader descendants, thereby including Ishmael's line. However, examining both the historical and textual context indicates that this is not the case. Moses was a descendant of Jacob, belonging to the Israelite tribe of Levi, and addressing Israelites specifically. The time gap between Moses and Ishmael is roughly 600 years. Ishmael was born to Abraham around 1900 BCE, while Moses was born around 1300 BCE. Therefore, it would be unlikely for Moses to mention an outsider as a prophet intended specifically for his people, Israel. Moses' address was directly to the Israelite community, his “brethren.”

The description of Ishmael in Genesis 16:12 also provides context for this exclusion:

> "He shall be a wild donkey of a man, with his hand against everyone, and everyone's hand against him; and he shall live at odds with all his kin."

Such a portrayal would not align with Moses envisioning Ishmael's line as providing a prophet for Israel. Furthermore, while both Jesus and Muhammad claimed their messages had universal reach, Jesus' mission initially began within the Israelite community, which aligns more closely with this passage's intended audience, while Muhammad's mission began among the Arabs:

Matthew 15:24:*"He answered, 'I was sent only to the lost sheep of Israel.'"* This verse highlights that Jesus' mission during His ministry was focused on the Israelites.

Matthew 10:5-6:

"These twelve Jesus sent out, instructing them, 'Go nowhere among the Gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel.'"
Jesus instructed His disciples to specifically minister to the Israelites, avoiding Gentile and Samaritan regions.

Luke 4:16-17:

"He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written…"
Jesus' activities were centered in Jewish communities and synagogues, underscoring His primary audience of Israelites.

The initial preaching of Prophet Muhammad was mainly centered around the Arabs.

Second Condition: "From among their fellow Israelites"

"The LORD your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him." (Deuteronomy 18:15)

Another baseless claim made by Muslims is that Moses was referring to the descendants of Ishmael here, interpreting the phrase "from among their brothers" as a reference to Ishmaelites, whom they regard as brothers of the Israelites. Muslims argue that the Hebrew word *'ă-ḥê-hem (*אֲחֵיהֶם*)*can mean "distant relatives"

or "brothers." Its Strong's Concordance number is 251. The claim is based on the belief that since Ishmael's descendants are distant kin to the Israelites, the prophet foretold by Moses would be from the line of Ishmael. However, in the context of Deuteronomy, it refers specifically to Israel's own people. Muslims argue that this makes Muhammad the prophet Moses spoke about in these verses.

Where was Moses standing, and to whom was he speaking? Moses was not in Mecca or in front of the Kaaba; he was addressing the Israelites in the desert. Muslims claim that Moses spoke of the Ishmaelites, but Moses was clearly speaking to his fellow Israelites about an Israelite prophet.

Imagine this: who would inherit your legacy? Your own children or someone unrelated? When you speak of family matters, you naturally refer to your family members. Similarly, Moses was addressing his Israelite brothers, not the Ishmaelites. Muhammad did not even know Yahweh, thank God, Jews don't pronounce the personal name of God and Christians say LORD. It is evident that he was unfamiliar with Moses's lineage, the nature of Yahweh, and the specific teachings of the Bible.

Now pay close attention. "For them"—"them" here means the Israelites. "For them" doesn't mean the Quraysh tribe. Next, "from among them"—this means from within the Israelite nation, certainly not from the Quraysh tribe of Mecca, because Yahweh is speaking to Moses. Moses was an Israelite, and Moses was relaying this message to the Israelite nation.

Then see, Yahweh says, "I will tell him what to say." This means Yahweh will instruct the prophet on what to convey to the people. "He will tell them everything I command him." This means that Yahweh will tell the prophet or messenger what to communicate, and he will share these matters with the Israelite nation of that time.

Still, Muslims often try to shout and insist that "these people" means that Moses referred to Ishmael and his descendants. Or that in the previous verse, "brothers" refers to Ishmael and his descendants.

But the question is, did Muhammad come from Ishmael? The simple answer is no, he did not. In the Quran, you won't find any genealogical list of Ishmael. Without miracle, without genealogy.

The surprising fact is that, in the history of the world, a complete and accurate genealogy of Ishmael has never been found anywhere, which Muslims could use to prove that Muhammad is a descendant of Ishmael. The reason is that the descendants of Ishmael did not keep any form of genealogical record.

History tells us that long after Muhammad passed away by ingesting poison, some Muslim writers, realizing the need to prove Muhammad as a descendant of Abraham, much like the genealogical records of Jesus in Bible (Jesus' genealogy from His mother's side, his father's side and kingly perspective is given in the Gospels) began creating a false genealogy of Ishmael.

The genealogy of Jesus in the Gospels is presented primarily in two accounts—those of Matthew and Luke—while Mark and John take distinct approaches to Jesus' origins and mission:

■1. Matthew's Perspective (Matthew 1:1-17)

- **Focus**: **Legal and Royal Lineage**
- **Audience**: Primarily Jewish
- **Structure**: Matthew traces Jesus' lineage through **Joseph**, Jesus' legal father, connecting Him to **King David** and **Abraham**, emphasizing Jesus' identity as the **Messiah** and rightful heir to the throne of Israel.
- **Key Points**: Matthew's genealogy is arranged in three sets of fourteen generations each (Abraham to David, David to the exile, exile to Jesus). This structure highlights Israel's historical journey and the fulfillment of messianic prophecy.

■2. Luke's Perspective (Luke 3:23-38)

- **Focus**: **Human and Universal Lineage**
- **Audience**: Gentile readers
- **Structure**: Luke's genealogy is traced through **Mary**, positioning Jesus as the "Son of God" and as **descendant of Adam**. Unlike Matthew, Luke traces Jesus' ancestry back to Adam, underscoring His connection to all humanity.
- **Key Points**: Luke places the genealogy after Jesus' baptism, signaling the start of His public ministry and highlighting His mission to humanity at large. It also reflects Jesus' divine filiation and universal role as the Savior.

■3. Mark's Perspective

- **Focus**: **Servanthood and Ministry**
- **Audience**: Romans and those focused on action-oriented accounts
- **Structure**: Mark does not include a genealogy; instead, he begins with **John the Baptist's proclamation** and Jesus' baptism, immediately establishing Jesus' role as the **Servant of God**.

- **Key Points**: By omitting the genealogy, Mark emphasizes Jesus' actions and His authority in ministry, focusing on His role as the humble servant rather than on lineage.

■4. John's Perspective (John 1:1-18)

- **Focus**: **Divine Origin and Preexistence**
- **Audience**: Broad, universal
- **Structure**: John doesn't provide a genealogy but opens with a theological prologue, emphasizing Jesus as the **Logos (λόγος)** or "Word" that existed with God and was God from the beginning.
- **Key Points**: John's approach underscores Jesus' divine nature and preexistence, presenting Him as the eternal Word made flesh, sent to reveal God to humanity.

You can watch this video: *Muhammad's Genealogy is a FAKE!* by Rob Christian. You can read the article *Is Mohammed a Descendant of Ishmael?* These resources will help you understand why the genealogy of Ishmael is completely fabricated.

All non-Muslim researchers, upon studying Islamic version of Ishmael's genealogy discovered numerous mistakes and falsehoods. As far as history reveals, the lineage of Ishmael vanished around or perhaps before the fifth century B.C., before the birth of Jesus, because they were pagans. Unlike Israelite Ishmaelites never kept genealogy. So, where did Islamic writers get their genealogy? Did these Muslim writers produced a new genealogy of Ishmael with the help of Satan?

Muslims claim that the descendants of Ishmael were under the Assyrian Empire. But there is also an issue with that. Assyrian records from the 9th to 7th centuries B.C. indicate that Ishmael's tribes lived as nomads in Sinai and the Fertile Crescent. But none of these records mention Ishmael's name. No inscription shows that they called any individual by that name.

This proves to us that they had no knowledge of their lineage from Ishmael. Otherwise, they would have certainly been proud of their descent from him and would have recorded Ishmael in each successive generation, just as the Israelites, as part of their religious tradition, recorded Isaac in every ancient book they wrote. Ishmael or his descendants did not keep any form of genealogy, let alone the greater pagan Quraysh tribe.

On the other hand, the people of Israel preserved genealogies according to Jehovah's instruction, as found in the Bible. Therefore, we can ascertain the family and lineage to which Jesus belonged. You can ask a Jew how long do you have genealogy till this day and they maintained it firmly till 70 AD. Christians know

that no new messages are coming, everyone is supposed to preach the same good news- Gospel, so they don't keep genealogy at all.

Numbers 1:2:

> "Take a census of the whole congregation of Israelites, in their clans, by ancestral houses, according to the number of names, every male individually"

Muslim websites themselves provide explanations. These are not based on any Quran or Hadith. All these explanations are interpretations created by Muslims according to their own desires. This is because you won't find any list in the flawed and incomplete Qur'an where Muhammad could demonstrate which parts of the Bible refer to him or mention anything about him. Not a single reference exists within the Qur'an, unlike Jesus' in the New Testament.

Various Hadith and Sirah (biographical texts) reveal that when the Jews questioned Muhammad to test him, he couldn't provide any accurate answers. Thus, it should be clear that Muhammad is not the last prophet. Because those who claim today that Muhammad is mentioned in the Bible are themselves the final prophets of Islam. Remember, Islam has no shortage of last prophets.

The phrase "from among your people" has also been interpreted by Muslims as distant Semitic relatives. However, the Hebrew word used here (אַחִים, *ʾāḥîm*) suggests a close kinship, commonly referring to those within the same tribe or nation, rather than distant family connections. After freeing them from the Egyptians, Moses led the Israelites through the desert for forty years. Here Moses mentioned "from among your people", he was clearly addressed the Israelites, who were then in Moab with him, nobody else.

A supporting verse is found in Deuteronomy 17:15:

> "you may indeed set over you a king whom the Lord your God will choose. One of your own community you may set as king over you; **you are not permitted to put a foreigner over you, who is not of your own community.**"

Here, "from among your people" is clarified to mean an Israelite, rather than any distant Semitic relative like the Arabs. The term "people/brothers" here is specific to the twelve tribes of Israel, rather than any wider kinship. Notably, this view is supported by respected Quranic translator Muhammad Hamidullah, who agrees that the Arabic cognate for (אַחִים, *ʾāḥîm*) denotes a close sibling or clan member, underscoring the Israelite lineage implied.

Additionally, other Semitic groups, such as the Moabites or Edomites, while sharing common ancestry with the Israelites, were not considered “brothers” in this intimate sense and were, in fact, often viewed as separate and distinct nations. This emphasizes that the prophet in question would come from the Israelites themselves, a lineage separate from the distant kinship of Ishmael.

Just as Bengalis and Afghans may share Aryan ancestry, yet “brothers of the group” could never refer to an Afghan as a Bengali’s brother.

At the time of this prophecy, the Israelites had been a distinct nation from Ishmael’s descendants for nearly five hundred years. They had lived on separate continents for four centuries, and many believe that by Moses’ time, they even spoke different languages.

We cannot stretch "from among your people" to mean anyone outside the twelve tribes of Israel. Since Muhammad was not an Israelite, he does not fit the prophecy here.

4. **Distinct Lineages in Genesis:**

    - **Genesis 16:15:**

      “So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne.”

      This verse establishes that Ishmael is the son of Hagar and Abram (Abraham), and the progenitor of the Ishmaelites.

    - **Genesis 25:12-16:**

      “This is the account of the family line of Abraham’s son Ishmael, whom Sarah’s slave Hagar the Egyptian bore to Abraham. These are the names of the sons of Ishmael, listed in the order of their birth: Nebaioth the firstborn of Ishmael, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah. These are the sons of Ishmael, and these are the names of the twelve tribal rulers according to their settlements and camps.” This passage shows the twelve sons of Ishmael and their tribal divisions, highlighting their distinct role as the progenitors of the Ishmaelite tribes.

5. **Arab Descendants:**

    - **Genesis 25:1-2:**

“Abraham had taken another wife, whose name was Keturah. She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan was the father of Sheba and Dedan. The descendants of Dedan were the Asshurites, the Letushites, and the Leummites.” Keturah’s children were distinct from the children of Hagar, which shows a different lineage leading to various groups, including the Midianites.

6. **The Term "Arabs" in the Bible:**

   - **1 Chronicles 5:19:**
     “They were helped against them, and the Hagrites and all their allies were delivered into their hands because they cried out to God in the battle. He answered their prayers, because they trusted in him.”
     The term "Arabs" here refers to tribes or groups residing in the region of Arabia but not directly linked to the Ishmaelite lineage.

7. **Historical and Geographic Context:**

   - The term "Arab" historically referred to various tribes and people in the Arabian Peninsula, and in biblical times, Arabs were generally seen as distinct from the specific lineages of the Ishmaelites.

Contemporary Views of the Quraysh Tribe:

- In **Al-Ma'rifa wa Al-Tarikh** (Volume 1, Page 269), Al-Abbas, Muhammad's uncle, reportedly said, "Muhammad is like a date fallen from a date palm tree to the ground," implying an insult and suggesting that Muhammad's lineage was not highly regarded among some Quraysh members.
- **Al-Fa'iq Fi Gharib Al-Hadith** (Volume 3, Page 242) by Al-Zamakhshari interprets the word "Kabwah" (كبوة) as "Al-Mazbala," meaning dirt or a heap of dirt, reflecting the low regard in which some contemporaries held Muhammad.

Genealogical Discrepancies:

- **Al-Imta' Al-Isma'** (Volume 3, Pages 204-205) by Taqi Al-Din Ahmed bin Ali Al-Maqrizi records similar derogatory views from the Quraysh about Muhammad, further questioning the widely accepted narrative of his noble lineage.
- **Al-Sira Al-Nabawiyya** by Ibn Kathir (Volume 1, Page 51) includes commentary from Al-Suhayli and others that casts doubt on the genealogical link between Adnan (an ancestor of Muhammad) and

Ishmael. Notably, Ibn 'Abbas said, "Between ‘Adnan and Ishmael there were 30 ancestors who are unknown." Ibn 'Abbas also mentioned, "The genealogists have lied. Twice or thrice," highlighting inconsistencies in the genealogy.

- Umar bin Al-Khattab, the second Caliph of Islam, stated, “We carry back the genealogy only as far as 'Adnan," acknowledging the lack of verifiable lineage beyond Adnan.

In summary, the Bible distinguishes between the descendants of Ishmael and other groups that later came to be known as Arabs. While the Ishmaelites are a specific lineage from Abraham and Hagar, the term "Arab" encompasses a broader range of tribes and regions. The genealogical details and tribal distinctions in the Bible suggest that Arabs, as a general category, are not directly synonymous with the Ishmaelites.

Third Condition: A Prophet Like Moses

"The LORD your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him." (Deuteronomy 18:15)

The third condition, "a prophet like Moses," further narrows the scope of this prophecy. To be a prophet "like Moses" would imply not only a common ancestry but also a similar role and mission. Moses led Israel in delivering the Law and was closely tied to the community and covenant of Israel. Jesus, likewise, shared this heritage and initiated his ministry within Israel. By contrast, Muhammad's mission centered on the Quraysh tribe in Arabia rather than on the descendants of Israel. Furthermore, the Bible’s genealogy connects Moses and subsequent Israelite prophets directly to Jacob, establishing a line distinct from Ishmael.

To prove that this prophecy refers to Prophet Muhammad (and not to Prophet Jesus), Naik and Deedat have compiled a list of various similarities between Muhammad and Prophet Moses:

- Both Prophet Muhammad and Moses established a Sharia (law); Jesus did not.
- Both Prophet Muhammad and Moses were born through natural birth; Jesus had no earthly father.
- Both Prophet Muhammad and Moses were married; Jesus was not.
- Both Prophet Muhammad and Moses were political leaders among their people; Jesus was not.
- Both prophets started counting months from their time.

- Both Prophet Muhammad and Moses fled from enemies and found refuge with their fathers-in-law.
- Both Prophet Muhammad and Moses died natural deaths.

Other debaters have also shown some similarities that turned out to be incorrect:

- Both Prophet Muhammad and Moses ruled a specific area (incorrect: Moses died just before entering Canaan, which was later conquered by Joshua).
- Both Prophet Muhammad and Moses took refuge in a place called Midian, later known as Yathrib and then Medina (incorrect: Midian is 400 miles away from Medina).
- Both Prophet Muhammad and Moses preached in Medina/Midian for 10 years (incorrect: Moses worked as a shepherd in the wilderness of Midian for 40 years before being called to preach by God).

Thus, we see that there are seven similarities between Muhammad and Moses. Note how these similarities (natural birth, marriage and death, political leadership, lawmaking, and land conquest) can be fulfilled by almost any leader.

Similarly, we can easily find nine common similarities between Prophet David and Moses:

- Political leadership
- Natural birth
- Polygamy
- Natural death
- Fatherhood
- Descendant of Israelites
- Conquering Canaanite land
- Receiving divine scripture
- Special covenant from God

Similarly, there are eight superficial similarities between Prophet Solomon and Moses:

- Political leadership
- Natural birth
- Polygamy
- Natural death
- Fatherhood
- Descendant of Israelites

- Conquering Canaanite land
- Receiving divine scripture

Even Donald Trump can be found to have many similarities with Prophet Moses, such as natural birth, marriage, fatherhood, being a leader among his people, etc. This way, we see that such general “similarities” do not actually prove anything.

To identify the prophet "like Moses," we need to look at the core works and unique characteristics of Moses, not these superficial similarities. If we read the entire account of Moses from the Torah, we see that some unique characteristics of Moses are fully realized only in the life of Jesus—not in David, Solomon, or Muhammad.

Unique Characteristics of Moses and Their Fulfillment in Jesus

First Unique Feature: A Savior

Prophet Moses led the Israelites out of earthly slavery in Egypt to the Promised Land, as ordained by God. This was the main task of Prophet Moses. Similarly, the primary mission of Jesus was to provide salvation for God's servants so that they could be freed from the slavery of sin and enter a spiritual land of peace and happiness (i.e., heaven).

Second Unique Feature: A Mediator

Prophet Moses was indeed a unique mediator between God and His people, often interceding on their behalf to save them from God's wrath. Here are the relevant verses with the text:

1. **Numbers 21:7** :
    - "The people came to Moses and said, 'We sinned when we spoke against the LORD and against you. Pray that the LORD will take the snakes away from us.' So Moses prayed for the people."
2. **Numbers 16:42-50** :
    - "But when the assembly gathered in opposition to Moses and Aaron and turned toward the tent of meeting, suddenly the cloud covered it and the glory of the LORD appeared. Then Moses and Aaron went to the front of the tent of meeting, and the LORD said to Moses, 'Get away from this assembly so I can put an end to them at once.' And they fell facedown. Then Moses said to Aaron, 'Take your censer and put incense in it, along with burning coals from the altar,

and hurry to the assembly to make atonement for them. Wrath has come out from the LORD; the plague has started.' So Aaron did as Moses said, and ran into the midst of the assembly. The plague had already started among the people, but Aaron offered the incense and made atonement for them. He stood between the living and the dead, and the plague stopped. But 14,700 people died from the plague, in addition to those who had died because of Korah. Then Aaron returned to Moses at the entrance to the tent of meeting, for the plague had stopped."

3. **Exodus 15:23-25** :
    - "When they came to Marah, they could not drink its water because it was bitter. (That is why the place is called Marah.) So the people grumbled against Moses, saying, 'What are we to drink?' Then Moses cried out to the LORD, and the LORD showed him a piece of wood. He threw it into the water, and the water became fit to drink."
4. **Exodus 19** :
    - This chapter describes the preparations and events at Mount Sinai where God gives the Ten Commandments. Moses acts as the mediator between God and the people throughout this chapter.

In the New Testament, Jesus is described as the ultimate mediator between God and humans:

1. **1 Timothy 2:5** :
    - "For there is one God and one mediator between God and mankind, the man Christ Jesus."
2. **Hebrews 7:25** :
    - "Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them."

These verses highlight the unique roles of Moses and Jesus as mediators between God and His people. Moses' mediation involved direct intercession to prevent God's wrath from consuming the Israelites, while Jesus' mediation is described as eternal and ultimate, providing salvation and continual intercession for humanity.

Third Unique Feature: A New Covenant

Moses brought a new covenant for the Israelites. Both Moses and Jesus are the prophets who established a new covenant or agreement between God and humans. The prophet Jeremiah spoke about this new covenant given by Jesus:

> “The days are coming,” declares the Lord, “when I will make a new covenant with the people of Israel and with the people of Judah. It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,” declares the Lord. “This is the covenant I will make with the people of Israel after that time,” declares the Lord. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.” (Jeremiah 31:31-33)

Jesus Christ's "new covenant" is highlighted in the New Testament, particularly in Luke 22:20 and the teachings found in Matthew 5-7. Muhammad's mission, according to Islamic tradition, was to restore the monotheistic faith of Abraham among the Arabs, rather than introducing a new covenant.

Jesus Christ's New Covenant

1. **Luke 22:20** :
    - "In the same way, after the supper he took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you.'"
2. **Matthew 5-7** :
    - **Matthew 5:3-12** (The Beatitudes):
        - "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted..."
    - **Matthew 5:17-18**:
        - "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished."
    - **Matthew 6:9-13** (The Lord's Prayer):

        - "This, then, is how you should pray: 'Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven...'"
    - **Matthew 7:12** (The Golden Rule):
        - "So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets."

Muhammad and the Covenant of Abraham

In Islamic tradition, Muhammad is seen as a prophet who restored the monotheistic faith of Abraham among the Arabs, rather than bringing a new covenant. This idea is supported by various passages in the Quran.

1. **Quran 2:136**:
    - "Say, 'We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.'"
2. **Quran 3:84**:
    - "Say, 'We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses, Jesus, and the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.'"

These references illustrate the teachings of Jesus concerning the new covenant, focusing on internal righteousness and the fulfillment of the Law, and highlight Muhammad's mission to restore the faith of Abraham among the Arabs, emphasizing continuity rather than novelty.

Further Unique Characteristics of Moses

The special characteristics of Prophet Moses are clearly described in both the Torah and the Quran:

> “Since then, no prophet has risen in Israel like Moses, whom the Lord knew face to face, who did all those signs and wonders the Lord sent him to do in Egypt—to Pharaoh and to all his officials and to his whole land.” (Deuteronomy 34:10-11)

> “When a prophet of the Lord is among you, I reveal myself to him in visions, I speak to him in dreams. But this is not true of my servant Moses; he is faithful in all my house. With him I speak face to face, clearly and not in riddles; he sees the form of the Lord.” (Numbers 12:6-8)

> “The Lord would speak to Moses face to face, as one speaks to a friend.” (Exodus 33:11)

From these verses, we can add two more "unique features" to our list for Prophet Moses:

Fourth Unique Feature: Hearing God's Voice Directly Without Visions or Angels

Prophet Moses heard God’s voice directly without the help of visions or angels (Numbers 12:6-8, Exodus 33:11). The Quran also states:

> “And Allah spoke to Moses with direct speech.” (Surah An-Nisa 4:164)

According to Surah Al-Baqara 2:97, Prophet Muhammad received revelations through an angel.

> "Say, 'Whoever is an enemy to Gabriel - it is [none but] he who has brought the Qur'an down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers.'"

According to the Gospel, Jesus Christ heard God's voice directly like Moses. In the accounts of Matthew 17, Mark 9, and Luke 9, when Jesus' face shone on the mountain, God spoke to him directly, just as He did with Moses.

Matthew 17:5

- "While he was still speaking, a bright cloud covered them, and a voice from the cloud said, 'This is my Son, whom I love; with him I am well pleased. Listen to him!'"

Mark 9:7

- "Then a cloud appeared and covered them, and a voice came from the cloud: 'This is my Son, whom I love. Listen to him!'"

Luke 9:35

- "A voice came from the cloud, saying, 'This is my Son, whom I have chosen; listen to him.'"

The Gospel clearly states that Jesus heard God's voice without the mediation of an angel.

Fifth Unique Feature: Performing Many Signs, Miracles, and Wonders

According to the Quran, Jesus performed many miraculous works (3:49, 2:253), whereas the Quran mentions that Prophet Muhammad's (PBUH) only miracle was the Quran itself (29:48-51), implying he performed no other miracles.

Miracles of Jesus

Surah Al-Imran 3:49 (Sahih International)

- "And [make him] a messenger to the Children of Israel, who will say, 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind and the leper, and I give life to the dead - by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.'"

Surah Al-Baqara 2:253 (Sahih International)

- "Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Jesus, the son of Mary, clear proofs, and We supported him with the Pure Spirit…"

The Torah and the Gospel describe many miraculous works performed by both Moses and Jesus.

Similarities Between Moses and Jesus

If we look for some common external similarities between Moses and Jesus, we will find even more parallels between Moses and Jesus compared to the similarities proposed between Muhammad and Moses by Dr. Naik and Ahmed Deedat:

1. Both Moses and Jesus were of Israelite descent, but Muhammad was not from the Israelite lineage.

2. Both Moses and Jesus were born into poor and unprivileged families, whereas Muhammad was born into a prominent family in Mecca.
3. Both Jesus and Moses were raised by their own mothers, while Muhammad was raised by his Bedouin nurse Halimah.
4. Immediately after their births, there were plots to kill Moses and Jesus ordered by the rulers of their countries.
5. Both Moses and Jesus were protected from death through divine intervention right after their births.
6. Both Moses and Jesus traveled from Egypt to Palestine.
7. Both Moses and Jesus spoke directly with God on a mountain (Exodus 33:11, Matthew 17:3), after which their faces shone with radiance (Exodus 34:29, Matthew 17:2).
8. Both Moses and Jesus demonstrated miraculous powers over water; Moses parted the Red Sea, and Jesus calmed the storm on the Sea of Galilee.
9. Both Moses and Jesus spent time in solitary desert regions for preparation before starting their ministries; Moses for forty years (Exodus 7:7), and Jesus for forty days (Matthew 4:1, Acts 7:23).
10. Both Moses and Jesus prophesied events that later came to pass (Deuteronomy 18:15-22; Matthew 24).
11. Both are described as “faithful servants” in their respective scriptures.

Critics may argue that since Deuteronomy 34:10-12 states that no prophet like Moses will arise among the Israelites, the prophet must necessarily be from outside the Israelite lineage. Actually, this verse only states that until the end of the revelation of the Torah ("until today"), that is, before 1400 BC, no prophet like Moses had come among the Israelites. If it were referring to an indefinite future, the phrase "until today" would not be there; instead, it would simply say, "No prophet like Moses will be born among the Israelites."

What Does the Divine Scripture Say?

The Holy Bible specifically states that the prophecy in Deuteronomy 18 was fulfilled in Jesus Christ. The apostle Peter testified:

> “God has glorified his servant Jesus by doing this among us, as he had foretold through the holy prophets long ago... Moses said, ‘The Lord your God will raise up for you a prophet like me from among your own people…’ All the prophets who have spoken, from Samuel on, have foretold these days.” (Deuteronomy 34:10-11; see Hebrews 3:1-3)

Jesus Christ himself said:

“If you believed Moses, you would believe me, for he wrote about me.” (John 5:46)

Conclusion

Thus, while there are superficial similarities between Prophet Muhammad and Moses, the unique characteristics that truly define the prophecy in Deuteronomy 18:15-19 are more closely fulfilled in the life and mission of Jesus. The core works of Moses as a savior, mediator, and the bringer of a new covenant find their true parallel in Jesus Christ.

The Bible explicitly states that the prophecy in Deuteronomy 18 refers to Jesus Christ. However, the Quran only vaguely mentions that somewhere in the previous scriptures there is mention of an unlettered prophet. The Quran does not explicitly state that Deuteronomy 18 refers to Muhammad in the same way that the Bible clearly states that the prophecy in Deuteronomy 18 refers to Jesus Christ.

Muslims apply this prophecy to Muhammad. But let us analyze the words of ***Deuteronomy 18:18*** carefully. God said:

> *I will raise up **for them** from **among their brothers** a prophet **like you**.*

Notice the following vital facts:

> ***One:** God was speaking to the **Israelites** through Moses.*
>
> ***Two:** Therefore, the expression, “**I will raise up for them”** clearly indicates that the **prophet** will be raised up for the **Israelites**.*
>
> ***Three:** By testifying that the **prophet** will be raised up “**from among their brothers,”** the prophecy clearly confirms that the **prophet** would be raised up from among the **Israelites**. He would be a natural **Israelite**.*

While Muslims often quote ***Deuteronomy 18:18***, it must be noted that it is in ***Deuteronomy 18:15*** where the prophecy of the coming of the prophet like Moses is first introduced in the Scriptures. It is important to consider ***Deuteronomy 18:15*** because it interprets the meaning of ***Deuteronomy 18:18*** in clear terms for us:

> ***Deuteronomy 18:15:*** *Jehovah your God will raise up for you* ***from among your brothers*** *a prophet like me. You must listen to him.*

In ***Deuteronomy 18:15*** God informs the Israelites through Moses that a prophet will be raised up "***from among your brothers."*** Since God is speaking to the Israelites, the expression "***from among your brothers"*** can only mean from among the Israelites. Supporting evidence to confirm the absolute accuracy of this conclusion can be found by comparing a similar expression used in the Bible just a few verses earlier:

> ***Deuteronomy 17:15:*** *In that case, you should without fail* ***appoint a king*** *whom Jehovah your God chooses. You should appoint a king* ***from among your brothers****. You are forbidden to appoint over yourself a foreigner who is not your brother.*

We now have solid evidence to prove that the phrase "***from among your brothers"*** simply means from among their ***fellow-Israelites***. In keeping in line with the command to "***appoint a king from among your brothers,"*** God chose ***Saul*** from among the ***Israelite*** tribes as the ***first king*** over Israel. ***(1 Samuel 9:15-10:24)*** And every subsequent king thereafter came from the ***sons of Israel.*** They were all chosen exclusively from the ***nation of Israel***. From ***Saul*** *(the first king)* to ***Zedekiah*** *(the last king),* they were all ***natural Israelites.*** As it can be seen, the term "***brothers"*** clearly refers to the ***Israelites.*** Why would God now raise up a prophet from among the Arabs in violation of his own prophetic pronouncement? As such, Muhammad does not qualify. He was not an Israelite and neither was he sent to the Israelites.

In fact, we do not have to guess as to who God had in mind to fulfill the prophecy of ***Deuteronomy 18:18.*** Centuries before Muhammad was even born, the Bible specifically applied this prophecy to Jesus when he came to the earth as the Messiah:

> ***Acts 3:19-23:*** *"Repent, therefore, and turn around so as to get your sins blotted out, so that seasons of refreshing may come from Jehovah himself and* ***he may send the Messiah appointed for you, Jesus.*** *Heaven must hold this one within itself until the times of restoration of all things of which God spoke through the mouth of his holy prophets of old.* ***In fact, Moses said: 'Jehovah your God will raise up for you from among your brothers a prophet like me. You must listen to whatever he tells you. Indeed, anyone who does not listen to that Prophet will be completely destroyed from among the people.'***

And Jesus himself stated:

> ***John 5:46:*** *In fact, if you believed* ***Moses****, you would believe me,* ***for he wrote about me****.*

Carefully consider how Jesus Christ perfectly fulfilled the essential details of this prophecy in ***Deuteronomy 18:18***. Jesus was an ***Israelite***. He was born into the very nation that was given the prophecy of ***Deuteronomy 18:18*** under the ***Law Covenant****:*

> ***Galatians 4:4:*** *But when the full limit of the time arrived, God sent his Son, who was born of a woman and who was under Law.*

In ***Deuteronomy 18:18*** God also stated: "***I will put my words in his mouth."*** Thus, the prophet will not speak on own originality but only the words that God will command him to speak. Jesus fulfilled this prophecy to the letter:

John 5:30: *I cannot do a single thing of my own initiative.* ***Just as I hear, I judge****, and my judgment is righteous because I seek, not my own will, but the will of him who sent me.*

John 7:16: *Jesus, in turn, answered them and said: "****What I teach is not mine, but belongs to him that sent me.****"*
John 8:28: *Jesus then said: "After you have lifted up the Son of man, then you will know that I am he and that* ***I do nothing of my own initiative; but just as the Father taught me, I speak these things.***

John 12:49: *For I have not spoken of my own initiative,* ***but the Father who sent me has himself given me a commandment about what to say and what to speak.***

Clearly, Jehovah God spoke through the mouth of Jesus. As the Scriptures reveal, Jesus did not speak on his own initiative. He spoke the divine message of God just as the Father taught him. Even when he was challenged by Satan, rather than speaking on his own originality to answer those challenges, Jesus quoted the inspired Word of God. ***(Matthew 4:1-10)*** But there is more! For Jesus to be a prophet like Moses there should be similarities between them. When we look at the similarities between Moses and Jesus, they are truly remarkable. In addition to the fact that both Moses and Jesus were Hebrews, there are many outstanding similarities between them which will truly astound an honest seeker of truth. We will now look at some of these similarities:

1. *In infancy both Moses and Jesus were delivered from death and escaped the indiscriminate slaughter ordered by the respective rulers of their time. (****Exodus 1:22; 2:1-10; Matthew 2:13-18****)*
2. *Both Moses and Jesus fasted for 40 days and 40 nights at the start of their careers as the representatives of Jehovah. (****Exodus 34:28; Matthew 4:2****)*

3. *God commanded Moses to slaughter the **Passover Lamb** for the salvation of Israel's firstborn. (**Exodus 12:1-13**) Jesus became the sacrificial **Passover Lamb** for the salvation of mankind. (**1 Corinthians 5:7; John 1:29-30, 35**)*
4. *Moses turned water into blood. (**Exodus 7:14-20**) Jesus turned water into wine. (**John 2:1-11**)*
5. *Both Moses and Jesus were involved when Israel was fed miraculously. During Moses' career as the prophet of God, Jehovah miraculously provided food for the Israelites. (**Exodus 16:11-36**) Similarly, on two occasions, Jesus miraculously fed multitudes with food. (**Matthew 14:14-21; 15:32-38**)*
6. *Both Moses and Jesus exercised control over the seas. Moses controlled the waters of the Red Sea by parting the waters. (**Exodus 14:21-29**) Jesus controlled the waters of the Sea of Galilee by calming the violent waves. (**Mark 4:35-41**)*
7. *Both came in the name of Jehovah. Jesus' name itself means "**Jehovah Is Salvation." (Exodus 3:13-16; Matthew 1:21; John 5:4**3)*
8. *Both Moses and Jesus "**declared the name of Jehovah." (Deuteronomy 32:3; John 17:6, 26**)*
9. *Both displayed exceptional meekness and humility. (**Numbers 12:3; Matthew 11:28-30**)*
10. *Both Moses and Jesus mediated covenants. Moses was mediator of the Law covenant. Jesus was Mediator of the New covenant. (**Exodus 19:3-9; Luke 22:20; Hebrews 8:6; 9:15**)*
11. *Judging was committed to both Moses and Jesus Christ. Moses served as judge and lawgiver to Israel. (**Exodus 18:13; Malachi 4:4**) Jesus also serves as judge and provided laws and commandments. (**John 13:34;15:10-12; Galatians 6:2**) Jesus himself said: "The Father judges no one at all, but he has committed all the judging to the Son, in order that all may honor the Son just as they honor the Father. He that does not honor the Son does not honor the Father who sent him." (**John 5:22-23**)*
12. *Both had the most convincing credentials to show that they were sent by God. Both were empowered with many astounding miracles. (**Exodus 14:21-31; Psalms 78:12-54; Matthew 11:5; Mark 5:38-43; Luke 7:11-15, 18-23**) Miracles served a special purpose in connection with Jesus. God foretold that the promised*

*Messiah would be "**a prophet like Moses."** Since Moses performed miracles to prove that God was backing him up, the Jews expected that the Messiah would do likewise. As a result, when persons saw the signs Jesus performed, they began to say: "This is for a certainty **the prophet** that was to come into the world." (**John 6:14**)*

There are still many more similarities but the above examples are sufficient to prove our point. There is no question that God faithfully carried out his promise to raise up a prophet like Moses. The words of ***Deuteronomy 18:18*** were accurately fulfilled in the life and experiences of Jesus Christ. Muhammad simply does not fit the equation. In harmony with the Bible, the Qur'an also acknowledges that both Moses and Jesus performed many outstanding miracles. ***(Surah 7:113-122; Surah 17:101; Surah 3:49; Surah 2:87)*** Yet, the Qur'an admits that Muhammad did not and could not perform a single miracle:

Surah 10:20: *They (unbelievers) say, "Why has his Lord not given him some miracles to support his claim of being His Messenger?" Say "The knowledge of the unseen certainly belongs to God. Wait and **I too shall be waiting with you.** (M. Sarwar)*

Surah 13:7: *The unbelievers say, "Why has God not sent him, (Muhammad), some miracles." **Muhammad, you are only a warner**. For every nation there is a guide. (M. Sarwar)*

> ***Surah 29:50:*** *And they say: Why are not signs sent down upon him from his Lord? Say: The signs are only with Allah, and **I am only a plain warner**. (Shakir)*

Additionally, the Qur'an makes a very insightful proclamation which Muslims in particular should take note of. It proclaims that to know about the miracles of God, one should go to the Holy Bible:

> ***Surah 20:133:*** *"They say: 'Why does he not bring us a **sign** (proof) from his Lord?' **Has there not come to them the proof of that which is written in the former Scriptures, i.e. the Torah** and **Gospel."** (Hilali-Khan)*

This is a clear admission in the Qur'an that Muhammad could not perform a single miracle. Otherwise, Allah would not evade the demands of the unbelievers for Muhammad to perform a miracle and direct them to the miracles recorded in the Holy Bible. We can quote many more verses from the Qur'an to prove Muhammad's inability to perform miracles. Can Muhammad truly qualify as a prophet like Moses when he could not perform miracles like Moses? Moreover, both Moses and Jesus had power over the demons. Moses overpowered the demonic powers of the sorcerers of Pharaoh. ***(Exodus 7:8-12; Exodus 8:16-19;*** *See also* ***Surah 7:113-122)*** And Jesus also exercised great power over the demons by casting them out. ***(Mark 5:1-13)*** However, Islamic sources themselves testify that Muhammad came under the spell of sorcery.

Sahih Bukhari, Volume 4, Book 54, Number 490:

> *Narrated By 'Aisha:* ***Magic was worked on the Prophet so that he began to fancy that he was doing a thing which he was not actually doing.*** *One day he invoked (Allah) for a long period and then said, "I feel that Allah has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, '****What is the ailment of this man?'*** *The other replied, '****He has been bewitched.'*** *The first asked, '****Who has bewitched him?'*** *The other replied, '****Lubaid bin Al-A'sam.'*** *The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is that?' The other replied, 'It is in the well of Dharwan.'*
>
> *So, the Prophet went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) are like the heads of the devils." I asked, "Did you take out those things with*

which the magic was worked?" He said, "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth.

Sahih Bukhari, Volume 7, Book 71, Number 660:

Narrated By 'Aisha: ***Magic was worked on Allah's Apostle so that he used to think that he had sexual relations with his wives while he actually had not*** *(Sufyan said: That is the hardest kind of magic as it has such an effect)."*

Sahih Bukhari, Volume 8, Book 73, Number 89:

Narrated By 'Aisha: ***The Prophet continued for such-and-such period imagining that he has slept (had sexual relations) with his wives, and in fact he did not.*** *One day he said, to me, "O 'Aisha! Allah has instructed me regarding a matter about which I had asked Him. There came to me two men, one of them sat near my feet and the other near my head. The one near my feet, asked the one near my head (pointing at me), 'What is wrong with this man? The latter replied, '****He is under the effect of magic.'***

Asbab Al-Nuzul by **Ali ibn Ahmad Al-Wahidi, Q. 113-114:**

The Messenger of Allah*, Allah bless him and give him peace,* ***fell ill for a period of six month, during which the hair of his head fell off; he imagined that he slept with his wives when he did not, and was withering away without knowing the reason.*** *As he was one day sleeping, he saw two angels coming to him. One of them sat at his head and the other at his feet. The angel who sat at his head asked: 'What is*

*wrong with the man?' The second angel responded: '**A spell of black magic was cast on him'.** (Source: Altafsir.com) (Only the relevant quote is cited here)*

Understanding the damaging effect that this affair has on Islam, Muslims try to do some damage-control by saying that Allah cured Muhammad from the Jewish spell. Do they really have any reason for optimism? A true prophet of God is not even supposed to fall victim to sorcery in the first place. No prophets of the true God ever came under the spell of sorcery. The Bible clearly says that the servants of the true God will not come under demonic control such as sorcery or magic because of the protection of Jehovah over them:

Numbers 23:23: *"There is no **sorcery** against Jacob. Nor any **magic** that can harm Israel."*

While both Moses and Jesus had power over the demons, Muhammad fell victim to sorcery. Muhammad could not defeat what both Moses and Jesus defeated. How can Muhammad then be a prophet like Moses?

If you are a Muslim, we encourage you to read the following segment of this article carefully. It may save you from the path leading to destruction. For Muhammad to be a prophet like Moses his teachings must be in harmony with the teachings of Moses. The teachings of Muhammad should not contradict any of the divine truths which God revealed to Moses. We understand perfectly well that needs and exigencies do indeed change with time. And God would wisely provide guidance for his people according to the needs and exigencies of the time they live in. Therefore, the progressive revelations of God would reflect those changes. But this would have absolutely no bearing on the teachings that involve the divine nature and attributes of God. God remains the same. And the inter-relationship between God and his faithful worshippers would also remain the same.

Malachi 3:6: *"For I am Jehovah; I do not change."*

This is where the teachings of Muhammad disqualify him. Now consider how the God of Moses reveals his relationship with the ***Jews*** and the ***Christians*** to whom he gave the ***Torah*** and the ***Gospel.***

> ***Deuteronomy 14:1:*** *"You are* ***sons of Jehovah*** *your God.*

Of course, no Jews would understand this to mean that they are sons in a physical carnal sense in their relationship with God. They are his sons in a purely spiritual sense. Jehovah's relationship with the Israelites during the time of Moses is further highlighted in the following verses:

> ***Exodus 4:22-23:*** *You must say to Pharaoh, 'This is what Jehovah says: "****Israel is my son, my firstborn****. I say to you, send* ***my son*** *away so that he may serve me.*

Even the Jews at the time of Jesus viewed God as their Father:

> ***John 8:39-41:*** *Jesus said to them: "If you were Abraham's children, you would be doing the works of Abraham. But now you are seeking to kill me, a man who has told you the truth that I heard from God. Abraham did not do this. You are doing the works of your father." They said to him: "We were not born from immorality;* ***we have one Father, God.****"*

Now, let's look at the Christian's position on this issue. How was the relationship between the Christians and their God defined in the Bible?

> ***Romans 1:7:*** *May you have undeserved kindness and peace from* ***God our Father*** *and the Lord Jesus Christ.*

> ***Romans 8:14-16:*** *For all who are led by God's spirit are indeed* ***God's sons****. For you did not receive a spirit of slavery causing fear again, but you received* ***a spirit of adoption as sons****, by which spirit we cry out: "****Abba, Father!"*** *The spirit itself bears witness with our spirit that we are* ***God's children****.*

In all the above verses, we could see that God is a Father to his worshippers–the Jews and the Christians. In fact, he is a Father to all those who turn to him in true worship. Contradicting these profound teachings of the God of Moses, Muhammad was inspired to deny God as a Father to anyone:

> ***Surah 5:18:*** *And both the* ***Jews*** *and the* ***Christians*** *say, "****We are God's children****, and His beloved ones." Say: "Why, then, does He cause you to suffer for your sins? Nay, you are but human beings of His creating." (Asad)*

In violation to the teachings of the God of Moses, the Qur'an wrongly assumes that humans cannot become the children of God through an intimate spiritual relationship with Him. Can Allah then be the God of Moses? Can Muhammad then be a prophet like Moses when he contradicts the teachings of Moses? The teachings of the Qur'an are so base and animalistic in its nature that it dares to raise questions such as absurd as this:

> ***Surah 6:101:*** *"How can He have* ***a son*** *when He hath no consort?"*

The Qur'an asks how God can have a son when he has no consort. Observe carefully how Islam attributes the carnal and physical traits of humans to God in this Qur'anic verse. No consideration whatsoever is given for the divinely infinite nature of the holiness of God. Just because men on earth cannot have sons unless they cohabit with their wives, so the Qur'an blasphemously concludes that God, too, cannot have a son unless he cohabits with a wife. Try to comprehend for a moment the absurdity of the question which is raised in the above

Qur'anic verse. According to the absurd logic of the Qur'an, even though God Almighty was able to create the vast universe and every living being in it ***out of nothing***, he is unable to produce a son for himself ***without a wife***. Furthermore, how is it possible for Mary to have a son without a husband? Is it not through outworking of the limitless power of God?

Muhammad could not see beyond the carnal. He could not see beyond the temporal or the physical. The reason for Muhammad's utter failure to see the blasphemous nature of this verse in the Qur'an is explained for us in the Holy Bible:

> ***1 Corinthians 2:14:*** *But a physical man does not receive the things of the spirit of God, for they are foolishness to him; and* ***he cannot get to know them, because they are examined spiritually.***

It may surprise you to learn that the words "***spiritual"*** and "***spirituality"*** cannot be found in the entire Qur'an. Can a book that does not contain the word "***spiritual"*** or "***spirituality"*** comprehend the deep "***spiritual"*** things of God? Can such a book lead you to salvation?

In contrast to Muhammad, the true Prophet whose coming was foretold in ***Deuteronomy 18:18*** always addresses God as his Father. Unlike Muhammad, Jesus taught his followers to address God as their Father:

> ***Matthew 6:9-13:*** *"You must pray, then, this way: "'****Our Father*** *in the heavens, let your name be sanctified. Let your Kingdom come. Let your will take place, as in heaven, also on earth. Give us today our bread for this day; and forgive us our debts, as we also have forgiven our debtors. And let us not be put into temptation, but deliver us from the wicked one.'*

Muhammad simply cannot be a prophet like Moses. His teachings contradict the teachings of Moses. There are many more reasons why Muhammad does not qualify as the prophet whose coming is prophesied in ***Deuteronomy 18:18***. The important fact that Muslims fail to realize is that this prophecy has already been fulfilled by Jesus Christ when he was sent to mankind by his Father, Jehovah God.

When God established the ***Law Covenant*** with the nation of Israel through ***Moses*** as the mediator, the family roots of this chosen mediator were already grounded in true worship of the ***God of Abraham***. The same divine standard was established when ***Jesus*** was chosen as the mediator of the ***New Covenant.*** Jesus, too, came from a devout family who were already worshippers of the true God. Both the families of Moses and Jesus were all worshippers of the ***God of Abraham***. But as for Muhammad, his parents and grand-parents and all his relatives were pagans.

From infancy, both Moses and Jesus knew the true God. But, as for Muhammad, he grew up as a pagan. And he remained a pagan until his alleged calling as a prophet of Allah at the age of forty. Until then, he belonged to the pagan religion of his parents and his parents' parents. This fact is substantiated by the following Qur'anic verses:

> ***Surah 12:3:*** *We narrate to you the best of narratives, by Our revealing to you this Qur'an, though* ***before this you were certainly one of those who did not know****. (Shakir)*

> ***Surah 42:52:*** *"And thus have We, by Our Command, sent inspiration to thee:* ***thou knewest not before what was Revelation, and what was Faith****; but We have made the Qur'an a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way." (Yusuf Ali)*

Muslims will find it extremely difficult to acknowledge the fact that Muhammad was a pagan. However, the great scholars of Islam recognize this fact regarding Muhammad's pagan origin. Renowned

Arab scholar and historian, **Hisham ibn al-Kalbi** (737 C.E. – 819 C.E.) disclosed this truth about Muhammad on **page 17** of his esteemed work known as "***Kitab al-Asnam" (The Book of Idols).***

> '*We have been told that the Apostle of Allah once mentioned* ***al-Uzza*** *saying, "****I have offered a white sheep to al-'Uzza, while I was a follower of the religion of my people."'***

Al-'Uzza was one of the female deities worshipped by the ***Quraysh pagans***. Muhammad who belonged to this tribe was once a worshipper of this pagan idol. And he made sacrifices to this pagan idol. Muhammad's roots began in paganism. Muslims should ponder deeply on these vital evidences regarding their Prophet. The evidences presented here from sources of Islam itself prove that Muhammad cannot be a prophet of the true God. God would not choose his final prophet from a pagan source. And this would automatically disqualify Islam as a religion of the true God.

It is absolutely important for Muslims to know that the Qur'an itself disqualifies Muhammad as a prophet of the true God. The Qur'an clearly teaches that the ***Prophetic line*** will be established through ***Isaac***. In others words, all prophets of the true God will be through the ***lineage*** of ***Isaac.***

Surah 29:27: *And (as for* ***Abraham****), We bestowed upon him* ***Isaac*** *and (Isaac's son)* ***Jacob****,* ***and caused Prophethood and Revelation to continue among his offspring****. (Asad)*
And We bestowed on him ***Isaac*** *and* ***Jacob****, and* ***We established the Prophethood and the Scripture among his seed.*** *(Pickthall)*
It is vital for Muslims to take note of the fact that with the establishment of the "***Prophethood"*** with Abraham, ***Surah 29:27*** goes on to state that the ***Prophethood*** will thereafter continue through the "***lineage"*** of ***Isaac*** and ***Jacob***. Therefore, the ***Prophethood*** will be established uniquely through the seeds of ***Isaac*** and ***Jacob***. In other words, the office of the ***Prophethood*** would be entrusted only to ***Isaac***, ***Jacob*** and their ***Descendants***. This means that anyone

claiming to be a ***Prophet*** of the true God must be born in the "***Prophetic Race."*** They must be born in the ***lineage*** of ***Abraham***, ***Isaac*** and ***Jacob***.

If Allah intended to include ***Ishmael***, his name would be placed before ***Isaac*** as he was older than ***Isaac*** by about fourteen years. But as it can be noted, *Surah 29:27* completely omits any reference to ***Ishmael***. This raises some vital questions: Why was the name of ***Ishmael*** left out completely at the most significant time when the ***lineage*** of the ***Prophethood*** was revealed in the Qur'an? Why was ***Ishmael*** totally ignored if he was as important as Muslims claim him to be? Thus, the Qur'an clearly teaches that the ***Prophethood*** will be established exclusively through the ***lineage*** of ***Isaac***– not ***Ishmael***. Since Muslims claim that Muhammad was a descendant of ***Ishmael***, this automatically disqualifies him as a prophet of the true God. Therefore, Muhammad cannot be the prophet prophesied in ***Deuteronomy 18:18***. For an in-depth discussion on this subject, please click the following link: **THE QUR'AN DISQUALIFIES THE PROPHETHOOD OF MUHAMMAD**

It is vital for Muslims to note that nowhere does the Qur'an state that the prophecy in ***Deuteronomy 18:18*** applies to Muhammad. However, the New Testament Scriptures of the Holy Bible state explicitly that the prophecy in ***Deuteronomy 18:18*** refers to Jesus Christ:

> ***Acts 3:19-23:*** *"Repent, therefore, and turn around so as to get your sins blotted out, so that seasons of refreshing may come from Jehovah himself and* ***he may send the Messiah appointed for you, Jesus.*** *Heaven must hold this one within itself until the times of restoration of all things of which God spoke through the mouth of his holy prophets of old. In fact, Moses said: '****Jehovah your God will raise up for you from among your brothers a prophet like me.*** *You must listen to whatever he tells you. Indeed, anyone who does not listen to that Prophet will be completely destroyed from among the people.'*

John 1:20-21 Prophesy About Muhammad?

Claim: According to John 1:20-21, the Jews expected both their promised Messiah (Jesus) and the Prophet (Muhammad) to be two different individuals. When questioned by Jewish priests and Levites, John the Baptist denied being the Christ, Elijah, or the Prophet, which some interpret as a prophecy about Muhammad.

Scriptural Analysis

John 1:20-21: "He [John the Baptist] did not fail to confess, but confessed freely, 'I am not the Christ.' They asked him, 'Then who are you? Are you Elijah?' He said, 'I am not.' 'Are you the Prophet?' He answered, 'No.'"

1. **John the Baptist's Knowledge**:
    - John the Baptist's responses indicate that he was not claiming to be the Christ, Elijah, or the Prophet mentioned in Deuteronomy 18:15-18. However, his understanding of his role is clear when he later identifies Jesus as the Lamb of God.
    - In John 1:29, John states, "Look, the Lamb of God, who takes away the sin of the world!" Additionally, he testified, "I have seen and I testify that this is God's Chosen One" (John 1:34). John's reference to Jesus as the Lamb of God and the Son of God underscores his recognition of Jesus' unique and divine role.
2. **Jewish Expectations**:
    - According to the Holy Scriptures, the Jews were eagerly awaiting the Messiah. Luke 3:15-16 notes that people were in a state of expectation and were questioning whether John might be the Christ.

Luke 3:15-16: "The people were waiting expectantly and were all wondering in their hearts if John might possibly be the Messiah. John answered them all, 'I baptize you with water. But one who is more powerful than I will come, the straps of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire.'"

The Messiah was expected to have three key qualities: being a king (1 Samuel 15:1), a priest (Exodus 28:41), and a prophet (1 Kings 19:16).

King:

1 Samuel 15:1: "Samuel said to Saul, 'I am the one the Lord sent to anoint you king over his people Israel; so listen now to the message from the Lord.'"

Jesus as King: Luke 1:30-33 speaks of Jesus' eternal kingship, and Revelation 19:16 refers to Him as the King of kings:

Luke 1:30-33:

30: "But the angel said to her, 'Do not be afraid, Mary; you have found favor with God.'"

31: "'You will conceive and give birth to a son, and you are to call him Jesus.'"

32: "'He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David,'"

33: "'and he will reign over Jacob's descendants forever; his kingdom will never end.'"

Revelation 19:16:

"On his robe and on his thigh he has this name written: king of kings and lord of lords."

Priest:

Exodus 28:41: "After you put these clothes on your brother Aaron and his sons, anoint and ordain them. Consecrate them so they may serve me as priests."

Jesus as Priest: Hebrews 4:14 and 7:22-28 describe Jesus as the great high priest, fulfilling the role of a mediator between God and humanity.

Hebrews 4:14:

"Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess."
Hebrews 7:22-28:

22: "Because of this oath, Jesus has become the guarantor of a better covenant."
23: "Now there have been many of those priests, since death prevented them from continuing in office;"

24: "but because Jesus lives forever, he has a permanent priesthood."
25: "Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them."

26: "Such a high priest truly meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens."

27: "Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself."

28: "For the law appoints as high priests men in all their weakness; but the oath, which came after the law, appointed the Son, who has been made perfect forever."

Prophet:

1 Kings 19:16: "Also, anoint Jehu son of Nimshi king over Israel, and anoint Elisha son of Shaphat from Abel Meholah to succeed you as prophet."

Jesus as Prophet: Jesus is identified as the Prophet in John 6:14: "So when the people saw the sign that He had done, they began to say, 'This is indeed the prophet who is to come into the world.'" This directly links Jesus to the prophetic expectations mentioned in Deuteronomy.

3. **Jesus as the Messiah**:

- The combination of these three roles—prophet, priest, and king—defines the Messiah. Jesus fulfills all these roles, confirming His identity as the Messiah. John the Baptist's role was to prepare the way for Jesus, as he declared in John 1:23, "I am the voice of one calling in the wilderness, 'Make straight the way for the Lord.'"

- Matthew 21:11 records the crowd's recognition of Jesus as "the prophet from Nazareth in Galilee."

- Luke 7:16 shows the people's acknowledgment of Jesus as a great prophet.

Luke 7:16 states:

"They were all filled with awe and praised God. ‘A great prophet has appeared among us,’ they said. ‘God has come to help his people.’"

These references affirm that Jesus, being the Messiah, inherently fulfills the role of the Prophet expected by the Jews.

Conclusion

The claim that John 1:20-21 predicts Muhammad is based on a misinterpretation of the text. The biblical context and the testimony of John the Baptist clearly point to Jesus as the prophesied Messiah who fulfills the roles of prophet, priest, and king. Therefore, the references in John 1:20-21 do not support the claim that the prophecy was about Muhammad but instead affirm the identity and mission of Jesus Christ as the awaited Messiah.

LORD’s Majestic Appearance

Deuteronomy 33:2 (The translation Muslims chose)

“The Lord came from Sinai,
and dawned from Seir upon us;
he shone forth from Mount Paran.
With him were myriads of holy ones;
at his right hand was a fiery law for them.”

He shone forth	הוֹפִ֣יעַ (ho·v·fi·a')	3313: to shine out or forth, to send out beams, cause to shine	a prim. root
from Mount	מֵהַ֔ר (me·har)	2022: mountain, hill, hill country	of uncertain derivation
Paran,	פָּארָ֑ן (pa·ran,)	6290: a place in Sinai	from the same as porah
And He came	וְאָתָ֗ה (ve·'a·tah)	857: to come	a prim. root
from the midst of ten thousand	מֵרִבְבֹ֣ת (me·riv·vot)	7233: multitude, myriad, ten thousand	from rabab
holy ones;	קֹ֭דֶשׁ (ko·desh;)	6944: apartness, sacredness	from an unused word
At His right hand	מִימִינ֣וֹ (mi·mi·nov)	3225: right hand	from an unused word
there was flashing lightning	(דָּ֑ת (dat)	799: fire of a law	from esh and dath
for them.			

In this verse, Moses speaks of God’s majestic appearance, describing God’s arrival from different locations associated with the Israelites' journey. *Sinai* is where Moses received the Law, *Seir* is often associated with Edom, and *Mount Paran* is believed to be in the Sinai region. This poetic language highlights God’s glory and presence among His people, accompanied by a multitude of "holy ones" (often understood as angels).

Some translations explicitly say "ten thousand holy ones," suggesting a vast host of angels or divine beings with God.

■1. Sinai

- **Significance**: Sinai is the mountain where God revealed Himself to Moses and gave the Law (the Ten Commandments) to the Israelites. This is a central event in the Torah, representing God's covenant with Israel and His authority as their lawgiver and protector.
- **Symbolism**: Sinai symbolizes the establishment of the covenant relationship between God and Israel. It represents God's holiness, power, and the foundation of Israel’s religious and ethical identity.

■2. Seir

- **Significance**: Seir is a mountainous region associated with the descendants of Esau, the Edomites, located south of the Dead Sea. It is east of the Promised Land and often represented the journeying area surrounding Israel.

- **Symbolism**: Mentioning Seir in relation to God's appearance suggests that God's presence and influence extend beyond Israel to neighboring regions. It reinforces the idea that God's power and authority are not confined and highlights the inclusive reach of His protection and guidance.
- The association of **Seir** with divine protection is reflected in passages where God's presence and care for Israel are emphasized, especially in their wilderness journeys. **Judges 5:4-5** gives a poetic account that also connects Seir with God's powerful presence and protection:

"Lord, when you went out from Seir, when you marched from the region of Edom, the earth trembled, and the heavens poured, the clouds indeed poured water. The mountains quaked before the Lord, the One of Sinai, before the Lord, the God of Israel."

In this passage, God is depicted as a divine warrior marching from Seir, causing nature itself to tremble. This imagery highlights God's protection over Israel as He moves powerfully in the regions surrounding Israel, showing that His presence extends beyond Israel's boundaries and brings protection even in foreign lands.

Similarly, **Deuteronomy 1:2** mentions Seir as a place Israel passed on their journey to the Promised Land, and **Deuteronomy 2:1-5** recounts how God instructed Israel not to engage in battle with the Edomites in Seir. Instead, God guided and protected Israel, showing that He had already prepared a safe passage through the region.

Seir and **Edom** are closely related and often refer to the same region in the Bible. However, they are not entirely synonymous, as **Seir** specifically denotes a mountainous region within the land of **Edom**.

Here's a breakdown:

1. **Edom**: This is the broader territory inhabited by the descendants of Esau (Jacob's brother), who is also called **Edom** (Genesis 36:1). The land of Edom is generally situated to the southeast of Israel, stretching from the Dead Sea to the Gulf of Aqaba. It encompasses a wider region that includes the wilderness areas surrounding Mount Seir.
2. **Seir**: This term often refers to the specific mountainous area within Edom. The "Mountains of Seir" or simply "Seir" is where Esau's descendants settled (Genesis 36:8-9).

In several passages, the names are used interchangeably to refer to the land of Edom, with Seir representing the rugged mountainous terrain central to Edom. For example:

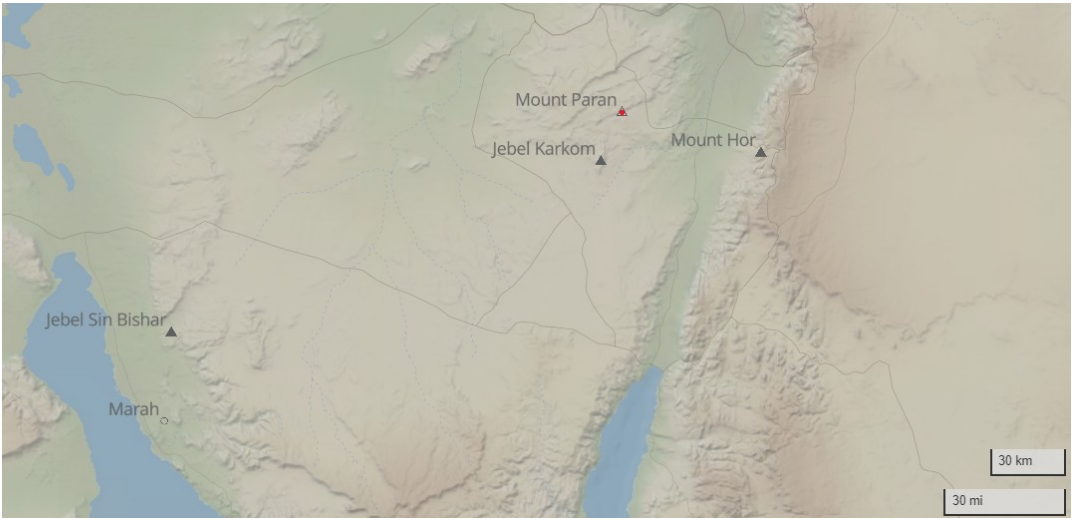
- **Genesis 32:3** refers to “the land of Seir, the country of Edom,” linking the two names.
- **Deuteronomy 2:4-5** describes how God instructs the Israelites to pass peacefully through Seir, the territory of their “brothers, the descendants of Esau,” connecting it to Edom.
- **Ezekiel 35:15** mentions Mount Seir as synonymous with the land of Edom and a target of judgment.

Thus, Seir is part of Edom, specifically referring to the mountainous area within this territory where the Edomites primarily dwelled.

■3. Mount Paran

- **Significance**: Mount Paran is associated with the wilderness region south of Judah, often identified with the northern part of the Sinai Peninsula. This is where the Israelites spent time during their wilderness wanderings.
- **Symbolism**: Paran represents the transition from slavery in Egypt to freedom and the eventual arrival in the Promised Land. It underscores the journey of transformation and God's guidance through difficult times. The

reference to God “shining forth” from Paran further symbolizes His illuminating and guiding presence, even in the wilderness.



Combined Significance

- Together, these regions—Sinai, Seir, and Paran—emphasize God’s covenant, protection, and guidance through Israel’s journey from captivity in Egypt to their establishment as a nation. The passage suggests that God was with Israel at each stage of their journey, whether delivering the law (Sinai), providing protection (Seir), or leading them through the wilderness (Paran).
- The mention of “myriads of holy ones” and the “host at his right” portrays God as a divine warrior accompanied by heavenly forces, reinforcing the strength and sanctity of His covenant with Israel.

Muslim claim:

I. Moses is came from Sinai Jesus is came from the hill near Seir: Jerusalem. The light that came forth from Mount Paran is Muhammad because he revealed it in the cave of Hera which they claim is Mount Paran.
II. Muhammad had 10,000 soldiers during his conquest of Mecca.
III. The Fiery Sharia the Quran was from Muhammad on the day of the conquest of Mecca. The strong number of Shariah mentioned here is g-799 But the strong number of Torah is h-8451. So in this verse it is talking about Quran

Bermuda Triangle Prophesy

First Claim: Moses is came from Sinai Jesus is came from the hill near Seir: Jerusalem. The light that came forth from Mount Paran is Muhammad because he revealed it in the cave of Hera which they claim is Mount Paran.

Cave Hira and Mount Paran are 500 KM apart. But who knows there might have been a magic carpet or Burak or flying winged gene through which this 2 mountains are connected. Miracles have no explanation. We will keep it as it is.

Numerous Means Exact Number Prophesy

Second Claim: Muhammad had 10,000 soldiers during his conquest of Mecca.

Deuteronomy 33:2

> "The Lord came from Sinai, and dawned from Seir upon us; he shone forth from Mount Paran. **With him were myriads of holy ones**, at his right, a host of his own."

■The term "myriads" is often interpreted as "ten thousand" or "tens of thousands," depending on the translation. The Hebrew word used, רִבְבָה (rivvah), commonly means "ten thousand" but can also imply an innumerable multitude. Many translations render it as "ten thousand holy ones" or "myriads of holy ones," symbolizing a vast, divine assembly accompanying God.

Strong's Exhaustive Concordance: 7233 rebabah

many, million, multiply, ten thousand

From rabab; abundance (in number), i.e. (specifically) a myriad (whether definite or indefinite) -- many, million, X multiply, ten thousand.

Therefore it is just the term like “millions of millions” we use today. It’s not specific number, just to represent a lot.

■1. **Psalm 68:17**

> "The chariots of God are twice ten thousand, thousands upon thousands; the Lord is among them; Sinai is now in the sanctuary."
> This verse emphasizes the multitude of God’s heavenly army and His presence in the sacred space.

■2. Revelation 5:11-12

> "Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, saying with a loud voice, 'Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!'"
> This verse captures a similar vision of countless angels surrounding God's throne, praising Him.

■3. Daniel 7:10

> "A stream of fire issued and came out from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened."
> Daniel’s vision depicts a vast assembly of heavenly beings before God's throne, highlighting His authority and majesty.

■4. Luke 2:13-14

> "And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest, and on earth peace among those with whom he is pleased!'"
> At the announcement of Jesus' birth, a multitude of angels appears, praising God and proclaiming peace.

So you have seen this term is to represent numerous angels, not humans. If Muslims forge a hadith to say on the day of Mecca conquest 10,000 people were with him then it can be said that it’s a deliberate forgery without knowing the meaning of the term. In those days it was ten thousands to mention a lot. Today we mention Million a lot, in future a quadrillion can be used to mention “a lot”. Whenever you hear those terms, remember that it is prophesying the number of soldier of Mecca conquest mentioned in the Hadith.

Sharia Law Prophesy

Third Claim: *The Fiery Sharia the Quran was from Muhammad on the day of the conquest of Mecca. The strong number of Shariah mentioned here is g-799 But the strong number of Torah is h-8451. So in this verse it is talking about Quran.*
But Quran was never compiled during the time of Muhammad. How come he has it in his right hand because the Quran was not complete by then. After the conquest of Mecca, which took place in **8 AH (630 CE)**, around **22 chapters (surahs)** of the Quran were revealed.
In the Hebrew text, the word typically translated as "law" is **"שָׁרַף"** (*sharaf*, pronounced /sha-RAHF/) in some Jewish interpretive traditions, which can imply "fiery law" or "burning judgment." The term *Torah* (h8451) refers to divine law or teaching, whereas "fiery law" in this verse does not specifically use the term *Torah*. Strong's Concordance number **G799**, however, is actually Greek, and Deuteronomy was originally written in Hebrew, where no Greek Strong's numbers would apply.
The Strong's number for the Hebrew word *Torah* is **H8451**. The word ***תּוֹרָה*** (pronounced *to-RAH*) is typically translated as "law," "instruction," or "teaching." It refers to divine guidance or instruction, especially the teachings given by God to Moses on Mount Sinai, encompassing both legal and ethical commands.

The term **אֵשׁ (’esh)** is the Hebrew word for "fire," while **דָּת (dath)**, meaning "law" or "decree," appears only in a few places in the Bible and is notable for its use in **Deuteronomy 33:2**, where "fiery law" is mentioned.

Here’s an overview of their appearances:

■אֵשׁ (’esh) – Strong’s H784

The word אֵשׁ, meaning “fire,” appears extensively throughout the Old Testament and often symbolizes God’s presence, purification, judgment, and holiness. Here are key themes and examples:

1. **Divine Presence**: God’s presence is depicted through fire, such as at the burning bush (**Exodus 3:2**) and the pillar of fire during the Exodus (**Exodus 13:21-22**).
2. **Sacrifice and Worship**: Fire from heaven indicates God’s acceptance of sacrifices, as seen in **Leviticus 9:24**, **1 Kings 18:38**, and **1 Chronicles 21:26**.
3. **Judgment**: Fire often represents judgment, as in **Genesis 19:24** (destruction of Sodom and Gomorrah) and **Amos 1:4** (judgment against Israel’s enemies).
4. **Purification**: Fire also has a cleansing aspect, such as the "refiner’s fire" in **Malachi 3:2**.

דָּת (dath) – Strong’s H1881

The word דָּת (dath) appears less frequently and is generally used in reference to laws, decrees, or statutes in contexts that are sometimes legal or judicial. Notable occurrences include:

1. **Deuteronomy 33:2**:

   “The Lord came from Sinai and dawned from Seir upon us; he shone forth from Mount Paran; he came with myriads of holy ones, with flaming fire at his right hand [a fiery law (אֵשׁ דָּת, esh dath)].”

This passage uses "fiery law" to symbolize God’s powerful and awe-inspiring commandments given to Israel.

2. **Book of Esther**: The term **דָּת (dath)** is used multiple times, referring to legal decrees, as in **Esther 1:13**, **Esther 2:8**, and **Esther 3:8**.

In **Deuteronomy 33:2**, the phrase **אֵשׁ דָּת (esh dath)** is unique, describing God’s law as “fiery” and emphasizing its intense, divine nature as revealed to Israel at

Sinai. The concept of "fiery law" signifies God’s word as both powerful and purifying, given with the authority of divine fire.

Here are some occurrences of **G799 (astrapé)** in the New Testament:

- **Matthew 24:27** — "For as the lightning (αστραπή, *astrapé*) comes from the east and flashes as far as the west, so will be the coming of the Son of Man."
- **Luke 17:24** — "For as the lightning (αστραπή, *astrapé*) flashes and lights up the sky from one side to the other, so will the Son of Man be in his day."
- **Matthew 28:3**

  "His appearance was like lightning (αστραπή, *astrapé*), and his clothing white as snow."

Here, "lightning" describes the appearance of the angel at Jesus' tomb, symbolizing power and divine glory.

- **Luke 9:29**

  "And while he was praying, the appearance of his face changed, and his clothes became dazzling white, like a flash of lightning (αστραπή, *astrapé*)."

This passage describes Jesus' transfiguration, with His clothes becoming as bright as a flash of lightning, symbolizing divine revelation and glory.

- **Revelation 4:5**

  "Coming from the throne are flashes of lightning (αστραπή, *astrapé*), and rumblings and peals of thunder, and in front of the throne burn seven flaming torches, which are the seven spirits of God."

Here, lightning is associated with God’s throne, representing divine power and majesty.

- **Revelation 8:5**

  "Then the angel took the censer, filled it with fire from the altar, and threw it on the earth; and there were peals of thunder, rumblings, flashes of lightning (αστραπή, *astrapé*), and an earthquake."

Lightning here is part of a vision symbolizing God’s judgment on the earth.

- **Revelation 11:19**

"Then God’s temple in heaven was opened, and the ark of his covenant was seen within his temple; and there were flashes of lightning (αστραπή, *astrapé*), rumblings, peals of thunder, an earthquake, and heavy hail."

In this verse, lightning accompanies the opening of God’s heavenly temple, indicating divine power and awe.

- **Revelation 16:18**

  "And there came flashes of lightning (αστραπή, *astrapé*), rumblings, peals of thunder, and a violent earthquake, such as had not occurred since people were upon the earth, so violent was that earthquake."

Here, lightning is part of the imagery depicting the final, dramatic judgments on earth.

Let’s explore some fire:

- **Matthew 3:11**

  "I baptize you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire."

Here, John the Baptist describes Jesus as the one who will baptize with the Holy Spirit and fire, signifying purification and divine empowerment.

- **Luke 3:16**

  "John answered all of them by saying, 'I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire.'"

This parallel verse in Luke also points to Jesus bringing the power of the Spirit and the purifying fire.

- **Luke 12:49**

  "I came to bring fire to the earth, and how I wish it were already kindled!"

Jesus here speaks of bringing a fire to the earth, often interpreted as judgment, transformation, or the radical change of God’s kingdom.

- **Revelation 1:14**

"His head and his hair were white as white wool, white as snow; his eyes were like a flame of fire."

In this vision of the glorified Christ, His eyes are described as "a flame of fire," symbolizing piercing insight, judgment, and divine knowledge.

- **Revelation 2:18**

  "And to the angel of the church in Thyatira write: These are the words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze."

Here again, Jesus is depicted with "eyes like a flame of fire," indicating his role as a judge who discerns the hearts and actions of humanity.

- **Hebrews 12:29**

  "for indeed our God is a consuming fire."

Though this verse directly refers to God, it applies to Jesus as well, emphasizing the purifying and consuming nature of His holiness and judgment.

From the old testament:

- **Exodus 3:2 – The Burning Bush**

  "There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire, it did not burn up."

The angel of the Lord appears to Moses in a bush that burns without being consumed, signifying God’s holy presence and His call to Moses. This flame represents divine holiness and purity.

- **Exodus 13:21-22** – Pillar of Fire

  "The Lord went in front of them in a pillar of cloud by day, to lead them along the way, and in a pillar of fire by night, to give them light, so that they might travel by day and by night."

God guides the Israelites in the form of a pillar of fire, symbolizing His presence, guidance, and protection.

- **Deuteronomy 4:24** – The Consuming Fire

  "For the Lord your God is a devouring fire, a jealous God."

Here, God is described metaphorically as a “devouring fire,” emphasizing His holiness, purity, and the consuming nature of His judgment.

- **Daniel 7:9-10** – The Vision of the Ancient of Days

  "As I looked, thrones were set in place, and the Ancient of Days took his seat; his clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him."

In this vision, God’s throne is depicted as fiery, symbolizing His glory, majesty, and judgment.

- **Ezekiel 1:4-5, 13-14** – The Vision of the Cherubim

  "I looked, and I saw a windstorm coming out of the north—an immense cloud with flashing lightning and surrounded by brilliant light. The center of the fire looked like glowing metal... The creatures looked like burning coals of fire or like torches; fire moved back and forth among the creatures; it was bright, and lightning flashed out of it."

Ezekiel sees the cherubim surrounded by fiery imagery, symbolizing God’s holiness and the powerful, mysterious nature of His heavenly beings.

- **Psalm 104:4** – Angels as Flames of Fire

  "He makes winds his messengers, flames of fire his servants."

This verse poetically refers to angels as flames of fire, signifying their power, purity, and the swiftness with which they carry out God’s commands.

- **Genesis 15:17** – The Flaming Torch in God’s Covenant with Abraham

  "When the sun had gone down and it was dark, a smoking fire pot and a flaming torch passed between these pieces."

This scene represents God’s presence as a flaming torch passing through the sacrificial pieces, symbolizing the binding nature of His covenant with Abraham.

- **Exodus 19:18** – Fire on Mount Sinai

  "Now Mount Sinai was wrapped in smoke because the Lord had descended upon it in fire; the smoke went up like the smoke of a kiln, while the whole mountain shook violently."

When God descended on Mount Sinai, He appeared in fire, which symbolizes His holy and awe-inspiring presence as He delivered the law to Israel.

- **2 Kings 2:11** – Elijah Taken to Heaven in a Chariot of Fire

  "As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven."

The fiery chariot and horses, often interpreted as angelic beings, take Elijah up to heaven, symbolizing God's power and the supernatural nature of Elijah's departure.

- **Isaiah 6:6-7** – The Seraphim with a Burning Coal

  "Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: 'Now that this has touched your lips, your guilt has departed and your sin is blotted out.'"

The seraphim (heavenly beings) use a burning coal to purify Isaiah, symbolizing divine cleansing and purification through fire.

- **Ezekiel 10:2** – Coals of Fire in the Vision of God's Throne

  "He said to the man clothed in linen, 'Go in among the wheels beneath the cherubim; fill your hands with burning coals from among the cherubim, and scatter them over the city.' He went in as I looked on."

In this vision, coals of fire from the presence of the cherubim are used to symbolize judgment on Jerusalem, underscoring fire's role in divine purification and judgment.

- **Isaiah 33:14** – Everlasting Burnings

  "The sinners in Zion are afraid; trembling has seized the godless: 'Who among us can live with the devouring fire? Who among us can live with everlasting burnings?'"

This verse highlights God as a "devouring fire" with "everlasting burnings," representing His holiness and the impossibility of sinful humans standing before His purity.

- **Malachi 3:2-3** – The Refiner's Fire

"But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver."

Here, God's coming is compared to a refiner's fire, symbolizing purification and the removal of impurities, foreshadowing the work of the Messiah.

- **Judges 13:20** – The Angel of the Lord Ascending in the Flame

  "When the flame went up toward heaven from the altar, the angel of the Lord ascended in the flame of the altar while Manoah and his wife looked on; and they fell on their faces to the ground."

Here, the angel of the Lord is taken up in a flame, signifying the divine nature of this messenger and the supernatural presence of God.

- **Isaiah 10:17** – The Light of Israel as a Fire

  "The light of Israel will become a fire, and his Holy One a flame; and it will burn and devour his thorns and briers in one day."

In this passage, God is described as a fire that will purify and consume, representing His holiness and judgment against wickedness.

- **Psalm 97:3** – Fire Going Before God

  "Fire goes before him, and consumes his adversaries on every side."

This psalm describes God's majesty and judgment, with fire preceding Him as a sign of His might and His consuming power over His enemies.

- **Habakkuk 3:4-5** – Fire in the Theophany of God

  "His brightness was like the light; rays came forth from his hand, where his power lay hidden. Before him went pestilence, and plague followed close behind."

In Habakkuk's vision, radiant light and fiery imagery describe the power and glory of God's presence, as He brings both judgment and salvation.

- **2 Samuel 22:13** – Fire from God's Presence

  "Out of the brightness before him coals of fire flamed forth."

This verse, part of David's song of deliverance, describes God's approach in judgment with blazing coals of fire, symbolizing His holy and powerful presence.

- **Isaiah 30:27-30** – The Lord’s Anger in Flames

  "See, the name of the Lord comes from far away, burning with his anger, and in thick rising smoke; his lips are full of indignation, and his tongue is like a devouring fire... The Lord will cause his majestic voice to be heard and the descending blow of his arm to be seen, in furious anger and a flame of devouring fire, with a cloudburst and tempest and hailstones."

This passage emphasizes God’s anger and the fiery aspects of His judgment, underscoring the consuming nature of His presence when responding to wickedness.

- **Exodus 24:17** – The Appearance of God

  "Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel."

In this passage, God's glory is depicted as a consuming fire, representing His holiness and majesty as He meets with Moses on Mount Sinai.

- **1 Kings 18:38** – Fire from Heaven in Elijah's Contest

  "Then the fire of the Lord fell and consumed the burnt offering, the wood, the stones, and the dust, and licked up the water that was in the trench."

Here, God answers Elijah's prayer with fire from heaven, demonstrating His sovereignty over Baal and reaffirming His power and presence among His people.

- **2 Chronicles 7:1** – Fire Consuming Solomon's Sacrifice

  "As soon as Solomon finished his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the temple."

This event marks the dedication of the temple, where God's approval and presence are signified by the fire consuming the sacrifices.

- **Ezekiel 1:13** – Fire Among the Living Creatures

  "In the center of the living creatures there was something that looked like burning coals of fire, like torches moving back and forth among the living creatures. The fire was bright, and lightning flashed out of it."

This description emphasizes the intense, divine nature of the heavenly beings and their connection to God's presence.

- **Zechariah 2:5** – The Lord as a Wall of Fire

  "And I will be to her a wall of fire all around, says the Lord, and I will be the glory in her midst."

In this prophecy, God promises to be a protective wall of fire around His people, symbolizing His presence and defense against enemies.

- **Psalm 66:12** – Going Through Fire

  "You let people ride over our heads; we went through fire and through water; yet you have brought us out to a spacious place."

While not directly describing God as fire, this verse uses the imagery of fire to represent trials and purification that lead to deliverance.

- **Lamentations 2:4** – The Lord as an Enemy

  "He bent his bow like an enemy, with his right hand set like a foe; and he killed all in whom was delight; in the tent of daughter Judah he poured out his fury like fire."

This verse describes God's judgment, using the imagery of fire to depict the intensity of His wrath against sin.

- **Exodus 19:16** – The Thunder and Lightning at Sinai

  "On the morning of the third day there was thunder and lightning, as well as a thick cloud on the mountain and a blast of a trumpet so loud that all the people who were in the camp trembled."

The vivid imagery of lightning and thunder at Mount Sinai underscores the awesome presence of God as He prepares to give the law to Israel.

- **Leviticus 9:24** – Fire from the Lord

  "Fire came out from the presence of the Lord and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell face down."

This event signifies God's acceptance of the offerings and His divine presence among the Israelites.

- **Deuteronomy 5:24** – The Fire and the Voice of God

"And you said, 'The Lord our God has shown us his glory and greatness, and we have heard his voice out of the fire. Today we have seen that a person can live even if God speaks with them.'"

The people of Israel recognize God's voice coming from the fire, highlighting His powerful and living presence.

- **Ezekiel 10:6-7** – The Fire Among the Cherubim

"When he commanded the man in linen, 'Take fire from between the whirling wheels, from between the cherubim,' he went in and stood beside a wheel. Then the cherubim stretched out their hand from between the cherubim to the fire that was between the cherubim, and took some of it and put it into the hands of the man in linen, who took it and went out."

This passage describes a heavenly scene where fire is actively present among the cherubim, symbolizing divine judgment and action.

- **Amos 1:4** – Fire in Judgment

"So I will send a fire upon the house of Hazael, and it shall devour the strongholds of Ben-hadad."

Fire is used as a metaphor for judgment against the enemies of Israel, representing God's authority over nations.

- **Malachi 4:1** – The Coming Day of Judgment

"For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch."

This verse uses the imagery of burning fire to describe the impending judgment of God on the wicked.

- **1 Chronicles 21:26** – Fire from Heaven on the Altar

"And David built there an altar to the Lord and presented burnt offerings and peace offerings, and called on the Lord, and he answered him with fire from heaven on the altar of burnt offering."

God responds to David's offerings with fire from heaven, demonstrating His presence and acceptance.

Did Muhammad know where Sinai, Seir and Paran was? I've provided the Surah numbers, you can check Arabic:

■**Surah 28:22**

> "And when he [Moses] directed himself toward Midian, he said, 'Perhaps my Lord will guide me to the sound way.'"

■Surah 28:23

> "And when he came to the well of Midian, he found there a crowd of people watering [their flocks], and he found aside from them two women keeping back [their flocks]. He said, 'What is your circumstance?' They said, 'We do not water until the shepherds dispatch [their flocks]; and our father is an old man.'"

■Surah 28:29

> "And when Moses had completed the term and was traveling with his family, he perceived a fire on the side of the mountain. He said to his family, 'Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there information or a burning wood from the fire that you may warm yourselves.'"

■Surah 28:30

> "But when he came to it, he was called from the right side of the valley in a blessed spot - from the tree: 'O Moses, indeed I am Allah, Lord of the worlds.'"

The place where Hazrat Musa was called is never described in the Quran with the Arabic term "jabal" (mountain). The Quran uses the word "tur" (2.63; 2.93; 4.154; 19:52; 20:80; 23:20; 28:29; 28:46; 52:1; 95:2). Quran verses:

2:63

"And when We took your covenant and raised above you the Mount, [saying], 'Take what We have given you with strength, and remember what is in it that you may become righteous.'"

Refers to the moment when the mountain (often interpreted as Sinai) was lifted as a sign to the Israelites regarding the seriousness of their covenant.

2:93

"And when We took your covenant and raised above you the Mount, [saying], 'Take what We have given you with strength and listen.' They said, 'We hear and disobey,' and their hearts absorbed [the worship of] the calf due to their disbelief. Say, 'Wretched is that which your belief enjoins upon you, if you should be believers.'"

Again mentioning the Mount, with the Israelites responding to God's commands while struggling with faithfulness.

4:154

"And We raised above them the Mount for [the breaking of] their covenant, and We said to them, 'Enter the gate bowing humbly'; and We said to them, 'Do not transgress in the matter of the Sabbath,' and We took from them a solemn covenant."

Another reminder of the covenant with the Israelites under the Mount, emphasizing obedience.

19:52

"And We called him from the right side of the Mount, and We brought him near, confiding."

God calls to Moses from the right side of Mount, where He confides in him.

20:80

"O Children of Israel, We saved you from your enemy, and We made an appointment with you on the right side of the Mount, and We sent down to you manna and quails."

Refers to God's provisions for the Israelites in the wilderness and the appointment with them at the Mount.

23:20

"And [We brought forth] a tree issuing from Mount Sinai, producing oil and [as a relish] for those who eat."

Describes an olive tree originating from Mount Sinai, symbolizing sustenance.

طُورِ (ṭūr) – This term means "mountain" in Arabic. In Quranic context, طُور is used to refer to a significant mountain, often understood as Mount Sinai, where God spoke to Moses.

سَيْنَآءَ (saynā’) – This is the Arabic term for "Sinai," used here to specify the mountain's location. It is a name associated with the Sinai Peninsula, the area traditionally believed to be where Mount Sinai is located.

28:29

"And when Moses had completed the term and was traveling with his family, he perceived from the side of the Mount [Tur] a fire. He said to his family, 'Stay here; indeed, I have perceived a fire. Perhaps I can bring you from it some news or a burning brand from the fire that you may warm yourselves.'"

Here, "the Mount" (Tur) is mentioned as the location where Moses sees the fire.

28:46

"And you were not on the western side when We decreed to Moses the command, nor were you among the witnesses."

God addresses the Prophet Muhammad, reminding him of not being physically present at the Mountain when Moses received the command.

52:1

"By the Mount [Tur]."

An oath taken by God, swearing by "the Mount" (Tur), which traditionally refers to Mount Sinai.

95:2

The phrase **وَطُورِ سِينِينَ** appears in **Quran 95:2** and is typically translated as "by Mount Sinai." Here’s a word-by-word breakdown:

1. **وَ (wa)** – This is the Arabic conjunction meaning "and" or used as an oath, meaning "by," especially in Quranic Arabic when God is swearing by something.
2. **طُورِ (ṭūr)** – This term means "mountain" and specifically refers to a significant mountain. In Islamic tradition, it is often associated with Mount Sinai, the mountain where Moses received revelation.
3. **سِينِينَ (sīnīn)** – This is a unique term, and in this context, it is understood as a descriptive name referring to the region of "Sinai." The word **سِينِينَ** is thought to be a variation of **سَيْنَاء (saynā')**, which also means "Sinai" in Arabic.

Another oath, specifically mentioning "Mount Sinai," emphasizing its sacred importance.

Many English translators insert words like "Mount, mountain, Sinai" in their translations, although these are clearly absent from the Arabic text.

The reason is that Tur was never described as a mountain in the Quran. Actually, Muhammad did not know where or what the biblical Sinai was.

Muhammad had no knowledge of geography. He just copied some incidents from the Bible into the Quran, where he made mistakes.

The Arabic word for mountain is "jabal," and it appears in the Quran generally when referring to mountains (Q 2:260, 7:74, etc.).

However, when the Quran specifically refers to Mount Sinai, it uses the word "tur," not just in Tur Saina (Q 23:20; cf. Q 95:2).

But in general, it says “The Mount” as Al-Tur (Q 4:154; 19:15; 20:80; possibly 52:1, by the oath of Al-Tur).

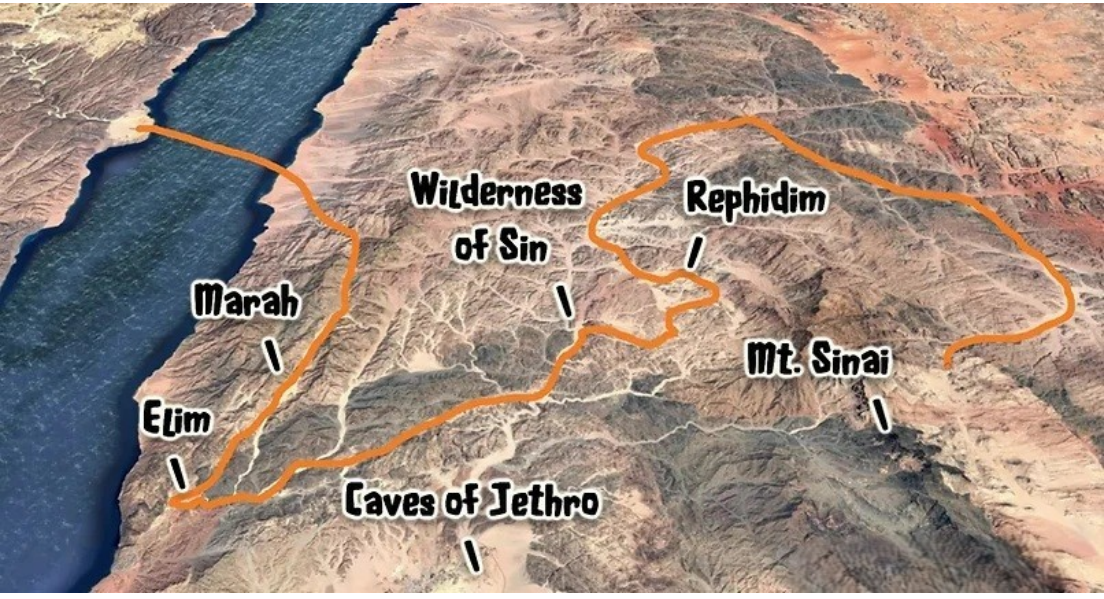
This is interesting because the Arabic root t-w-r is not related to a mountain but to a "height" or "state," “degree” or “state.”

It is possible that the Quran derived the word "tur" from Syriac "tura." This word appears as Tur Saina in Q 23:20, close to the Hebrew "shur" (ṣūr), which means "stone."

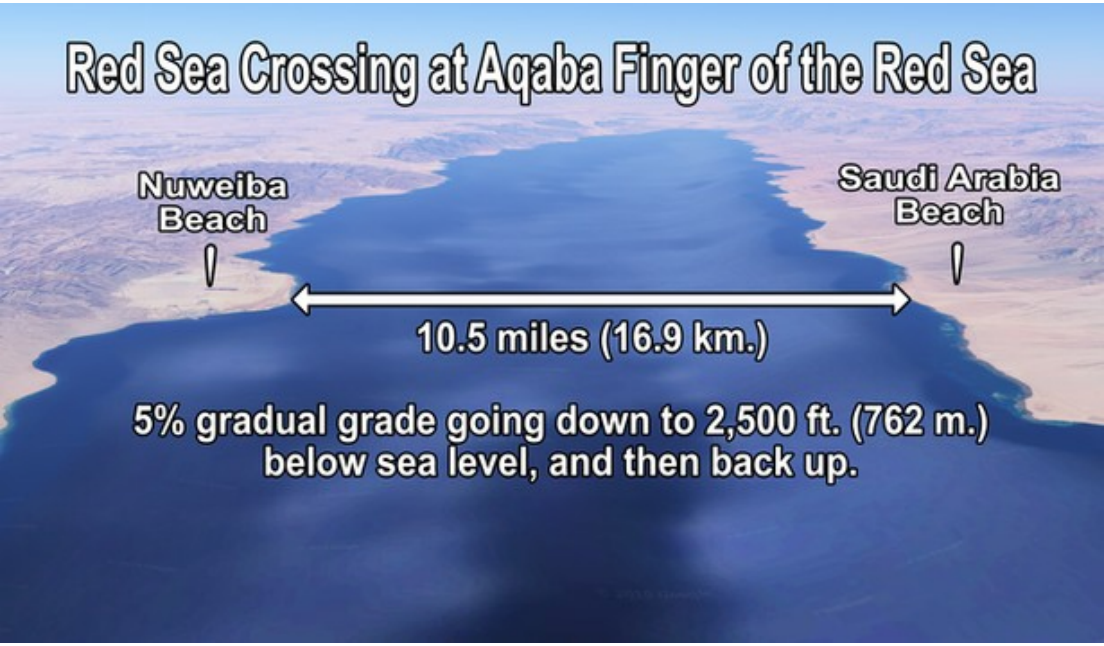
In this way, the Quran refers to Sinai specifically as "tur" rather than "jabal," a term associated with the holy mountain tradition from Christian (and possibly Jewish) tradition.

Thus, we understand that the word "tur" in the Quran came from the Syriac word "tura." Or, it could have been borrowed from the Hebrew word "shur," which refers to a rock.

Some earlier researchers believed the biblical Sinai was located near Egypt. However, recent research **alternative theory** says that Moses and the Israelites crossed the sea from there and entered Midian:



In Midian, Yahweh first appeared to Moses. The mountain near where Moses/Musa and the Israelites stayed in Midian is called Horeb. Mount Sinai is located near Mount Horeb. Researchers have found various types of evidence of the Israelites’ presence there.


Red Sea Crossing at Aqaba Finger of the Red Sea
Nuweiba Beach
Saudi Arabia Beach
10.5 miles (16.9 km.)
5% gradual grade going down to 2,500 ft. (762 m.) below sea level, and then back up.

You can visit this website, Holy Land Site, for videos and all the resources. Alternative theory ends here.

Moses, when he brought the nation of Israel to Mount Sinai, which is also called Mount Horeb, was given the Ten Commandments and the laws of the Torah by Jehovah. Moses would write them down and later convey them to the people of Israel.

Foolish Gypsy Nation Prophesy

Deuteronomy 32:21:

"They made me jealous with what is no god; they provoked me with their idols. So I will make them jealous with those who are no people; I will provoke them with a foolish nation."

By showing this verse from the Bible, Muslims claim that Allah said here that he would use another nation to discipline the Israelites.

They have provoked	כִּעֲסוּנִי (ki·'a·su·ni)	3707: to be vexed or angry
Me to anger	:אַכְעִיסֵם (ach·'i·sem.)	3707: to be vexed or angry
with their idols.	בְּהַבְלֵיהֶם (be·hav·lei·hem;)	1892: vapor, breath
So I will make them jealous		7065: to be jealous or zealous
with [those who] are not a people;	עַם (am,)	5971a: people
I will provoke them to anger		3707: to be vexed or angry
with a foolish	נָבָל (na·val)	5036: foolish, senseless
nation,	בְּגֹוי (be·go·vy)	1471: nation, people

Muslims claim “No people” & “Foolish nation” term only goes with them in this verse.

punishment referenced in Deuteronomy 32:21:

1. **The Babylonian Exile (586 B.C.E.)**: Israel’s persistent idolatry led to their conquest by Babylon. This is illustrated in **2 Kings 25:8-10**:

   "In the fifth month, on the seventh day of the month, that was the nineteenth year of King Nebuchadnezzar, king of Babylon, Nebuzaradan, the captain of the guard, a servant of the king of Babylon, came to Jerusalem. He burned the house of the Lord, the king's house, and all the houses of Jerusalem; every great house he burned down."

Additionally, **Jeremiah 25:8-11** states:

> "Therefore thus says the Lord of hosts: Because you have not obeyed my words, I am going to send for all the tribes of the north, says the Lord, and for King Nebuchadnezzar of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these nations around. They shall utterly destroy them and make them an object of horror and of hissing, and an everlasting desolation."

2. **The Rise of Gentile Nations**: God used foreign nations to execute judgment on Israel. For example, in **Isaiah 10:5-6**, it states:

   "Ah, Assyria, the rod of my anger—the club in their hands is my fury! Against a godless nation I send him, and against the people of my wrath I commission him, to take spoil and seize plunder, and to tread them down like the mire of the streets."

Similarly, **Jeremiah 50:17-18** highlights this theme:

> "Israel is a hunted sheep driven away by lions. First the king of Assyria devoured him, and now at the end, Nebuchadnezzar king of Babylon has gnawed his bones. Therefore, thus says the Lord of hosts, the God of Israel: I am bringing punishment on the king of Babylon and his land, as I punished the king of Assyria."

3. **The Ministry of Jesus and Early Church**: In the New Testament, Jesus indicates that the kingdom will be taken from Israel in **Matthew 21:43**:

   "Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom."

4. **Paul's Letter to the Romans**: Paul discusses the Gentiles being grafted into God’s promises and Israel’s unbelief in **Romans 11:11-12**:

   "So I ask, have they stumbled so as to fall? By no means! But through their stumbling salvation has come to the Gentiles, so as to make Israel jealous. Now if their stumbling means riches for the world, and if their defeat means riches for Gentiles, how much more will their full inclusion mean!"

We clearly see from Bible it is gentile nation. Even Hitler was a Gentile, believed racial (Aryan supremacy) superiority like Romans. Muslims though believe racial superiority than people of the former scripture, but Jews have never become Jealous of Arabs when in the timeline of the verse’s intention.

The phrase "not a people" refers to a group of people of little worth. Muslims claim this refers to the Arab people. During Muhammad’s time, the Arab people were not considered highly valuable.

And "nation that has no understanding" refers to an uneducated people.

Muslims claim that this refers to Muhammad or the Arab people. Since Muhammad was illiterate, he is considered uneducated or ignorant.

Mecca’s Allah used Muhammad to expel three Jewish tribes from Arabia. But was at that time Jews doing something wrong like worshiping idols? Muhammad couldn’t prove that, that’s why he blamed them of worshiping Ezra as God’s son,

even which he couldn't prove Jews were doing. So why punish them, for what reason?

This problem began from the time of Moses. Even after the death of Moses, the nation of Israel disobeyed Yahweh many times.

If you read the Book of Judges in the Bible, you will see that every time the nation of Israel disobeyed Yahweh, Yahweh used other nations to punish the Israelites.

- **Judges 2:11-19**: This passage summarizes the cycle Israel goes through:

  "Then the Israelites did what was evil in the sight of the Lord and worshiped the Baals; and they abandoned the Lord, the God of their ancestors, who had brought them out of the land of Egypt; they followed other gods, from among the gods of the peoples who were all around them, and bowed down to them; and they provoked the Lord to anger" (Judges 2:11-12,).

  "Whenever the Lord raised up judges for them, the Lord was with the judge, and he delivered them from the hand of their enemies all the days of the judge; for the Lord would be moved to pity by their groaning because of those who persecuted and oppressed them" (Judges 2:18,).

- **Judges 3:7-11**: When Israel does evil, Yahweh allows them to fall under the oppression of Cushan-Rishathaim, king of Mesopotamia, until He raises up Othniel as a deliverer:

  "The Israelites did what was evil in the sight of the Lord, forgetting the Lord their God and worshiping the Baals and the Asherahs. Therefore, the anger of the Lord was kindled against Israel, and he sold them into the hand of King Cushan-rishathaim of Aram-naharaim; and the Israelites served Cushan-rishathaim eight years" (Judges 3:7-8,).

  "But when the Israelites cried out to the Lord, the Lord raised up a deliverer for the Israelites, who delivered them, Othniel son of Kenaz, Caleb's younger brother" (Judges 3:9,).

- **Judges 4:1-3**: Another instance of Israel's disobedience and resulting oppression, this time under King Jabin:

  "The Israelites again did what was evil in the sight of the Lord, after Ehud died. So the Lord sold them into the hand of King Jabin of Canaan, who reigned in Hazor; the commander of his army was Sisera, who lived in Harosheth-ha-goiim. Then the Israelites cried out to the Lord for help, for he had nine hundred chariots of iron and had oppressed the Israelites cruelly twenty years" (Judges 4:1-3,).

Many years later, during the time of the prophet Jeremiah, Jerusalem was captured by Babylon. From that time until the time of Jesus, the nation of Israel remained under the control of other nations. Yahweh used several nations to punish the Israelites. That doesn't mean Yahweh will use Muhammad to discipline the Israelites.

After Muhammad declared himself a prophet, he killed all the men of the Banu Qurayza, and most of Banu Qaynuqa, Banu Nadir tribe. One by one, the men were captured and beheaded in the name of the god of Mecca, Allah. This act doesn't proves that Muhammad was a prophet. Previous punished nations were not prophetic either.

Deuteronomy 33 contains Moses' final blessings for the tribes of Israel before his death. In this chapter, Moses, acting as the prophet and leader, speaks directly to each tribe, offering words of encouragement, promises, and blessings tailored to their future roles and challenges. The chapter emphasizes God's (Hebrew: *Elohim*, אֱלֹהִים) enduring love and guidance for Israel and His divine protection over His people.

■Key Points:

1. **Introduction and Praise for God** (verses 1-5):
    - Moses praises God's majesty, describing how He came from Sinai and appeared in splendor to His people, demonstrating His care and protection. Israel is declared to be the people God cherishes and whom He has chosen.
2. **Blessings for Each Tribe**:
    - **Reuben** (verse 6): Moses prays that Reuben, though small, would live and not perish.
    - **Judah** (verse 7): He asks for strength and help for Judah in conflicts.
    - **Levi** (verses 8-11): Levi receives blessings due to their faithfulness and dedication to God's covenant, with a role in teaching Israel the law and maintaining the sanctuary.
    - **Benjamin** (verse 12): Benjamin is described as beloved by the Lord and given security.
    - **Joseph** (verses 13-17): Moses grants abundant blessings to Joseph, particularly prosperity in the land. Ephraim and Manasseh are blessed with growth and strength.
    - **Zebulun and Issachar** (verses 18-19): These tribes are blessed with joy, prosperity in their territories, and rewards for following God.
    - **Gad** (verses 20-21): Moses speaks of Gad's courage and strength, commending their readiness for battle.
    - **Dan** (verse 22): Dan is likened to a lion's cub, symbolizing strength and vigor.

- **Naphtali** (verse 23): Naphtali is blessed with satisfaction and favor, inheriting fertile land.
- **Asher** (verses 24-25): Moses blesses Asher with abundance, strength, and favor from others.

3. **Final Blessing and Praise** (verses 26-29):

    - Moses ends with a broader blessing for all Israel, emphasizing God as Israel's protector and deliverer. Israel is depicted as blessed above all nations, secure, and upheld by God's eternal arms.

Deuteronomy 33 serves as a farewell, reminding Israel of God's steadfast love and guidance and encouraging them to stay faithful to Him. It's a powerful tribute to God's enduring promises and the unique destiny of each tribe.

Before entering promised land Moses died. If you want to go from Egypt to Israel, which way would you go? Would you go toward Mecca? Of course not.

Research shows that the area Moses crossed through, which is likely the Gulf of Aqaba, was the route to the Sinai mountain where Jehovah first appeared to Moses. Jehovah first appeared to Moses in Midian. In Midian, there is the mountain of Sinai, also known as Mount Horeb. When Moses came to Sinai, his father-in-law Jethro came to meet him because Jethro lived in Midian. So, the three-day journey from this Sinai leads to Paran.

So, why would Moses go to Mecca? Moses was going to the land of Canaan. Jehovah spoke to Moses about Canaan, not Mecca.

Then it says, "comes from Sinai." Jehovah God will come from Sinai. We saw on the map that Sinai, Paran, and Seir are close to each other.

Deuteronomy 33:2 (The translation Muslims chose)

"The Lord came from Sinai,
and dawned from Seir upon us;
he shone forth from Mount Paran.
With him were myriads of holy ones;
at his right hand was a fiery law for them."

If Muslims are interpreting this verse replacing God with Muhammad and holy ones (angels) with Mecca invaders then they are doing just blasphemy.

Since Jesus spoke many times about the kingdom of Jehovah in the Bible, this Sinai refers to Jehovah's kingdom and its law. The king of Jehovah's kingdom is Jesus, and so, through Jesus, this verse in the Bible will be fulfilled.

Solomon’s Bride Prophesy

The Song of Solomon, also known as the "Song of Songs," is a canonical book in the Old Testament. It deals with pure love and relationships between a man and a woman. It is a biblical book that showcases the art and poetic styles of that era. In these poems, Solomon describes the physical beauty and desires of his beloved. Later, many Christian priests have compared it to the relationship between God and His church. The main idea of this book is the love story between a husband (who represents King Solomon) and his wife. Its purpose is to reaffirm the sanctity of marriage and compare it to God's love for His people and His church. Let’s read some parts from the Song of Solomon to understand its content.

Song of Solomon, Chapter 1, Verse 1-17:

1 *The Song of Songs, which is Solomon’s.*
2 Let him kiss me with the kisses of his mouth! For your love is better than wine,
3 your anointing oils are fragrant; your name is perfume poured out; therefore the maidens love you.
4 Draw me after you; let us make haste. The king has brought me into his chambers. We will exult and rejoice in you; we will extol your love more than wine; rightly do they love you.

5 I am black and beautiful, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon.
6 Do not gaze at me because I am dark, because the sun has gazed on me. My mother’s sons were angry with me; they made me keeper of the vineyards, but my own vineyard I have not kept!

7 Tell me, you whom my soul loves, where you pasture your flock, where you make it lie down at noon; for why should I be like one who is veiled beside the flocks of your companions?

8 If you do not know, O fairest among women, follow the tracks of the flock, and pasture your kids beside the shepherds’ tents.

9 I compare you, my love, to a mare among Pharaoh’s chariots.
10 Your cheeks are comely with ornaments, your neck with strings of jewels.
11 We will make you ornaments of gold, studded with silver.

12 While the king was on his couch, my nard gave forth its fragrance.
13 My beloved is to me a bag of myrrh that lies between my breasts.
14 My beloved is to me a cluster of henna blossoms in the vineyards of En-gedi.

15 Ah, you are beautiful, my love; ah, you are beautiful; your eyes are doves.
16 Ah, you are beautiful, my beloved, truly lovely. Our couch is green;
17 the beams of our house are cedar, our rafters are pine.

Overview: *The chapter introduces the love and longing between a young woman (the Shulammite) and her beloved. It is filled with poetic expressions of admiration and desire.*

Excerpts and Analysis:

1. **Verses 1-4:** The song begins with the declaration of Solomon's song, followed by the Shulammite expressing her desire for her lover's kiss and love, which she finds more delightful than wine.
    - "Let him kiss me with the kisses of his mouth— for your love is more delightful than wine."

She speaks of the fragrance of his perfume and how others adore him.

2. **Verses 5-6:** The Shulammite describes herself as dark but lovely, comparing her complexion to the tents of Kedar and the curtains of Solomon. She explains her appearance is due to her hard work under the sun, forced by her brothers.
    - "Do not stare at me because I am dark, because I am darkened by the sun. My mother's sons were angry with me and made me take care of the vineyards; my own vineyard I had to neglect."
3. **Verses 7-8:** She asks her beloved where he pastures his flock, expressing her desire to be near him and not appear as a veiled woman among his companions.
    - "Tell me, you whom I love, where you graze your flock and where you rest your sheep at midday. Why should I be like a veiled woman beside the flocks of your friends?"
4. **Verses 9-11:** The lover responds, comparing her beauty to a mare among Pharaoh's chariot horses, and promises to adorn her with gold and silver jewelry.
    - "I liken you, my darling, to a mare among Pharaoh's chariot horses. Your cheeks are beautiful with earrings, your neck with strings of jewels. We will make you earrings of gold, studded with silver."
5. **Verses 12-14:** The Shulammite describes her beloved as a sachet of myrrh resting between her breasts and likens him to a cluster of henna blossoms.

- "My beloved is to me a sachet of myrrh resting between my breasts. My beloved is to me a cluster of henna blossoms from the vineyards of En Gedi."

6. **Verses 15-17:** Both lovers exchange compliments, praising each other's beauty and expressing their mutual admiration.
    - Lover: "How beautiful you are, my darling! Oh, how beautiful! Your eyes are doves."
    - Beloved: "How handsome you are, my beloved! Oh, how charming! And our bed is verdant."

Is Muhammad Then Solomon's Bride?

Those who have read the Song of Solomon will understand that claiming it as a prophecy about Prophet Muhammad is utterly ridiculous! The Song of Solomon is a short poetic book about the loving, physical, or sexual relationship between Solomon and his bride. Some Muslims claim that this book cannot be the word of God because Solomon and his wife describe each other’s bodies in sexually appealing language. For example, in Song of Solomon Chapter 7, Verses 1-3, Solomon says to his wife:

1 How graceful are your feet in sandals, O queenly maiden! Your rounded thighs are like jewels, the work of a master hand.

2 Your navel is a rounded bowl that never lacks mixed wine. Your belly is a heap of wheat, encircled with lilies.

3 Your two breasts are like two fawns, twins of a gazelle.

The most absurd and laughable thing is that the Song of Solomon describes King Solomon’s sexual desire and admiration for his beautiful wife’s physical beauty, and yet some Islamists are searching for a prophecy about Muhammad in this book!

Examining the So-Called Prophecy

Let's shed light on the so-called prophecy about Prophet Muhammad. In Chapter 5, Verse 8, Solomon's wife tells her friends:

"Daughters of Jerusalem, I charge you— if you find my beloved, what will you tell him? Tell him I am faint with love."

Her friends ask her in Verse 9:

"How is your beloved better than others, most beautiful of women? How is your beloved better than others, that you so charge us?"

Then Solomon's wife responds in Verses 10 to 16. Read these verses and see if we can find a prophecy about Prophet Muhammad:

"My beloved is radiant and ruddy, outstanding among ten thousand. His head is purest gold; his hair is wavy and black as a raven. His eyes are like doves by the water streams, washed in milk, mounted like jewels. His cheeks are like beds of spice yielding perfume. His lips are like lilies dripping with myrrh. His arms are rods of gold set with topaz. His body is like polished ivory decorated with lapis lazuli. His legs are pillars of marble set on bases of pure gold. His appearance is like Lebanon, choice as its cedars. His mouth is sweetness itself; he is altogether lovely. This is my beloved, this is my friend, daughters of Jerusalem."

Muslims have found their Prophet Muhammad in this last verse. Why should we interpret this verse as a prophecy about Muhammad? Islamists argue that since the Hebrew word "machamadim" has been translated here as “altogether lovely” and the word "machamadim" bears some resemblance to the name "Muhammad," it actually refers to Muhammad. Therefore, they claim that the translation of Song of Solomon 5:16 should be:

"His mouth is sweetness itself; he is Muhammad. This is my beloved, this is my friend, daughters of Jerusalem."

Now, let’s look at the transliteration (Hebrew pronunciation) of Song of Solomon 5:16:

"chiko mamtakim vekhulo machamadim ze dodi veze rei benot yerushalaim"

Hebrew for “lovely” is מחמד (MHMD, Arabic محمد)

This verse is part of a chapter describing a new bride’s detailed description of her husband. Notice a few points here. Firstly, Solomon's wife is describing the physical beauty of a man. It makes perfect sense if she is talking about her husband. But our Muslim friends insist that Solomon’s wife is talking about Prophet Muhammad, thus accusing Solomon’s wife of longing for another man.

Secondly, if 5:16 is about Prophet Muhammad, then Solomon’s wife calls Prophet Muhammad her “beloved.” But in Chapter 7, Verse 10, she says:

"I belong to my beloved, and his desire is for me."

So she declares that she belongs to Muhammad and Muhammad desires her. How does Solomon's bride desire Prophet Muhammad? Why would Prophet

Muhammad desire a woman from fifteen centuries before his time? Either the Song of Solomon is a highly troubling story of a time-traveling adulterous relationship between Solomon's wife and Prophet Muhammad, or the book has no connection to Muhammad.

The Word "Machmad" in the Old Testament

The word "machmad" is used in many places in the Old Testament. If "machmad" indeed means "Muhammad," then we must say that wherever "machmad" is used, it refers to Muhammad. Let's consider two more verses where the word "machmad" appears and see what happens if we translate the word as "Muhammad."

In Ezekiel 24:16, Ezekiel's wife is called "machmad" (Hebrew pronunciation):

"ben-adam hineni lokeyach mimekha et-machmad enekha bemagefa velo tispod velo tivke velo tavo dimatekha"

Let's understand the meaning of this verse:

"Son of man, with one blow I am about to take away from you the delight of your eyes. Yet do not lament or weep or let your tears flow."

If "machmad" means "Muhammad," then Muhammad must be Ezekiel's wife! Does any Muslim believe this?

Let's pay attention to Ezekiel 24:21:

"Say to the house of Israel, 'This is what the Sovereign LORD says: I am about to desecrate my sanctuary—the stronghold in which you take pride, the delight of your eyes, the object of your affection. The sons and daughters you left behind will fall by the sword.'"

Let's see the transliteration:

"emor levet yisrael ko-amar adonai ELOHIM hineni mechalel et-mikdashi geon uzekhem machmad enekhem umachmal nafshekhem uvnekhem uvnotekhem asher azavtem bacherev yipolu"

Here, if we assume "machmad" means "Muhammad," it would imply that Allah is promising to destroy Muhammad! Would Muslims or even Zakir Naik accept this?

Before and after Muhammad, two other non-Islamic prophets named Mani and Mirza Husayn Ali ('Bahaullah) each claimed to be a prophet with a scripture claiming to be the next in the line of all the other prophets. Using Naik's dubious

methodology, we find Bahaullah (חסין) prophesied by name in Psalm 89:8 and Mani (מני) named specifically in eighteen places!

1. **Genesis 36:35** - Refers to Husham, who died, and Hadad the son of Bedad succeeded him as king.
2. **Deuteronomy 33:6** - Part of Moses' blessing for the tribe of Reuben, asking for the tribe to live and not die out.
3. **Joshua 6:13** - Describes the seven priests carrying seven trumpets of rams' horns before the Ark of the Lord.
4. **Judges 5:11** - From the song of Deborah, referring to the righteous acts of the Lord and His warriors.
5. **1 Samuel 7:14** - Refers to cities that were taken from Israel being restored, from Ekron to Gath.
6. **2 Samuel 15:27** - David speaking to Zadok the priest, telling him to return to the city with his son Ahimaaz.
7. **1 Kings 10:12** - Describes the almug trees brought by the ships of Hiram and used by Solomon.
8. **2 Kings 16:7** - King Ahaz of Judah sends messengers to Tiglath-Pileser of Assyria for help.
9. **1 Chronicles 1:46** - Reference to Husham's death and Hadad's succession.
10. **1 Chronicles 5:20** - The Reubenites, Gadites, and half-tribe of Manasseh cried out to God in battle, and He granted their plea because they trusted in Him.
11. **2 Chronicles 9:10** - Reference to the almug trees and precious stones brought by the servants of Huram.
12. **Ezra 8:16** - Ezra sends for leading men and those with understanding to bring ministers for the house of God.
13. **Nehemiah 2:8** - Nehemiah requests timber for the gates of the citadel by the temple, the city wall, and the house he will occupy.
14. **Job 21:16** - Job speaks of the wicked, saying their prosperity is not in their own hands.
15. **Psalms 45:17** - A promise to perpetuate the memory of the bride in all generations.
16. **Psalms 71:5** - The psalmist declares the Lord as his hope and trust from his youth.
17. **Proverbs 8:21** - Wisdom speaks of endowing wealth to those who love her.
18. **Isaiah 44:12** - Describes the blacksmith who works with coals and hammers metal into an idol, working with the strength of his arms.

Are we to believe that those references are actually prophecies of these two false prophets?

The fatwa from the IslamQA website provides a thorough response to the claim that the word "mahammadim" in Song of Solomon 5:16 refers to Prophet Muhammad:

Fatwa of Saudi Arabia's Highest Scholars on the Interpretation of "Mahammadim" in Song of Solomon

Question: I am from India. My doubt concerns the Bible verse Song of Solomon 5:16. In the Hebrew Bible, the word "muhammadim" appears. However, my friend who knows Hebrew says that "muhammad" is not a complete word. It is a combination of two Hebrew words: "Ma" (a question tag) and "Amad" (a root word). "Ma" means how much or more, and "Amad" means lovely. It is a question verb, and question verbs (e.g., how much, what, why, when, how) are not used as names. Additionally, the Song of Solomon was written in 900 BC, while Muhammad came in 600 CE. My friend suggests that Muhammad copied this name from the Song of Solomon, so this verse is not talking about Prophet Muhammad. Could you provide an elaborate explanation, and do you know Hebrew?

Answer:

The Hebrew text referred to is Song of Solomon 5:16, which reads:

חִכּוֹ מַמְתַקִּים וְכֻלּוֹ מַחֲמַדִּים זֶה דוֹדִי וְזֶה רֵעִי בְּנוֹת יְרוּשָׁלָם׃

Transliteration: Hik.ko ma m.taq.qim we.kul.low ma.ha.mad.dim zeh do.w.di we.zeh re.‘i be.no.wt ye.ru.sha.lim

Translations:

King James Version: “His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.”

Douay-Rheims Bible: “His throat most sweet, and he is all lovely: such is my beloved, and he is my friend, O ye daughters of Jerusalem.”
American Standard Version: “His mouth is most sweet; Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.”
New International Version: “His mouth is sweetness itself; he is altogether lovely. This is my beloved, this is my friend, daughters of Jerusalem.”
Jewish Publication Society: “His mouth is most sweet; Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.”
Expert Opinion:

We also referred to some experts in the Hebrew language, who confirmed the soundness of these translations and confirmed that the word *mahammadim* is not a proper noun or name. Rather, it signifies beauty and desire, and it is mentioned in many places in the Old Testament with such meanings.
Furthermore, the context here rules out any interpretation of the word as referring to Muhammad. The entire book of the Song of Solomon is a love poem between a man and a woman, with erotic phrases. The context is far removed from referring to the Prophet who would come at the end of time, namely Muhammad (blessings and peace of Allah be upon him).

As for the English translation of this word (*mahammadim*), scholars have suggested words such as "loveliness," "charm," "desire," and "delight," which do not approach the meanings of names like *Ahmad* or *Muhammad*.

Nevertheless, the fact that there is foretelling of Muhammad (blessings and peace of Allah be upon him) in earlier books is proven and established, as Allah, may He be glorified and exalted, says (interpretation of the meaning):

> "Those who follow the Messenger, the Prophet who can neither read nor write (i.e., Muhammad (blessings and peace of Allah be upon him)), whom they find written with them in the Taurat (Torah) (Deuteronomy 18:15) and the Injeel (Gospel) (John 14:16)"
> *— [al-A'raaf 7:157]*

Proving this does not require altering the meaning of any words in a way contrary to their Hebrew sense or the context in which they appear. Scholars have written books dealing with this topic, compiling the prophecies mentioned in the Old Testament, the New Testament, and even the books of other religions. These books include:

1. *Al-Bashaarah bi Nabi al-Islam fi't-Tawraat wa'l-Injeel* by Dr. Ahmad Hijaazi as-Saqa
2. *Diraasaat fi'l-Yahoodiyyah wa'l-Maseehiyyah wa Adyaan al-Hind* by Dr. Muhammad Diya' ar-Rahmaan al-A'zami

And Allah knows best.

Conclusion: When observing the horrifying attempts to propagate Islam through countless lies and deceptions, it becomes clear how fundamentally weak and trivial this religion is, as they require falsehoods for their promotion. It is unlikely that Zakir Naik is unaware of what he is saying. It is very clear that Zakir Naik knows he is lying, yet he continues to do so to propagate Islam. A song sung by a lover to enjoy sexual pleasure and love with her beloved is being interpreted by Islamists to

find Muhammad in it. Even when these falsehoods are pointed out, these liars show no shame whatsoever. They will continue to say the same thing shamelessly. Such actions are extremely vile and of the lowest order. Readers are urged to scrutinize these propagandas and evaluate them with logic, facts, and evidence.

Matthew 12:18-20

This passage is a quotation of Isaiah 42:1-4 in the New Testament, where Jesus' role is described in a prophetic sense.

> **"Here is my servant, whom I have chosen, my beloved, with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. He will not wrangle or cry aloud, nor will anyone hear his voice in the streets. He will not break a bruised reed or quench a smoldering wick until he brings justice to victory."**
> *(Matthew 12:18-20,)*

In the Greek, the word for "servant" is *pais* (G3816), which can imply a servant, child, or chosen one. Jesus is shown as embodying humility, quiet strength, and a commitment to justice.

■Isaiah 42:1-2

This passage, referenced in Matthew, presents God's chosen servant.

> **"Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations. He will not cry or lift up his voice or make it heard in the street."**
> *(Isaiah 42:1-2,)*

In Hebrew, "servant" here is *ʿebed* (עֶבֶד), and "my soul delights" uses the term *nephesh* (נֶפֶשׁ) for soul or life.

■Song of Solomon 5:16

In this verse, the beloved is described with poetic admiration.

> **"His speech is most sweet, and he is altogether desirable. This is my beloved and this is my friend, O daughters of Jerusalem."**
> *(Song of Solomon 5:16,)*

The word translated as "altogether desirable" is *machmadim* (מַחֲמַדִּים), highlighting beauty and delight.

Illiterates Can’t Read Prophesy

Zakir Naik likes to quote, in his words, “the book of Isaiah, it is chapter 29, verse 12!) as a prophecy of Muhammad in the Bible. As Dr Naik quotes it, it seems an impressive prophecy:

> “the book is given to a prophet who is not learned”

However, if we actually open any Bible and look at this verse ourselves, we see first of all that Naik has deceptively inserted the word “prophet” which doesn’t appear in the original Hebrew text:

> “…give the book to one who cannot read, saying, “Read this,” he says, ‘I cannot read'” (Isaiah 29:12)

Immediate Context of Isaiah 29:11-13

Isaiah 29:11-13 describes how the Israelites make excuses for ignoring Isaiah's revelation:

> “And the vision of all this has become to you like the words of a book that is sealed. When men give it to the one who can read, saying, ‘Read this,’ he says, ‘I cannot, for it is sealed.’ And when they give the book to one who cannot read, saying, ‘Read this,’ he says, ‘I cannot read.’ The Lord says: ‘These people come near to me with their mouth and honor me with their lips, but their hearts are far from me.’” (Isaiah 29:11-13)

This passage critiques the Israelites for their superficial and insincere approach to God’s message. It highlights how both literate and illiterate individuals offer excuses for not engaging with Isaiah’s prophecies.

Misinterpretation of Isaiah 29:11-13 as a Prophecy of Muhammad

Dr. Zakir Naik has cited Isaiah 29:11-12 as a prophecy of Muhammad, suggesting that it describes an “illiterate prophet”:

> “...the book is given to a prophet who is not learned”

However, a closer examination of the context reveals that this interpretation is misleading. The verses do not describe a prophet but rather criticize people who make excuses for not accepting the divine message. The passage uses the scenario of giving a book to both literate and illiterate individuals to illustrate the excuses people make.

Contextual Analysis

If these verses were interpreted as a prophecy, they would be applicable to every literate and illiterate person throughout history, making the prophecy too broad and unspecific to be meaningful. The actual message of the passage is about the insincerity and excuses of those who refuse to heed Isaiah's revelation.

This interpretation of Isaiah 29:11-13 reflects poorly on Naik's integrity. By using these verses to support his claim about Muhammad, he overlooks the context and intent of the scripture, thereby misrepresenting the text to his audience.

Did Muhammad Read and Write?

The question of whether Prophet Muhammad (ﷺ) was literate has been a subject of debate among scholars and historians. Muhammad was employed by his first wife Khadija to travel as a merchant. It's hard to do trade business without being able to write. Besides this implicit indication to his ability to write, we have explicit hadiths talking about Muhammad writing.

The first revelation: The first sura was the sura 96. Quran 96:1-5:

Read (اقرا, iqra) in the name of your Lord who created -
Created man from a clinging substance.
Recite, and your Lord is the most Generous -
Who taught by the pen (بالقلم, bil-qalam) -
Taught man that which he knew not.

The word iqra is sometimes translated as "recite", but "recitation" in Arabic is تِلاَوَة (tilawa) and the Quran uses form of that word for "recitation" [https://corpus.quran.com/qurandictionary.jsp?q=tlw].
There are two versions of the story of the first revelation. In the Sirat Rasul Allah by Ibn Ishaq it goes as follows:

Sirat Rasul Allah by Ibn Ishaq

When it was the night on which God honored him with his mission and showed mercy on His servants thereby, Gabriel brought him the command of God. "He came to me," said the apostle of God, "while I was asleep, with a coverlet of brocade whereon was some writing, and said, 'Read!' I said, 'What shall I read?' (وما اقرأ) He pressed me with it so tightly that I thought it was death; then he let me go and said, 'Read!' I said, 'What shall I read?' He pressed me with it again so that

I thought it was death; then he let me go and said ‘Read!’ I said, ‘What shall I read?’ He pressed me with it the third time so that I thought it was death and said ‘Read!’ I said, ‘What then shall I read?’—and this I said only to deliver myself from him, lest he should do the same to me again. He said:
‘Read in the name of thy Lord who created, Who created man of blood coagulated. Read! Thy Lord is the most beneficent, Who taught by the pen, Taught that which they knew not unto men.’
So I read it, and he departed from me. And I awoke from my sleep, and it was as though these words were written on my heart.

It says وما اقرأ "and what (should I) read?". So in this story Muhammad can read, he just asks what should he read.
Ibn Ishaq died in 761. But in the 9th century, Bukhari recorded the narration differently:
Sahih Bukhari 1:1:3
He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet (ﷺ) replied, "I do not know how to read. (مَا أَنَا بِقَارِئٍ)" The Prophet (ﷺ) added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists), created man from a clot. Read! And your Lord is the Most Generous." (96.1, 96.2, 96.3)

If the iqra in 96:1 meant "recite" as some translators translated it, then here Muhammad says "I don't know how to recite".
This shift from "and what shall I read" (وما اقرأ) to "I don't know how to read" (مَا أَنَا بِقَارِئٍ) seems to indicate that Muhammad's illiteracy was a later invention.

Muhammad's Ability to Read

The Quran addresses allegations from disbelievers that Muhammad (ﷺ) had learned the Quran from prior scriptures. However, the Meccans, who knew him as "unlettered" (Ummi), questioned how he could have read or written anything.

- **Surah Al-An'am, Ayat 105**: "In this way, I explain My signs in various ways so that they may not say, 'You have learned this,' and so that I may clarify it for people who know."

This verse suggests that the Quran's signs were explained in different ways to counter the disbelievers' claims that Muhammad (ﷺ) learned them from previous texts.

Accusation of Writing

Despite knowing Muhammad's (ﷺ) illiteracy, some disbelievers accused him of writing down ancient tales.

- **Surah Al-Furqan, Ayat 5**: "And they say, 'These are tales of the ancients, which he has had written down, and they are dictated to him morning and evening.'"

Muhammad as a Listener

The disbelievers mocked Muhammad (ﷺ) as a "listener," suggesting he was attentive to others' words. This term was used pejoratively, implying he was merely repeating what he heard.

- **Surah At-Tawba, Ayat 61**: "And among them are those who hurt the Prophet and say, 'He is an ear.' Say, 'An ear that is good for you; he believes in Allah and has faith in the believers, and is a mercy to those of you who believe.' But those who hurt the Messenger will have a painful punishment."

Hadith References

Incident of Hudaybiyyah: A hadith narrates an event where Muhammad (ﷺ) instructed Ali to erase the phrase "Messenger of Allah" from a treaty. When Ali refused, Muhammad (ﷺ) erased it himself.

- **Sahih al-Bukhari 2698 or Vol. 3, Book 49, Hadith 862**: "Narrated Al-Bara bin Azib: When Allah's Messenger (ﷺ) concluded a peace treaty with the people of Hudaibiya, Ali bin Abu Talib wrote the document and he mentioned in it, 'Muhammad, Allah's Messenger (ﷺ) .' The pagans said, 'Don't write: "Muhammad, Allah's Messenger (ﷺ)", for if you were an apostle we would not fight with you.' Allah's Apostle asked Ali to rub it out, but Ali said, 'I will not be the person to rub it out.' Allah's Messenger (ﷺ) rubbed it out…."

Another hadith suggests that Muhammad (ﷺ) wrote the treaty himself, implying literacy.

- **Sahih al-Bukhari 2699 or Vol. 3, Book 49, Hadith 863**: "Narrated Al-Bara: When the Prophet (ﷺ) intended to perform Umra in the month

of Dhul-Qada, the people of Mecca did not let him enter Mecca till he settled the matter with them by promising to stay in it for three days only. When the document of treaty was written, the following was mentioned: 'These are the terms on which Muhammad, Allah's Messenger (ﷺ) agreed (to make peace).' They said, 'We will not agree to this, for if we believed that you are Allah's Messenger (ﷺ) we would not prevent you, but you are Muhammad bin Abdullah.' The Prophet (ﷺ) said, 'I am Allah's Messenger (ﷺ) and also Muhammad bin Abdullah.' Then he said to Ali, 'Rub off (the words) "Allah's Messenger (ﷺ)" ', but Ali said, 'No, by Allah, I will never rub off your name.' So, Allah's Messenger (ﷺ) took the document and wrote, 'This is what Muhammad bin Abdullah has agreed upon…"

Writing Letters: Another hadith recounts Muhammad (ﷺ) writing a letter or having the intention to write one. [كتب (kataba) means "he wrote"] [وكتب (wa-kataba) means "and he wrote"] [فكتب (fa-kataba) means "then he wrote"]

- **Sahih al-Bukhari 65 / Sahih al-Bukhari 2938 / Sunan an-Nasa'i 5278 / Sunan an-Nasa'i 5201 / Sahih al-Bukhari 7162 / Sahih al-Bukhari 5875 / Sahih al-Bukhari 5872 / Sunan Abi Dawud 4214**: "Narrated Anas bin Malik: Once the Prophet (ﷺ) wrote (كَتَبَ) a letter or had an idea of writing a letter. The Prophet (ﷺ) was told that they (rulers) would not read letters unless they were sealed. So the Prophet (ﷺ) got a silver ring made with "Muhammad Allah's Messenger (ﷺ)" engraved on it. As if I were just observing its white glitter in the hand of the Prophet.

- **Sunan Abu Dawud 42:5117**
  Narrated Abdullah ibn Abbas:
  The Prophet (ﷺ) wrote (كَتَبَ) a letter to Heraclius: "From Muhammad, the Messenger of Allah, to Hiraql (Heraclius), Chief of the Byzantines. Peace be to those who follow the guidance." Ibn Yahya reported on the authority of Ibn Abbas that AbuSufyan said to him: We then came to see Hiraql (Heraclius) who seated us before him. He then called for the letter from the Messenger of Allah (ﷺ). Its contents were: "In the name of Allah, the Compassionate, the Merciful, from Muhammad the Messenger of Allah, to Hiraql, chief of Byzantines. Peace be to those who follow the guidance. To proceed."

- **Sunan Abu Dawud 18:2921 (sahih)**

Narrated Umar ibn al-Khattab:
Sa'id said: Umar ibn al-Khattab said: Blood-money is meant for the clan of the slain, and she will not inherit from the blood-money of her husband.
Ad-Dahhak ibn Sufyan said: The Messenger of Allah (ﷺ) wrote (كَتَبَ) to me that I should give a share to the wife of Ashyam ad-Dubabi from the blood-money of her husband. So Umar withdrew his opinion.
Ahmad ibn Salih said: AbdurRazzaq transmitted this tradition to us from Ma'mar, from az-Zuhri on the authority of Sa'id. In this version he said: The Prophet (ﷺ) made him governor over the bedouins.

- **Sunan Abu Dawud 19:2993**

Narrated Yazid ibn Abdullah:
We were at Mirbad. A man with dishevelled hair and holding a piece of red skin in his hand came.
We said: You appear to be a bedouin. He said: Yes. We said: Give us this piece of skin in your hand. He then gave it to us and we read it. It contained the text: "From Muhammad, Messenger of Allah (ﷺ), to Banu Zuhayr ibn Uqaysh. If you bear witness that there is no god but Allah, and that Muhammad is the Messenger of Allah, offer prayer, pay zakat, pay the fifth from the booty, and the portion of the Prophet (ﷺ) and his special portion (safi), you will be under by the protection of Allah and His Apostle."
We then asked: Who wrote (كَتَبَ) this document for you? He replied: The Messenger of Allah (ﷺ).

- **Sahih Bukhari 4:53:387**

Narrated Abu Humaid As-Saidi:
We accompanied the Prophet (ﷺ) in the Ghazwa of Tabuk and the king of 'Aila presented a white mule and a cloak as a gift to the Prophet. And the Prophet (ﷺ) wrote (وَكَتَبَ) to him a peace treaty allowing him to keep authority over his country.

- **Sahih Bukhari 9:89:302**

Allah's Messenger (ﷺ) said, "The Jews should either pay the blood money of your (deceased) companion or be ready for war." After that Allah's Messenger (ﷺ) wrote (فَكَتَبَ) a letter to the Jews in that respect, and they wrote that they had not killed him.

- **Sahih Bukhari 3:49:863**

Narrated Al-Bara:
When the Prophet (ﷺ) intended to perform `Umra in the month of Dhul-Qada, the people of Mecca did not let him enter Mecca till he settled the matter with them by promising to stay in it for three days only. When the document of treaty was written, the following was mentioned: 'These are the terms on which Muhammad, Allah's Messenger (ﷺ) agreed (to make peace).' They said, "We will not agree to this, for if we believed that you are Allah's Messenger (ﷺ) we would not prevent you, but you are

Muhammad bin `Abdullah." The Prophet (ﷺ) said, "I am Allah's Messenger (ﷺ) and also Muhammad bin `Abdullah." Then he said to `Ali, "Rub off (the words) 'Allah's Messenger (ﷺ)' ", but `Ali said, "No, by Allah, I will never rub off your name." So, Allah's Messenger (ﷺ) took the document and wrote (فَكَتَبَ), 'This is what Muhammad bin `Abdullah has agreed upon: No arms will be brought into Mecca except in their cases, and nobody from the people of Mecca will be allowed to go with him (i.e. the Prophet (ﷺ)) even if he wished to follow him and he (the Prophet (ﷺ)) will not prevent any of his companions from staying in Mecca if the latter wants to stay.'

Contract Written by the Messenger of Allah: A hadith from Jami` at-Tirmidhi mentions a letter written by Muhammad (ﷺ) for a sale contract.

- **Jami` at-Tirmidhi 1216 or Vol. 3, Book 12, Hadith 1216**: "Narrated 'Abbad bin Laith Al-Karabisi [Al-Basri]: 'Abdul Majid bin Wahb narrated to us, he said: 'Al-'Adda' bin Khalid bin Hawdhah said to me: 'Shall I not read to you a letter that was written for me from the Messenger of Allah (ﷺ) ?' He said: 'I said: 'Of course.' So he took out a letter for me: 'This is what Al-'Adda' bin Khalid bin Hawdhah purchased from Muhammad, the Messenger of Allah (ﷺ): He purchased from him a slave' - or - 'a female slave, having no ailments, nor being a runaway, nor having any malicious behavior. Sold by a Muslim to a Muslim.'"

Deathbed Incident: Another hadith recounts Muhammad (ﷺ) asking for writing materials on his deathbed to write something that would prevent his followers from going astray, but Umar objected, leading to a dispute.

- **Sahih al-Bukhari 114 / Sahih al-Bukhari 5669**: "Narrated 'Ubaidullah bin Abdullah: Ibn Abbas said, 'When the ailment of the Prophet (ﷺ) became worse, he said, 'Bring for me (writing) paper and I will write for you a statement after which you will not go astray.' But Umar said, 'The Prophet is seriously ill, and we have got Allah's Book with us and that is sufficient for us.' But the companions of the Prophet (ﷺ) differed about this and there was a hue and cry. On that the Prophet (ﷺ) said to them, 'Go away (and leave me alone). It is not right that you should quarrel in front of me.' Ibn Abbas came out saying, 'It was most unfortunate (a great disaster) that Allah's Messenger (ﷺ) was prevented from writing that statement for them because of their disagreement and noise.'"

Conclusion

While there are claims made by some scholars about the presence of Prophet Muhammad in biblical prophecies, a closer examination of the texts often shows that these claims are based on misinterpretations or decontextualized readings of the scripture. While the Quran and Hadith provide evidence suggesting that Muhammad (ﷺ) was illiterate, there are instances implying he may have had some ability to read or write. Readers must examine the references and decide for themselves the plausibility of these accounts.

Holy Ghost Prophesy

Introduction

The passage in John 14:16-17 is a significant text in Christian theology, predicting the coming of the Holy Spirit. Some interpretations, particularly among certain Islamic scholars, suggest that the "Counselor" or "Comforter" (Greek: *paraklētos*) mentioned in these verses refers to Muhammad (pbuh). To address this claim, we will analyze the text's description of the 'Counselor' and examine interpretations from both Christian and Islamic perspectives.

Scriptural Context

The relevant passages from the Gospel of John state:

John 14:15-18: **15** “If you love me, you will keep my commandments. **16** And I will ask the Father, and he will give you another Advocate [Greek: *Paraklētos* (παράκλητος)], to be with you forever. **17** This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him because he abides with you, and he will be in you. **18** I will not leave you orphaned; I am coming to you."
John 14:25-26: **25** “I have said these things to you while I am still with you. **26** But the Advocate [Greek: *Paraklētos* (παράκλητος)], the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I have said to you."
John 15:26-27: **26** “When the Advocate [Greek: *Paraklētos* (παράκλητος)] comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. **27** You also are to testify because you have been with me from the beginning."

Analyzing the 'Counselor'

Another Counselor: The Greek word *paraklētos* can be translated as 'counselor,' 'comforter,' 'helper,' or 'advocate.' Some Islamic scholars suggest it refers to Muhammad. However, no Greek manuscripts use the word *periklutos* (meaning 'one worthy of praise'), which would be rendered 'Ahmad' in Arabic. The phrase "he will give you another *Ahmad* to be with you forever" would be nonsensical in Greek. Thus, 'another counselor' fits the Holy Spirit's role since Jesus' ascension.

Forever: The prophecy indicates that the Counselor will be with the disciples forever, which is difficult to interpret as Muhammad, who was mortal. The Holy Spirit, however, fits this description as it is eternal.

A Spirit of Truth: Referring to Muhammad as a 'Spirit' is inconsistent with his human nature. The Holy Spirit, by definition, is a Spirit and fits this description.

Unseen by the World: Muhammad was a visible historical figure. The Holy Spirit, being invisible, fits this description as the world cannot see it.

Unaccepted by the World, Known to the Disciples: The disciples never saw Muhammad, but they dramatically received the Holy Spirit as recorded in Acts 2. The Holy Spirit fits this description.

Dwell with You and Be in You: It is difficult to imagine Muhammad dwelling within each believer. However, the Holy Spirit is described as indwelling believers in the New Testament.

Is the Holy Spirit: Some suggest that Muhammad was the "Holy Spirit," which contradicts the teachings of both the Qur'ān and Islam. The Qur'ān identifies Gabriel as the Holy Spirit, not Muhammad.

Sent by Jesus: It is challenging to describe Muhammad as sent by Jesus, but this fits exactly what Jesus said about the Holy Spirit.

Common Objections and Responses

Objection 1: The Holy Spirit had already come at Jesus' baptism.

Response: While the Holy Spirit had occasionally manifested before, it began to indwell believers only after Jesus' death, as dramatically inaugurated at Pentecost.

Objection 2: The pronoun 'he' is used for the predicted Comforter, which fits a human (Muhammad) but not an impersonal Spirit.

Response: Greek grammar uses pronoun gender based on each word's particular gender, not the indicated word. Since *paraklētos* is masculine, the masculine

pronoun ‘he’ is used. Additionally, the text uses both ‘he’ and ‘it,’ indicating the predicted one could be a Spirit.

Islamic Perspective

When asked about the Holy Spirit, Prophet Muhammad himself could not provide a detailed explanation. In Sahih Muslim, a group of Jews asked Muhammad about the Spirit. Muhammad remained silent until revelation descended upon him, which stated: “They ask you concerning the Spirit; say: The Spirit is by the command of my Lord, and of knowledge, you have been given only a little.” (Surah Al-Isra 17:85).

Further Examination of Key Points

Sent by Jesus:

Text: "But when the Comforter is come, whom I will send unto you from the Father..." (John 15:26).
Analysis: Jesus states that he will send the Comforter from the Father. This fits well with the Christian doctrine of the Holy Spirit being sent by Jesus after his ascension, as described in Acts 2 during Pentecost. There is no record in Islamic tradition that Muhammad was sent by Jesus or in the manner described here.

Teaching and Reminding:

Text: "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26).
Analysis: The role of the Holy Spirit includes teaching and reminding the disciples of everything Jesus had said. This ongoing spiritual guidance and instruction are integral to the Holy Spirit's role in the lives of believers, as described in Christian theology. Muhammad's teachings in the Quran and Hadith do not specifically claim to remind followers of Jesus' words in this particular manner.

The Comforter as a Spirit:

Text: "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14:17).
Analysis: The Comforter is explicitly described as the Spirit of truth, who dwells with and in believers. This spiritual indwelling is a key aspect of the Holy Spirit's presence. Muhammad, as a human prophet, did not claim to indwell believers, making this description incongruent with his person.

Understanding Greek Terms

The Greek term *paraklētos* (παράκλητος) used in these passages translates to various roles such as advocate, helper, or comforter. The attempt to reinterpret *paraklētos* as *periklutos* (meaning 'praised one') to fit the name Ahmad (one of Muhammad's names) is not supported by any historical Greek manuscript evidence. This reinterpretation does not hold up to scholarly scrutiny and lacks textual basis.

Comparative Theological Perspective

The Holy Spirit in Christianity

Role: The Holy Spirit, according to Christian belief, is the third person of the Trinity, who acts as a comforter, guide, and teacher for believers. The Holy Spirit is eternal, omnipresent, and indwells believers, providing spiritual gifts and producing fruit in their lives.
Biblical Basis: The Holy Spirit's coming is recorded in Acts 2, where the disciples are filled with the Spirit and begin to speak in various tongues, proclaiming the gospel boldly. This event marks the beginning of the Holy Spirit's indwelling ministry in the Church.

The Prophet Muhammad in Islam

Role: Muhammad is the final prophet in Islam, delivering the message of the Quran, which Muslims believe to be the final revelation from God. His role is that of a human messenger who guides through his teachings and example (Sunnah).
Quranic Basis: Muhammad is not referred to as the Holy Spirit in the Quran. The Quran describes the Holy Spirit (Ruh al-Qudus) as aiding prophets, including Jesus, and is often interpreted by Islamic scholars as the Angel Gabriel.

Conclusion

The analysis of the scriptural texts from John 14-16 indicates that the descriptions of the *paraklētos* fit the role and nature of the Holy Spirit as understood in Christian theology. The claim that these passages refer to Muhammad is not supported by the linguistic, historical, or theological context of the New Testament.

The role of the Holy Spirit as described in these passages includes being a spiritual guide, teacher, and indwelling presence among believers, which aligns with the Christian understanding of the Holy Spirit's ongoing work since Pentecost. Muhammad, while a significant prophet in Islam, does not fit the specific descriptions and roles attributed to the *paraklētos* in these verses.

Thus, it is more coherent to interpret the *paraklētos* as referring to the Holy Spirit rather than the Prophet Muhammad. This understanding is consistent with the overall narrative and theological framework of the New Testament and early Christian experience as recorded in Acts and the Epistles.

Is Prophet Muhammad is a descendant of Abraham and his son Ishmael?

Claim: Most, or rather, all of our Muslim brothers and sisters claim that Prophet Muhammad is a descendant of Prophet Ibrahim (Abraham) and his son Ishmael. This claim is based on Prophet Muhammad's assertions during his lifetime. Refuting this claim is crucial because proving Muhammad's descent from Ishmael is also an attempt by Muslims to demonstrate that there is a prophecy about Muhammad in the Bible.

Response:

1. **Muhammad’s Genealogy According to Islamic Tradition:**
    - The well-known claim within the Muslim community is that Prophet Muhammad belonged to the Quraysh tribe, one of the most prestigious tribes in Arabia. This genealogy is often traced back to Abraham through Ishmael.
    - However, historical and Islamic sources reveal that the Quraysh tribe itself, particularly some contemporary members, held conflicting views about Muhammad’s lineage.
2. **Contemporary Views of the Quraysh Tribe:**
    - In **Al-Ma'rifa wa Al-Tarikh** (Volume 1, Page 269), Al-Abbas, Muhammad's uncle, reportedly said, "Muhammad is like a date fallen from a date palm tree to the ground," implying an insult and suggesting that Muhammad's lineage was not highly regarded among some Quraysh members.
    - **Al-Fa'iq Fi Gharib Al-Hadith** (Volume 3, Page 242) by Al-Zamakhshari interprets the word "Kabwah" (كبوة) as "Al-Mazbala," meaning dirt or a heap of dirt, reflecting the low regard in which some contemporaries held Muhammad.
3. **Genealogical Discrepancies:**
    - **Al-Imta' Al-Isma'** (Volume 3, Pages 204-205) by Taqi Al-Din Ahmed bin Ali Al-Maqrizi records similar derogatory views from the Quraysh about Muhammad, further questioning the widely accepted narrative of his noble lineage.

- **Al-Sira Al-Nabawiyya** by Ibn Kathir (Volume 1, Page 51) includes commentary from Al-Suhayli and others that casts doubt on the genealogical link between Adnan (an ancestor of Muhammad) and Ishmael. Notably, Ibn 'Abbas said, "Between ‘Adnan and Ishmael there were 30 ancestors who are unknown." Ibn 'Abbas also mentioned, "The genealogists have lied. Twice or thrice," highlighting inconsistencies in the genealogy.
- Umar bin Al-Khattab, the second Caliph of Islam, stated, “We carry back the genealogy only as far as 'Adnan," acknowledging the lack of verifiable lineage beyond Adnan.

4. **Implications of Genealogical Uncertainty:**

    - The claims that Muhammad is a descendant of Ishmael hinge on an unbroken and accurate genealogical record, which historical and Islamic texts do not support conclusively. The absence of verified names for 30 ancestors between Adnan and Ishmael significantly undermines the claim.
    - Islamic scholars like Ibn Kathir and others have acknowledged these gaps, which suggests that the widely accepted narrative may be based more on tradition than on verifiable historical records.

Conclusion: The genealogical claim that Prophet Muhammad is a direct descendant of Abraham and Ishmael lacks substantial historical evidence and faces challenges even within Islamic texts. Therefore, the assertion that Muhammad’s lineage fulfills a biblical prophecy remains debatable. It is crucial for those making such claims to critically examine their own sources and address the inconsistencies and gaps in the genealogical records.

Is Muhammad removed from Jewish and Christian scriptures?

Claim: Critics argue that Christians or Jews have maliciously removed prophecies about Muhammad from their scriptures. This claim is highly improbable for several reasons:

1. **Jewish and Christian Scripture Consistency:**

    - Judaism does not accept Jesus as a prophet or the Messiah, leading to centuries of conflict between Jews and Christians. Despite this, Jewish scriptures contain many clear prophecies about Jesus. If Jews were in the habit of removing prophecies, they would have removed those about Jesus, whom they oppose. However, the

Jewish scriptures (Torah, Psalms, and other Prophetic books) and the Christian Old Testament are identical and contain the same prophecies. If Jews did not remove prophecies about Jesus, it is unlikely they would remove prophecies about Muhammad.

2. **Historical Manuscript Evidence:**

    - Any references to Muhammad would have been removed after his lifetime. However, there are thousands of Greek and Hebrew manuscripts from centuries before Muhammad's time with no significant differences from our current Torah, Psalms, and Injil, and no prophecies about Muhammad. This suggests that no such prophecies existed in the first place. Manuscripts from the Dead Sea Scrolls to early Christian writings show remarkable consistency with current texts.

3. **The Qur'an's View on God's Word:**

    - The Qur'an teaches that "there is no changing of God's Word" (Al-An'am 6:34) and that "Ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord" (Maidah 5:68). These verses imply that God's Word, as revealed in the Torah, Psalms, and Gospel, cannot be altered. If the Qur'an itself asserts the incorruptibility of previous scriptures, it contradicts the claim that these scriptures were altered to remove prophecies about Muhammad.

4. **Analogy with the Bahai Faith:**

    - The Bahai faith, the seventh-largest religion in the world, teaches that the prophet Baha'u'llah follows in the line of Abraham, Moses, Jesus, and Muhammad. If Bahais claimed that the Qur'an originally contained prophecies about Baha'u'llah which were later erased, Muslims would dismiss this as baseless and argue that pious people would not deliberately alter their scriptures. This reasoning applies similarly to the claim that Jewish and Christian scriptures were altered to remove prophecies about Muhammad.

Conclusion: The idea that prophecies about Muhammad were removed from Jewish and Christian scriptures is highly unlikely. The consistency of Jewish and Christian manuscripts over centuries, the theological stance of the Qur'an regarding the incorruptibility of God's Word, and the historical precedent of scriptural integrity all support the conclusion that such prophecies never existed in

these texts. Therefore, claims of deliberate removal lack historical and theological foundation.

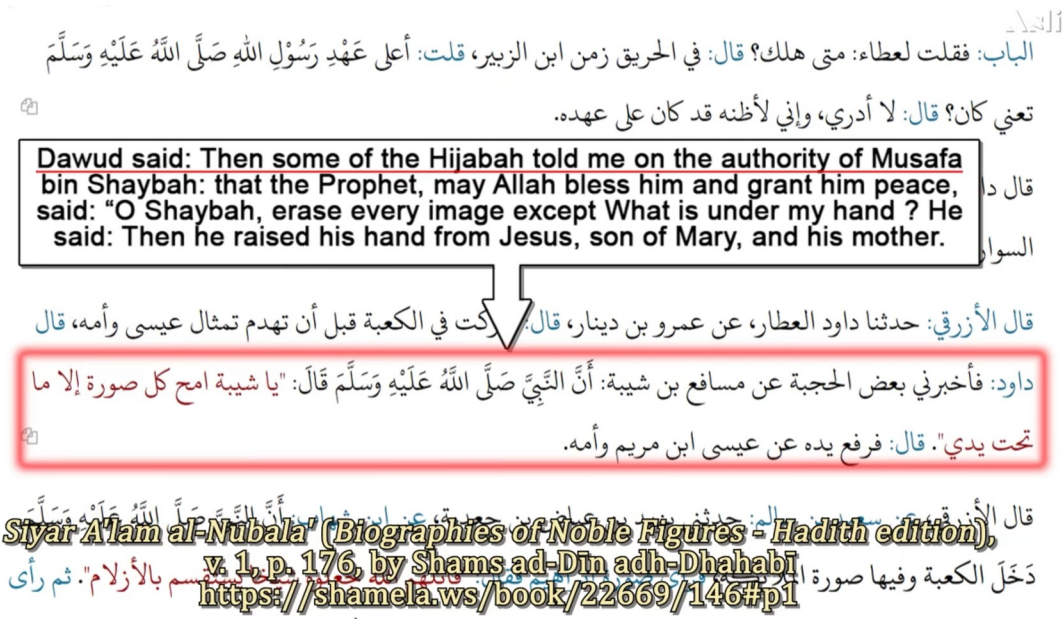
Jami` at-Tirmidhi 2653: Narrated Jubair bin Nufair:

from Abu Ad-Darda who said: "We were with the Prophet (ﷺ) when he raised his sight to the sky, then he said: 'This is the time when knowledge is to be taken from the people, until what remains of it shall not amount to anything." So Ziyad bin Labid Al-Ansari said: 'How will it be taken from us while we recite the Qur'an. By Allah we recite it, and our women and children recite it?' He (ﷺ) said: 'May you be bereaved of your mother O Ziyad! I used to consider you among the Fuqaha of the people of Al-Madinah. The Tawrah and Injil are with the Jews and Christians, but what do they avail of them?'" Jubair said: "So I met 'Ubadah bin As-Samit and said to him: 'Have you not heard what your brother Abu Ad-Darda said?' Then I informed him of what Abu Ad-Darda said. He said: 'Abu Ad-Darda spoke the truth. If you wish, we shall narrated to you about the first knowledge to be removed from the people: It is Khushu', soon you will enter the congregational Masjid, but not see any man in it with Khushu'.'"

Source: https://www.unchangingword.com/

Miscellaneous Facts You have to Know

Before the Kaaba was totally destroyed after Muhammad's death, baby Jesus and mother Mary's statue and image was inside the Kaaba, though remaining all the statue and images were removed. Muhammad forbid to remove it.



الباب: فقلت لعطاء: متى هلك؟ قال: في الحريق زمن ابن الزبير، قلت: أعلى عَهْدِ رَسُوْلِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تعني كان؟ قال: لا أدري، وإني لأظنه قد كان على عهده.

Dawud said: Then some of the Hijabah told me on the authority of Musafa bin Shaybah: that the Prophet, may Allah bless him and grant him peace, said: "O Shaybah, erase every image except What is under my hand ? He said: Then he raised his hand from Jesus, son of Mary, and his mother.

قال الأزرقي: حدثنا داود العطار، عن عمرو بن دينار، قال: [illegible]كت في الكعبة قبل أن تهدم تمثال عيسى وأمه، قال داود: فأخبرني بعض الحجبة عن مسافع بن شيبة: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "يا شيبة امح كل صورة إلا ما تحت يدي". قال: فرفع يده عن عيسى ابن مريم وأمه.

قال الأزرقي: [illegible] دَخَلَ الكعبة وفيها صورة [illegible] بالأزلام". ثم رأى

Siyar Alam al-Nubala" (Biographies of Noble Figures - Hadith edition), v. 1, p. 176, by Shams ad-Dīn adh-Dhahabī
https://shamela.ws/book/22669/146#p1

Al-Azraqi said, on the authority of Saeed bin Salem: Yazid bin Ayadh bin Ja'dbah told me, on the authority of Ibn Shihab: The Prophet, may Allah's prayers and peace be upon him, entered the Kaaba and there was a picture of angels in it, and he saw a picture of Abraham and said: "May Allah fight them, make him an old man who divides his arrows . " Then he saw a picture of Mary, so he put his hand on it and said: "Erase everything in it except the picture of Mary."

تحت يدي". قال: فرفع يده عن عيسى ابن مريم وأمه.

قال الأزرقي، عن سعيد بن سالم: حدثني يزيد بن عياض بن جعدبة، عن ابن شهاب: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الكعبة وفيها صورة الملائكة، فرأى صورة إبراهيم فقال: "قاتلهم الله جعلوه شيخا يستقسم بالأزلام". ثم رأى صورة مريم فوضع يده عليها فقال: "امحو ما فيها إلا صورة مريم". ثم ساقه الأزرقي بإسناد آخر بنحوه، وهو مرسل،

لكن قول عطاء وعمرو ثابت، وهذا أمر لم نسمع به إلى اليوم.

Siyar A'lam al-Nubala' (Biographies of Noble Figures - Hadith edition), v. 1, p. 176, by Shams ad-Din adh-Dhahabi
https://shamela.ws/book/22669/146#p1

أخبرتهم، قالت: أخبرنا ابن جريج، قال: أخبرني عبد الرزاق، عن معمر،

Dawud bin Abdul Rahman said, on the authority of Ibn Jurayj: Then I returned to Ataa after a while and he said: The statue of Jesus and his mother is in the middle of the pillars.

الباب: فقلت

تعني كان؟ قال: لا أدري، وإني لأظنه قد كان على عهده.

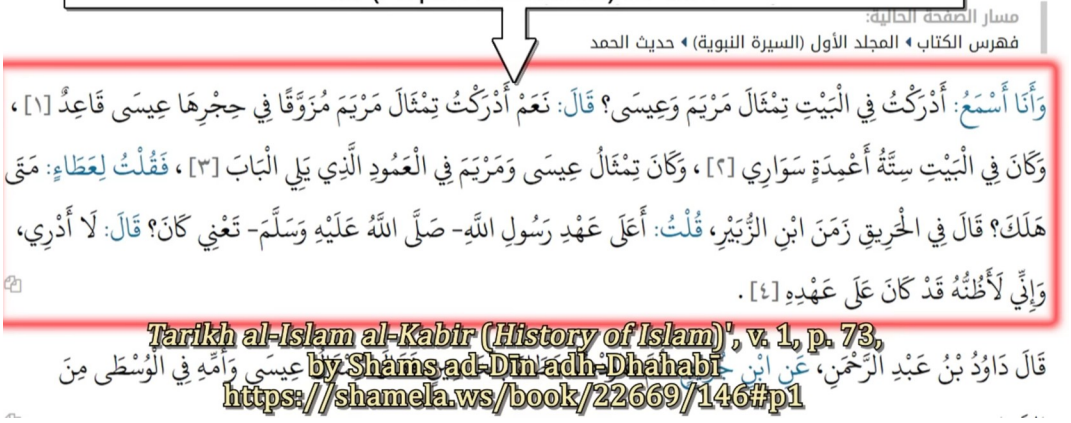
قال داود بن عبد الرحمن، عن ابن جريج: ثم عاودت عطاء بعد حين فقال: تمثال عيسى وأمه في الوسطى من السواري.

قال الأزرقي: حدثنا داود العطار، عن عمرو بن دينار، قال: أدركت في الكعبة قبل أن تهدم تمثال عيسى وأمه، قال

Siyar A'lam al-Nubala' (Biographies of Noble Figures - Hadith edition), v. 1, p. 176, by Shams ad-Din adh-Dhahabi
https://shamela.ws/book/22669/146#p1

تحت يدي". قال: فرفع يده

As I listened: Did I realize in the Kaaba a statue of Mary and Jesus? He said: Yes, I saw the statue of Mary placed on her lap, with Jesus sitting, and there were six pillars in the house, and the statue of Jesus and Mary In the column next to the door. I said to Ataa: When did he (Prophet Muhammad) die? He said in the fire at the time of Ibn al-Zubayr.
I said: You mean during the era of the Messenger of Allah - may Allah bless him and grant him peace? He said: I do not know, but I think it was during his (Prophet Muhammad) life time.



وَأَنَا أَسْمَعُ: أَدْرَكْتُ فِي الْبَيْتِ تِمْثَالَ مَرْيَمَ وَعِيسَى؟ قَالَ: نَعَمْ أَدْرَكْتُ تِمْثَالَ مَرْيَمَ مُزَوَّقًا فِي حِجْرِهَا عِيسَى قَاعِدٌ [١] ، وَكَانَ فِي الْبَيْتِ سِتَّةُ أَعْمِدَةٍ سَوَارِي [٢] ، وَكَانَ تِمْثَالُ عِيسَى وَمَرْيَمَ فِي الْعَمُودِ الَّذِي يَلِي الْبَابَ [٣] ، فَقُلْتُ لِعَطَاءٍ: مَتَى هَلَكَ؟ قَالَ فِي الْحَرِيقِ زَمَنَ ابْنِ الزُّبَيْرِ، قُلْتُ: أَعَلَى عَهْدِ رَسُولِ اللَّهِ- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- تَعْنِي كَانَ؟ قَالَ: لَا أَدْرِي، وَإِنِّي لَأَظُنُّهُ قَدْ كَانَ عَلَى عَهْدِهِ [٤] .

Tarikh al-Islam al-Kabir (History of Islam)', v. 1, p. 73,
by Shams ad-Dīn adh-Dhahabī
https://shamela.ws/book/22669/146#p1

قَالَ دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ ابْنِ ... عِيسَى وَأُمِّهِ فِي الْوُسْطَى مِنَ

Al-Azraqi said: Daoud Al-Attar told us, on the authority of Amr ibn Dinar, who said: I saw in the Kaaba before it was demolished the statue of Jesus and his mother.

قَالَ دَاوُ ... فِي الْوُسْطَى مِنَ السَّوَارِي [٥] .

قَالَ الْأَزْرَقِيُّ: ثَنَا دَاوُدُ الْعَطَّارُ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: أَدْرَكْتُ فِي الْكَعْبَةِ قَبْلَ أَنْ تُهْدَمَ تِمْثَالَ عِيسَى وَأُمِّهِ، قَالَ دَاوُدُ: فَأَخْبَرَنِي بَعْضُ الْحَجَبَةِ عَنْ مُسَافِعِ بْنِ شَيْبَةَ: أَنَّ النَّبِيَّ- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: «يَا شَيْبَةُ امْحُ كُلَّ صُورَةٍ [٦] إِلَّا مَا تَحْتَ يَدِي» قَالَ: فَرَفَعَ يَدَهُ عَنْ عِيسَى ابن مَرْيَمَ وَأُمِّهِ [٧] .

قَالَ الْأَزْرَقِيُّ، عَنْ سَعِيدِ بْنِ سَالِمٍ، حَدَّثَنِي زَيْدُ بْنُ عَيَّاشِ بْنِ جُعْدُبَةَ [٨] ، عَنِ ابْنِ شِهَابٍ: «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الكعبة وفيها صور

Tarikh al-Islam al-Kabir (History of Islam)', v. 1, p. 73,
by Shams ad-Dīn adh-Dhahabī
https://shamela.ws/book/22669/146#p1

Tarikh al-Islam's quoted parts are from following reliable transmitter:

Nabi Asli
Ata ibn Abi Rabah was a prominent early Muslim jurist and hadith transmitter who served as the Mufti of Mecca in the late 7th - early 8th AD.
Amr ibn Dinar was a hadith transmitter from the tabi'un, and he was the Mufti of Mecca in the 8th AD, after the death of Ata ibn Abi Rabah.

Muslims returned (8 pebbles) around 5% of the original black stone after it was destroyed and refitted gluing it in black resin so that nobody would know the story. If they ask Catholics then they will surely help Muslims for a new statue and Image of baby Jesus and mother Mary and they can just say it was hidden under the basement as Islamic Taqiya. Have you got the idea why Ababil birds saved kaaba before Muhammad when it had 360 idols but not after Muhammad's death when it had the so called Allah's hand stone was fitted there. Haha

DID MUHAMMAD KNOW WHO JESUS WAS ?

Arabic-speaking Muslims refer to Jesus as Isa (Arabic: عيسى,)

Arabic-speaking Christians refer to Jesus as Yasu (Arabic: يَسُوعَ)

How can Muhammad convince that the two names are the same ?

The two names are different, pronunciations are different and meaning is different. How can we accept Islamic version of Jesus while that Arabic Speaking Christians used to refer Jesus as Yasu for 540 years before Muhammad was born and Muhammad spent 40 years of his life before he found Islam yet Muhammad never knew the correct name of Jesus in Arabic?Muhammad's translation of Yeshua as Isa or Eisa is absolutely invalid. The reason why Muhammad got so many things about the Christian faith and Bible so wrong is because he probably never dealt

with Christians. He only encountered Nasrani people, a cult/heresy, who had weird beliefs which shaped the religion of Muhammad.

Muhammad learned the name from unbelieving Jews in Medina. In their supposed hatred for the Christians, the Jews called Jesus Esau, the son of Isaac who lost his blessing to his brother Jacob (Gen. 27). Muhammad picked up the name without carrying with it the derogatory meaning the Jews intended. Isa name was mentioned 25 times in the Quran to legitimize Islam!

Aramaic-“Iessus” ܝܫܘܥ

Greek-“Jesu/Iesus” Ιησούς

French-“Yesoo”

Hebrew-“Yeshua ” ישו

Chinese(Mandarin)-“Yésū”耶穌

(Hokkien) -“Iaeso”耶穌

(Canton) - “Yeasou”耶穌

(Mao) - “Yessu”耶穌

Korean-“Yehsu” 예수

Japanese-“Ieshu” イエス

Indian(Tamil)- “Yesu”இயேசு

(Hindi)-“Yishu” यीशु

(Telugu)-“Yasu” యేసు

(Marathi)-“Yesu” येशू

Malay-“Yesus”

Arab-“Yasou” يسوع

Hausa- "Yesu"

Why is Allah Inferior to God of Bible?

Muslims claim to worship the same god as Abraham did. They claim that Allah is a continuity of the God of the Bible. Is their claim true?

When men swear, they do so to establish an oath. They swear to give their oath the power of a greater source. Thus, the act of swearing involves the invoking

of ***something greater*** than the one swearing. The Holy Bible substantiates this universally recognized truth:

Hebrews 6:16: "For men verily swear by the greater, *and in every dispute of theirs the oath is final for confirmation"*

The swearing of a divine oath is an invocation to God to witness the genuineness of the sworn statement. The underlying principle of an oath is to invoke God to witness the truthfulness of the one swearing the oath. That is why it is universal for the one swearing an oath to raise his or her hand towards the heavens in recognition of God's heavenly position.

Well, what about God? How does God swear? Since God is the Supreme Being, there is no one above or greater than him. Neither is anyone equal to him. Therefore, each time God swears in the Bible, he swears by himself since there is none greater for him to swear by. For example, when God promised Abraham to bless the nations of the earth through his offspring, he guaranteed it with an oath. Since there is no one higher or greater than God, he swore by himself:

Genesis 22:16-18: "'By myself I swear,' declares LORD*…And by means of your offspring all nations of the earth will obtain a blessing for themselves because you have listened to my voice.'"*

Centuries later, when recounting the above account in the Christian Greek Scriptures, God maintained this same divine standard. Proving that he does not change his divine principles with the passing of time, the Holy Bible states:

Hebrews 6:13: *"For when God made a promise to Abraham****, since there was no one greater for Him to swear by, He swore by Himself."***

An oath is basically an appeal to a Supreme Being to act as a *witness* to the truth of the sworn statement. In view of the fact that Almighty God cannot swear by another. Doing so would nullify the very basis for swearing an oath since everything else is inferior to Him. When we understand this fundamental truth, we can see why it is logically consistent for God to swear only by himself:
Isaiah 45:23: "By myself I have sworn. *The word has gone out of my mouth in righteousness."*

Jeremiah 22:5: "By myself I do swear," *declares LORD.*

It is unthinkable for the Almighty to swear by anyone or anything. The fact that God swears by himself proves he is above all others. This makes perfect sense since it will be blasphemous for the Creator to appeal to his creation to certify the validity of his promises. Having established this basic truth, let us now compare Allah with God of the Bible. We will begin by considering an important teaching in Islam that is vital to our discussion.

THE SIN OF SHIRK

According to the Qur'an, the worst sin that a Muslim can ever commit is the sin of ***"shirk."*** In Islamic terminology, ***"shirk"*** means associating partners with Allah. Associating partners with Allah is viewed as ***idolatry*** and ***polytheism*** in the teachings of Islam. It is an unpardonable sin:

Surah 4:48: Allah forgives not that partners should be set up with Him*; but He forgives anything else, to whom He pleases; to set up partners with Allah is to devise a sin Most heinous indeed. (Yusuf Ali)*

There are a number of ways a Muslim can commit ***shirk***. It does not mean that only when a Muslim worships other gods besides Allah he has committed the sin of ***shirk***. Islam teaches that even swearing by something other than Allah is ***shirk***. Therefore, if a Muslim were to swear by something other than Allah, he has committed the unpardonable sin of ***shirk***. Numerous Islamic sources verify this teaching in Islam. In fact, Muhammad himself repeatedly taught this to his early followers.

Jami` At-Tirmidhi, Book 18, Hadith 1535:

*Narrated Sa'd bin 'Ubaidah: Ibn 'Umar heard a man saying: "No by the Ka'bah" so Ibn 'Umar said: "****Nothing is sworn by other than Allah****, for I heard the Messenger of Allah (Peace be upon him) say:* ***'Whoever swears by other than Allah, he has committed disbelief or shirk.'"***

In fact, any Muslim who swears by something other than Allah is judged as a ***polytheist*** by Muhammad.

Sunan Abu Dawud, Book 21, Number 3245:

Narrated Abdullah ibn Umar: Sa'id ibn Ubaydah said: Ibn Umar heard a man swearing: No, I swear by the Ka'bah. Ibn Umar said to him: I heard the Apostle of Allah (peace be upon him) say: ***He who swears by anyone but Allah is polytheist.***

As we can clearly see, Islam teaches that a Muslim must swear only by Allah and no one else. He cannot swear by anything which is of lesser value than Allah. Authoritative Islamic sources repeatedly warn Muslims about the seriousness as well as the importance of observing this teaching of Allah and Muhammad. Provided below are some of the most recognized Islamic sources in the Muslim world.

Sahih Bukhari, Volume 5, Book 58, Number 177:

Narrated 'Umar: The Prophet said, "If anybody has to take an oath, ***he should swear only by Allah."***

Sahih Bukhari, Volume 8, Book 73, Hadith 129:

Allah's Apostle called them saying: "Verily! Allah forbids you to swear by your fathers. If one has to take an oath, ***he should swear by Allah*** *or otherwise keep quiet."*

Sahih Muslim, Book 015, Hadith Number 4040:

Muhammad said: He who has to take an oath, ***he must not take oath but by Allah.***

Sunan Abu Dawud, Book 21, Number 3242:

Narrated AbuHurayrah: The Prophet (peace be upon him) said: Do not swear by your fathers, or by your mothers, or by rivals to Allah; and ***swear by Allah only,*** *and swear by Allah only when you are speaking the truth.*

Ibn Qayyim al-Jauziyyah, Zad-ul Ma'ad fi Hadyi Khairi-l 'Ibad, Volume 4, p. 320:

An exclusive right for Allah, such as vowing, for example, should not be given to anyone or thing, except Allah alone. The Messenger of Allah said: "He who

intends to swear, let him swear by Allah or keep silent." He also said: ***"He who swears by other than Allah, will have committed Shirk."***

As can be noted, to swear by anything or anyone other than Allah is strictly forbidden in Islam. For a Muslim to do so means he is associating partners with Allah. Therefore, swearing by something other than Allah is ***shirk*** – the unpardonable sin in Islam. Having clarified what ***shirk*** means in Islam, let us turn our attention to Allah.

ALLAH COMMITS SHIRK

Since Allah is supposed to be the Greatest, the Qur'an accordingly teaches the following:

> *Do not swear by anything other than Allah.*
> *Swear only by Allah.*

Ironically, Allah does not seem to understand the underlying principle behind this fundamental law. In total violation against his own teachings in the Qur'an, Allah foolishly swears by a host of things. He swears by anything and everything. Throughout the Qur'an, he swears by both animate and inanimate things. Let us look at a few examples:

Surah 15:72: *(I swear) upon* ***your life****, (O Muhammad) they were intoxicated and rampaging out of control. (Munir Munshey)*

Surah 36:2: *"I swear by* ***the Qur'an*** *full of wisdom" (Shakir)*

Surah 51:1: *"I swear by* ***the wind*** *that scatters far and wide." (Ibid)*

Surah 52:1-4: *I swear by* ***the Mountain****, And* ***the Book*** *written in an outstretched fine parchment, And* ***the House*** *(****Kaaba****) that is visited, And* ***the elevated canopy****, And* ***the swollen sea****. (Ibid)*

Surah 53:1: *"I swear by* ***the star*** *when it goes down." (Ibid)*

Surah 68:1: *"Noon. I swear by* ***the pen*** *and* ***what the angels write****." (Ibid)*

Surah 69:38-39: *I swear by* ***that which you see****, And* ***that which you do not see****. (Ibid)*

Surah 79:1: *"I swear by* ***the angels*** *who violently pull out the souls of the wicked." (Ibid)*

Surah 84:16-18: *I swear by* ***the sunset redness****, And* ***the night*** *and that which it drives on, And* ***the moon*** *when it grows full. (Ibid)*

Surah 89:1-4: *I swear by* ***the daybreak****, And* ***the ten nights****, And* ***the even and the odd****, And* ***the night when it departs****. (Ibid)*

Surah 95:1-3: *"I swear by* ***the fig*** *and* ***the olive****, And* ***Mount Sinai****, And* ***this city*** *made secure. (Ibid)*

Surah 100:1: *I swear by* ***the runners breathing pantingly****. (Ibid)*

The above is only a partial list. These references are quite damaging for Islam. Let us analyze them carefully. Allah swears by the very things he is supposed to have created. Both the Qur'an and Muhammad clearly taught that when you swear by ***something*** other than Allah, you make that ***something*** a partner with Allah. Therefore, Allah has made himself partner to a host of things. For example, when Allah swears by the angels, the angels become Allah's divine partners. Thus, Allah himself is guilty of committing ***shirk***. As such, he is categorically a polytheist. We are not the ones saying this but Islam. How can you trust Allah when he does not honor his own teachings?

An oath is meant to increase the weight of a sworn statement. When Allah swears by something that is lesser in value than himself, he is actually weakening the value of his sworn statement. Therefore, he is actually decreasing the value of his oath. For instance, when Allah swears by the ***fig (Surah 95:1)***, he is either elevating the fig to the position of a deity or he is decreasing the value of his oath to the value of the fig. Either way it is wrong. When Allah's promises are accompanied by oaths which are sworn to such trivial things, it leaves little to be trusted.

The absolute blasphemous nature of Allah can also be seen by the things he swears by in the Qur'an. In ***Surah 52:1-4***, Allah swears by the ***Ka'ba***. This ***Surah*** is an early ***Meccan Surah***. At the time when Allah swore by the ***Ka'ba*** in these Qur'anic verses, it was still a pagan shrine housing 360 pagan idols. It defies logic

as to why Allah would swear by a pagan shrine. Can you imagine the true God swearing by a pagan shrine? Also, in the following Qur'anic verses, Allah states:

Surah 69:38-39: *I swear by* ***that which you see****, And* ***that which you do not see****.*

Allah swears by everything that is seen and everything that is unseen. That means everything. And if Allah swears by absolutely everything, then everything becomes partner with Allah. Think about the implication of these Qur'anic verses. Allah swears by what we can see. This means idols, pigs, dogs, alcohol, garbage etc. Allah swears by all these things. We can add many more to this list but we are trying to be as polite as we can. Well, what about the things unseen? This would be things that are invisible to the human eye such as Satan, Jinn, Demons, Germs etc. What is damaging for Muslims is the fact that when Allah swears by these things, he is ascribing partners to himself. He is committing the unpardonable sin of ***shirk***.

All these swearing by the creation has its origin in pagan nature worship. It is related to animism. In fact, it was customary for the pre-Islamic Arab polytheists who engage in nature worship to swear by the various elements of nature. And Allah was no different. This proves who Allah really is. The fact that Allah randomly swears by countless objects seriously undermines the claim that Islam originates from a monotheistic God. According to Muhammad's own definition, Allah is a polytheist. While God swears by himself, Allah swears by anything and everything.

Islam itself recognizes that swearing by things other than the Creator is idolatrous. It is potentially an act of veneration. When God swears by his creation, it either elevates his creation to the level of God or even greater. God knows the damaging implication of such an act. It is for this very reason why God swears only by himself. It is simply impossible for him to act otherwise. He is the supreme Creator. In contrast, Allah fails to understand the damaging consequences of his action. When Allah swears by his creations, he actually becomes guilty of turning finite creatures into fellow gods who are comparable to him in greatness. The creations are made his equivalent. It is polytheism to the core. This highlights the difference between Allah and LORD. This proves that Allah and God cannot be the one and the same. Allah is an impostor. He simply cannot be the Almighty Creator.

Muslims must come to terms with the fact that Allah is inconsistent with his own teachings. If swearing by anything other than Allah is ***shirk***, then why does Allah himself carry out the very act that he condemns? Would not his actions lead to confusion? The inconsistency of Allah proves that he cannot be the true God:

1 Corinthians 14:33: *For the true God is not a God of confusion, but of peace.*

When God swears by himself, his action is consistent with the undeniable truth that he is the supreme Creator. When comparing two currency notes to determine which one of the two is genuine, we should not focus on the similarities but on their differences. The true and the fake note may appear to be identical since the counterfeit is meant to be passed off as the real one. But when the notes are examined closely, it is the small differences that will aid us to distinguish the genuine from the counterfeit. It is the same with God and Allah. We need to focus on the differences between God and Allah. One of them is clearly a counterfeit. Ironically, the Qur'an itself helps us to identify who it is.

Islam and Wine

References: Qur'an, Surah Al-Waqi'ah (56), v. 16-19 Qur'an, Surah An-Nahl (16), v. 67 Qur'an, Sura Al-Mutafiffin (83), v. 25 Qur'an, Surah Muhammad (47), v.15 Qur'an, Surah Al-Baqarah (2), v. 219 Qur'an, Surah An-Nisaa (4), v. 43 Qur'an, Surah Al-Maedah (5), v. 91 Sahih al-Bukhari, Volume 4, Book 53, Number 324 https://sahih-bukhari.com/Pages/Bukha... Hadith Sunan Ahmad nomer 2849 https://hadithprophet.com/hadith-7295... he Messenger of God, may God bless him and grant him peace, "mentioned Khadija, and her father wanted him to marry him," so she prepared food and drink, so she called her father and a group of Quraysh, and they ate and drank until they became drunk, and Khadija said to her father: Muhammad Bin Abdullah proposed to me, so I married him to him. So he married her to him, so she created him and dressed him in a robe, and this is what they used to do with fathers. When his drunkenness passed from him, he looked and saw that he was well-made and wearing a robe, and he said: What is my business? What is this? She said: Muhammad bin Abdullah married me. He said: I will marry the orphan of Abu Talib, no, because of my age. Khadija said: Are you not ashamed, wanting to make yourself foolish in front of the Quraysh? Tell people you were drunk? She did not stop with it until he was satisfied. Sahih Muslim, 1578 https://sunnah.com/muslim:1578 Hadith Bukhari, Al-Adab Al-Mufrad 24 https://sunnah.com/adab:24 Sa'id ibn Abi Waqqas said: "Four ayats were revealed about me. The first was when my mother swore she would neither eat nor drink until I left Muhammad, may Allah bless him and grant him peace. Allah Almighty revealed, 'But if they try to make you associate something with Me about which you have no knowledge, do not obey them. Keep company with them correctly and courteously in this world' (31:15) The second was when I took a sword that I admired and said, 'Messenger of Allah, give me this!' Then the ayat was revealed: 'They will ask you about booty.' (8:1) The third was when I was ill and the Messenger of Allah, may Allah bless him and grant him peace, came to me and I said, 'Messenger of Allah, I want to divide my property. Can I will away a half?' He said, 'No.' 'A third?' I asked. He was silent and so after that it was allowed to will away a third. The fourth was when I had been drinking wine with some of the Ansar. One of them hit my nose with the jawbone

of a camel. I went to the Prophet, may Allah bless him and grant him peace, and Allah Almighty revealed the prohibition of wine." Jami At Tirmidhi, number 3026 https://hadithprophet.com/Hadith-engl... Narrated Abu 'Abdur-Rahman As-Sulami:that 'Ali bin Abi Talib said: "'Abdur-Rahman bin 'Awf prepared some food for which he invited us, and he gave us some wine to drink. The wine began to affect us when it was time for Salat. So they encouraged me (to lead) and I recited: 'Say: O you disbelievers! I do not worship what you worship, and we worship what you worship' - so Allah, Most High, revealed: O you who believe! Do not approach Salat when you are in a drunken state until you know what you are saying (4:)

Prophet Muhammad and The Love of Wine (Khamr)

Introduction

It has become common knowledge that Islam strictly prohibits the consumption of alcohol. However, in reality, **Islam itself was established with the aid of intoxicating alcohol to deceive and manipulate**.

Part I: Khadija's Deceptive Marriage Strategy

■Background: The Wealthy Businesswoman

Source: Hadith Musnad Ahmad, Number 2849

Khadija bint Khuwaylid was a career-oriented woman from the Quraysh tribe, aged 40. Her family's caravan business was highly successful, making them the wealthiest people among the Quraysh community.

Khuwaylid bin Asad was Khadija's father who ran the family business, imparting his knowledge to his daughter. It is evident that in pre-Islamic times, women were accustomed to running and even owning their own businesses.

■The Proposal

Khadija was attracted to the handsome appearance of young Muhammad, aged 25, and proposed to him.

Khadija: "O my cousin's son, I admire you for your good reputation."

Muhammad: "Why, thank you, Khadija."

Khadija: "Would you like to marry me?"

Muhammad: "Well, of course."

For a poor shepherd like Muhammad, Khadija's proposal was like discovering a gold mine.

■The Father's Opposition

Khadija's desire was opposed by her father Khuwaylid:

Khuwaylid: "The goat herder is not worthy to be the husband of an honorable woman like you!"

■The Deceptive Plan

But Khadija did not give up her will. She prepared an event with food and drink, and invited her father and a group of the Quraysh.

The Strategy:

- They ate and drank the alcoholic beverages that Khadija served
- **Until they got drunk**
- Khadija was fully aware of her actions
- **This was a deliberate part of her plan** to pursue her desires

■The Intoxicated Consent

Khuwaylid also drank a lot until he got intoxicated.

Khuwaylid: "Oh, I feel dizzy now, I better take a rest."

Khadija: "Father, indeed Muhammad ibn Abdullah has asked for my hand, so marry him to me."

Because Khuwaylid was drunk, he couldn't think clearly:

Khuwaylid: "Sure, go ahead. Marry whoever you want."

■The Marriage Ceremony

Then Khadija:

- Perfumed her father
- Dressed him in a full garment (as was customary for fathers)
- Arranged the marriage ceremony
- The people of Quraysh congratulated the newlywed couple

■The Sobering Reality

When his drunkenness passed from him, Khuwaylid looked, and behold he was perfumed and had a full garment on:

Khuwaylid: "What is going on with me?! What is this?"

Khadija: "You have married me to Muhammad ibn Abdullah."

Khuwaylid: "Me? Marrying off Abu Talib's orphan boy?! No, not by my life! Have you no shame? Do you want to make a fool of yourself with the Quraysh? Tell people that you were drunk?"

And she did not let up from him until he consented.

■Analysis

Khadija employed wine or khamr to deceive her father into arranging her marriage to Muhammad.

- Khadija's influence was pivotal in Muhammad's decision to propagate Islam
- Muhammad endorsed her initial use of deception and manipulation to achieve her dream
- Later on, Muhammad employed a comparable strategy to further the spread of Islam

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Part II: Wine as a Tool for Religious Recruitment

■Early Meccan Strategy

In the early stages of his prophethood in Mecca, Prophet Muhammad sought to attract followers by promising various rewards in paradise, tailored to their desires.

Understanding people's inclination towards wine, he even assured them of **rivers of it in paradise**, leveraging their appetite for pleasure to garner followers.

■Quranic Promises of Wine in Paradise

Surah Al-Mutaffifin (83), Verse 25

> "They will be given a drink of **sealed, pure wine**"

Surah Al-Waqi'ah (56), Verses 17-19

> "They will be waited on by eternal youths with cups, pitchers, and a drink ˹of **pure wine**˺ from a flowing stream, that will cause them neither headache nor intoxication."

■Wine as Divine Sign

Prophet Muhammad even said that intoxicating drink is a **sign or miracle from Allah**.

Surah An-Nahl (16), Verse 67

> "And of the fruits of the date-palms and the grapes, you obtain **Alcoholic drinks** and goods. Verily in that is a **Sign for a people who use their understanding**."

■Continued Praise After Migration

After he migrated to Medina, he was still praising wine:

Surah Muhammad (47), Verse 15

> "(Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; **rivers of wine, a joy to those who drink**;"

Part III: The Incidents That Changed Everything

■First Incident: Hamza's Drunken Rampage

Source: Sahih Bukhari, Number 3091 Time: Second Hijri Year (Revelation of Surah Al-Baqarah, Verse 219)

Background: Post-Badr Celebration

Following a successful Badr robbery on Quraysh merchants, many Muslims celebrated their victory by indulging in **khamr or wine**.

Prophet Muhammad was pleased with Ali's participation during the Badr robbery:

Prophet Muhammad: "Ali, take these two she-camels from the Khumus. You deserve them."

Ali: "Oh, thank you so much ya Rasulullah. I intend to marry Fatima, the daughter of Rasulullah. I had an appointment with a goldsmith from the tribe of Bani Qainuqa to sell Idhkir (grass of pleasant smell), and use the money on my wedding party."

The Discovery

After Ali prepared for his trip to the goldsmith:

Ali: "Oh, no!! No!! What happened with my camels? Who has killed them?"

Witness: "Hamza bin Abdul Muttalib did that. He is staying with some Ansari, getting drunk in their house."

Seeking Justice

Ali didn't dare to confront Hamza directly:

Ali's Thoughts: "I better ask Prophet Muhammad to deal with this problem right away! It would be better than engaging in conflict with Hamzah directly."

Ali went to Prophet Muhammad's house (Zaid ibn Haritha was also present):

Prophet Muhammad: "What's wrong with you?"

Ali: "O Rasulullah! I have never seen such a day as today. Hamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks."

The Confrontation

The Prophet decided to go to the house where Hamza was:

Prophet Muhammad: "May I come in?"

Host: "Go ahead, ya Rasulullah."

Hamzah was completely drunk. His eyes were red.

Prophet Muhammad: "Hey Hamzah! Why did you kill Ali's camels? He worked so hard for them! You must compensate him for his loss!"

The Shocking Response

Hamza: "What? You?"

Hamza looked at Allah's Apostle and then:

- He raised his eyes, looking at his knees
- Then he raised up his eyes looking at his umbilicus
- Again he raised up his eyes looking at his face

Hamza: "Aren't you but the slaves of my father?"

The Prophet's Retreat

Prophet Muhammad realized that he was drunk, so **he retreated and left the house**.

Prophet Muhammad's Thoughts: "This is not good for me, but I cannot confront him in this situation. He would attack me even more."

Ali: "Ya Rasulullah, how about my camels? I want justice! I work hard for my loot! I killed many people for that!"

■Analysis of the First Incident

Key Points:

- The Muslims believed that Prophet Muhammad was the reason Allah created this universe
- Yet he did not dare to reprimand Hamza for his insult
- Under the strong influence of alcohol, Hamzah honestly questioned the validity of his prophethood
- Prophet Muhammad became utterly powerless against Hamzah and was unable to settle the disagreement
- **This incident damaged his reputation**

Character Assessment:

- Even before succumbing to drunkenness, Hamzah was already known as a violent individual
- His behavior escalated to despicable levels after becoming intoxicated
- While Muslims affectionately referred to Hamzah as **Asadullah** (the lion of Allah), he proved to be nothing but an **uncontrollable, rabid lion** when drunk

■First Legislative Response

After that incident, Prophet Muhammad began to change his opinion about wine:

Companion: "Ya Rasulullah, what do you think about drinking wine?"

Quran, Surah Al-Baqarah (2), Verse 219

> "They ask you ˹O Prophet˺ about intoxicants and gambling. Say, 'There is **great evil in both**, as well as some benefit for people, but **the evil outweighs the benefit**.'"

Important Note: The verse did not forbid Muslims to drink wine. It only says that there is harm in drinking too much alcoholic beverages, but **it doesn't prohibit it**.

■Second Incident: Ali's Drunken Prayer Leadership

Time: 4th Hijri Year (Revelation of Surah An-Nisaa, Verse 43)

Jami At Tirmidhi 3026

Sahih Muslim 1578

The Dinner Party

Abdur-Rahman bin 'Awf made some food in his house, then invited 'Ali bin Abi Talib and his friends to come. He served wine to his guests to drink.

They ate and drank until they became intoxicated.

Prayer Time Crisis

Companion: "We need to go to the Prophet's mosque to pray."

Others: "Yes, let's go there."

Even in their intoxicated state, these devout Muslims were committed to fulfilling their prayer obligations.

Companion: "Ali, would you lead us praying?"

Ali: "Sure."

The Prayer Disaster

It was hard for them to do the prayer properly due to their consumption of wine. Ali was so drunk that he couldn't recite Quran verses properly:

Ali: "'Say: O you disbelievers! I do not worship what you worship, **and we worship what you worship**.'"

Companions: "Haha... what did you say? We worship that they the disbelievers worship? Haha... Hey, Ali, are you okay?"

■Analysis and Response

Apparently, these incidents happened often among the Prophet's companions, who obviously were **heavy drinkers**. Many of them came to the mosque intoxicated, causing disruptions during prayers.

Prophet Muhammad's Thoughts: "I have to do something to prevent this."

Second Legislative Response

Prophet Muhammad: "Stop. Allah has just revealed a message to all of you."

Quran, Surah An-Nisaa (4), Verse 43

> "O you who believe! **Approach not As-Salat (the prayer) when you are in a drunken state** until you know the meaning of what you utter."

Critical Analysis: Note that this verse actually **permits Muslims to drink intoxicants**, provided that it doesn't affect their prayers, which presupposes that Allah didn't prohibit intoxicants altogether.

■Unintended Consequences

With Surah An-Nisaa verse 43, Prophet Muhammad instructed his companions not to pray while intoxicated. However, this directive inadvertently led some of them to exploit it as an excuse to **skip prayers regularly**.

Muslims' Logic: "I can't go to the mosque to do salat, because I'm still intoxicated. We are obeying his command now."

This trend posed a significant challenge to Prophet Muhammad, as it eroded his authority and questioned the legitimacy of the religion he was establishing.

Prophet Muhammad's Observation: "It's time for the Friday prayer, yet the mosque is empty. Where is everyone?"

■The Warning Phase

Sahih Muslim 1578

With a resolve to assert complete control over his followers, Prophet Muhammad began to hint at the prospect of banning alcohol altogether:

Prophet Muhammad: "O people, Allah is giving an indication of the prohibition of wine, and He is probably soon going to give an order about it. So he who has anything of it with him should sell that, and derive benefit out of it."

Market Response

Due to the warning from Allah, Muslims took appropriate action:

Muslim 1: "Did you hear that? Let's sell our wine before Allah forbid it."

Muslim 2: "Yes, let's do it, while we still can."

Street Vendors: "Wine! Discounted wine! Buy now before Allah makes it haram! Buy them all now while it is still halal! It will soon be haram!"

Customer: "Really? Allah will forbid wine consumption? I thought he said that alcoholic beverages is a sign for sound people?"

Quranic Contradiction Acknowledged

Reference Back to Surah An-Nahl (16), Verse 67:

> "And of the fruits of the date-palms and the grapes, you obtain Alcoholic drinks and goods. Verily in that is a Sign for a people who use their understanding."

Muslim Response: "Remember, that? The Prophet said that Allah eliminates or confirms whatever he will. Or to be precise, verses were 'revealed' in accordance with the circumstances of Prophet Muhammad's life. Consequently, **older revelations were abrogated and substituted by newer ones**."

Others: "Yes. Amen to that."

■Third Incident: The Tribal Fight

Time: End of 6th Hijri Year (Revelation of Surah Al-Maedah, Verse 91)

Hadith Bukhari, Al-Adab al-Mufrad 24

The Setup

Sa'id ibn Abi Waqqas was involved in this story that happened in Medina, before Khamr or wine was prohibited.

One day, an Ansar Muslim made some food and invited the Muslim Muhajirin and Ansar to his house.

Definition:

- **Ansar:** The Muslims from Medina
- **Muhajirun:** The Muslims from Mecca

The host provided:

- Barbequed camel head
- A large quantity of khamr or wine

They all ate and drank a lot of khamr until they became intoxicated.

The Drunken Argument

Under the influence of alcohol, they became rowdy and behaved rudely:

Muhajirin: "You know, we the Muhajirin are better and more important than you the Ansars."

Ansar: "What? How dare you saying garbage like that? Who helped you when you just arrived here? Without us, Islam wouldn't have started. We were the main players."

Muhajirin: "But without us, you guys wouldn't survive here or there in Mecca."

The Violence

The Muslim Ansar took a camel bone and **struck Sa'd's nose with it**.

■Final Legislative Response

When Prophet Muhammad heard about this incident, he delivered the final verdict:

Quran, Surah Al-Maedah (5), Verse 91

> **"Satan's plan is but to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?"**

■Analysis of the Complete Ban

The verse explains that the alcoholic beverages:

- Caused physical conflicts among the Ansar and Muhajirin
- Caused Muslims to miss prayers often

These are the main reasons why Prophet Muhammad decided to ban alcoholic beverages altogether.

Critical Timeline Analysis:

- He didn't ban it when Hamzah killed Ali's camels
- Nor when the Muslims did the prayer while intoxicated
- **Only when it threatened his control over his followers**

Control Mechanism: Prophet Muhammad used Islam to control his followers, by ordering them to keep their minds to Allah while doing prayers five times a day, with the penalty of hellfire for those who fail to comply.

When his followers preferred alcoholic beverages than practice salah, he understood that he started to lose his grip among his followers.

Surah Al-Maedah, verse 91 was revealed to maintain his control among Muslims.

Conclusion

■Timeline Summary

Prophet Muhammad's Ministry:

- Preached Islam in Mecca for **13 years**

- In 622 AD: Migrated to Medina
- Lived in Medina for **10 years** until he died in 632 AD
- **Total prophethood span: 23 years**

■Phases of Wine Legislation

Phase 1: Praise and Promotion (Meccan Period)

- Prophet Muhammad praised the use of wine as a **sign of sound minds**
- Promised wine as **rewards for believers in heaven**

Phase 2: Continued Praise (Early Medina - 1st Hijri Year)

- Still complimented wine in **Surah Muhammad, verse 15**

Phase 3: First Concerns (2nd Hijri Year)

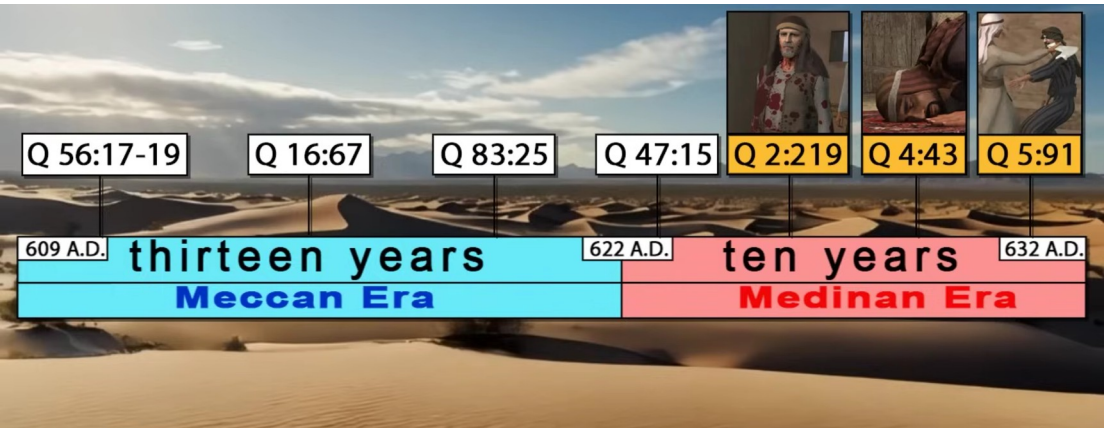
- After starting robbing and attacking infidels
- Followers tended to drink alcoholic beverages more
- **Hamza incident** caused first negative message in **Surah Al-Baqarah, verse 219**

Phase 4: Conditional Restriction (4th Hijri Year)

- **Ali's drunken prayer incident**
- Second negative message: **Surah An-Nisaa, verse 43**
- Warning Muslims not to do salah while drunk

Phase 5: Complete Ban (End of 6th Hijri Year)

- **Sa'd's tribal fight incident**
- Complete prohibition in **Surah Al-Maedah, verse 91**
- Approximately **3 years prior** to Prophet Muhammad's death



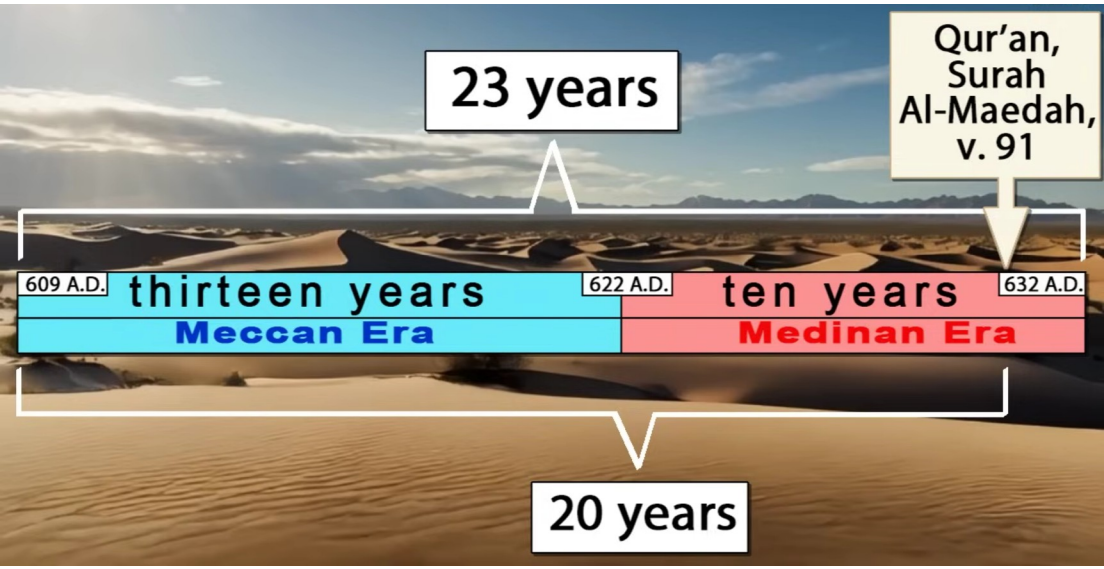
■Critical Questions

The 20-Year Delay:

- This implies a delay of **20 years** before the complete prohibition of alcoholic beverages
- One might question why such a significant period transpired before the ban on these haram drinks was implemented

Final Question: Could it be possible that the reason for this delay was because the Prophet himself had a fondness for consuming them?

In the last 3 years of his life he took poison from Jewish woman and second dose from Ayesha and Hafsa. That's why he was ill throughout, as you have seen on the chapter who is Muhammad from Islam itself.



Did Prophet Muhammad Drink Alcoholic Beverages?

Introduction

According to many hadith, yes, he did drink alcoholic beverages.

Hadith Evidence

■Sahih Muslim 2011a

Narrated by Jabir bin Abdullah:

Setting: We were with the messenger of Allah

The Prophet: "I'm thirsty. Do you have water?"

Companions: "Oh Rasulullah, may we offer you wine to drink?"

The Prophet: "Yes."

Then Jabir ibn Abdullah went out quickly to take the drink. He came back and brought a cup containing **nabidh**.

Jabir: "Here you go, Rasulullah."

The Prophet: "Why did you not cover it? Even if it is with a piece of wood."

Then the Prophet drank the nabidh.

What Exactly is Nabidh?

According to a scientific report titled **"Determination of Permissible Alcohol and Vinegar in Shariah and Scientific Perspectives"** by Jamaludin MA:

■Definition and Etymology

- The term **nabidh** in hadith is literally derived from the word **'nabaza'**
- **'Nabaza'** means: whoever takes dates or raisins
- **'Yanbuzu'** is the act of putting something into a pot or similar container (seeka)
- Subsequently adding water and leaving it to ferment (ya'furu) until it becomes an intoxicant

■The Fermentation Process

Two Stages of Fermentation:

1. **First Stage - Takhammur (التخمر):**
    - Conversion from fruits to alcoholic level
2. **Second Stage - Takhallul (التخلل):**
    - Conversion of alcohol (ethanol) to vinegar (acetic acid)

■Understanding the Terminology

- **Nabidh:** Fermented juice that hasn't yet reached intoxicating levels
- **Khamr (خمر):** Fermented juice that has reached the intoxicating stage

Islamic Legal Perspective

From the viewpoint of Islamic law, the permissibility of alcoholic fermentation is based on a hadith of the Prophet that permits the consumption of nabidh fermented for **up to three days**.

■Supporting Hadith - Ibn 'Abbas Narration

Ibn 'Abbas narrated that nabidh was prepared from raisins for Prophet Muhammad in a water skin:

- He would drink it on **that day**
- **The next day**
- **The following day** (third day)

- On the evening of the third day, he would drink it and give it to his companions
- If something was left over, he would throw it away

Scientific Analysis

■Jamaludin MA's Research Findings

After three days of fermentation with grapes or raisins at 30°C:

- Ethanol/alcohol level: **5.81%**
- Standard deviation: **0.43**
- Range: **5.38% to 6.24%**
- **This equals the alcohol level of beers!**

■Environmental Factors in Arabian Desert

In the Arabian desert where the Prophet lived:

- Daytime temperatures could soar to **40°C**
- This intense heat **accelerates ethanol production**
- Potentially exceeding **6% alcohol content**

■In biblical times, **wine was often diluted with water** (sometimes 2:1 or 3:1 water to wine). Natural fermentation would produce wine with an alcohol content around **7%–10%**, depending on conditions. Fortified wine did not exist in antiquity as it does now.

■The alcohol percentage of beer typically ranges from **4% to 6% ABV (alcohol by volume)**, though it can vary widely depending on the style and brand.

■Research Conclusion

According to Jamaludin's research, it's evident that what Prophet Muhammad drank was no longer nabidh, but had **fermented into khamr**.

■Implications

Prophet Muhammad might have been:

1. **Intoxicated** due to consuming significant amounts of khamr for three days in a row, OR
2. **Accustomed to high alcohol levels** in his system, suggesting he was a heavy drinker

Historical Incident: Umar ibn al-Khattab

■The Intoxication Incident

Musannaf ‘Abdur Razzaq 17015

Setting: En route to Madinah

A man gulped down a nabidh drink belonging to Umar ibn al-Khattab. After drinking it, **the man became intoxicated**.

Umar's Response:

1. Waited until the man became sober
2. Ordered his soldiers: "Punish him with **eighty lashes**"
3. Soldiers used palm branches to lash the man

Umar's Contradiction:

- Umar then **diluted the drink by adding water**
- **Drank from it himself**

■Analysis of the Contradiction

It is obvious that the nabidh had already reached intoxicating levels and became **khamr**, which is **haram** in Islam. However, despite this, Umar still consumed it after diluting it with water.

This appears contradictory, as it implies:

- It is not haram to drink khamr as long as it's diluted with water
- To improve flavor while maintaining the same alcohol concentration

■Questions Raised

- What if we substitute khamr with other alcoholic beverages and dilute them with water?
- Would the resulting drink still be considered **halal**?
- What exactly makes it haram:
    - The presence of alcohol itself?
    - The state of intoxication it induces?

Did Prophet Muhammad Dilute Khamr Like Umar?

Answer: Yes, according to the following hadith.

■Hadith Sunan Nasa'i, No. 5703

Setting: Prophet Muhammad was performing tawaf (circling the Ka'bah)

The Prophet: "Do you have anything for me to drink?"

Companion: "How about having some nabidh, ya Rasulullah?"

The Prophet: "Okay, give it to me."

Companion: "Here you go."

The Prophet: *[opened the flask but then frowned]*

Companion: "Is it haram, ya Rasulullah?"

The Prophet: "No, just fetch me some zamzam water."

The sahabah then left to get zamzam water

Companion: "Here you go."

The Prophet: "Thank you."

He then poured the water into the flask and drank the diluted nabidh.

■Analysis of the Prophet's Behavior

The Prophet frowned obviously because of the strong smell of alcohol in the beverage. He knew at that time that the nabidh had turned into **khamr**, yet he **didn't stop drinking it**.

To make the drink taste better, he mixed it with more water.

Conclusion: Umar obviously imitated what Prophet Muhammad did. Both of them couldn't stop drinking nabidh (or khamr) because **they were addicted to it**.

Using Nabidh for Ritual Purification

■Hadith: Jami’ at-Tirmidhi 88

■Abdullah bin Mas'ud's Narration

The Prophet: "What is in your water skin?"

Abdullah: "That is nabidh, ya Rasulullah."

The Prophet: "Dates are wholesome and water is pure."

After that, Prophet Muhammad performed wudu (ablution) with the nabidh.

■The Contradiction

He forbade anyone from consuming intoxicating drinks, yet he himself used them for:

- **Drinking**
- **Washing during ablution**

The Prophet's Prohibition and Punishment

■Hadith Sahih Bukhari, Number 242

The Prophet's Declaration:

> "All drinks that produce intoxication are **haram**!"

Jami' at-Tirmidhi 1444

Companion's Question: "What if we still like to drink it, ya Rasulullah?"

The Prophet's Response:

> "Whoever drinks khamr, then **lash him**. If he returns to it, then on the **fourth time, kill him**."

■The Question of Double Standards

Does this excessive punishment also apply to him or Umar?

Scholarly Analysis and Modern Understanding

■Academic Perspective

Various ahadith indicate that Prophet Muhammad also consumed **khamr** or **strong nabidh** with intoxicating alcohol levels.

Key Points:

- Fermented nabidh can transition into khamr
- Pinpointing the exact moment of this transition isn't always straightforward
- This may explain why most modern Arabic dictionaries (such as alqamoos.org) translate nabidh as **wine**

■Hadith Sunan Abu Dawud 3691

This hadith mentions nabidh as **date-wine**, which is **haram** in Islam, yet Prophet Muhammad **loved to drink it night and day**.

Conclusion

The evidence presented from various hadith collections suggests a complex relationship between the Prophet Muhammad's teachings about intoxicating beverages and his personal practices, raising questions about consistency in application of Islamic law regarding alcohol consumption.

References: sunnah2.com / @mumtazel-haqq2903 arnabmubashir.com Hadith Sahih Bukhari, no. 242 Hadith Sahih Muslim, no. 2011a, 4971, 4974, 4975 Hadith Sunan Nasa'i, no. 5703 Jami` at-Tirmidhi, no. 1444

Hadith has many utterances regarding this theme. Wine, is the key of all evil (Ahmad b. Hanbal, *Musnad*, v. 238; Ibn Madja, *Ashriba*, bab i). Who drinks wine in this world without repenting it, shall not drink it in the other world (Bukhari, *Ashriba*, bab i; Muslim, *Ashriba*, trad. 73, 76-78, etc.). Cursed is he who drinks, buys, sells wine or causes others to drink it (Abu Da'ud, *Ashriba*, bab 2; Ibn Madja, *Ashriba*, bab 6; Ahmad b. Hanbal, i. 316; ii. 25, 69, 71, 97, 128, etc.). Who drinks a draught of wine on purpose shall have to drink *pus* on doomsday (Tayalisi, No. 1134). Prayer of him who drinks wine is not accepted by Allah (Nasa'i, *Ashriba*, bab. 43; Darimi, *Ashriba*, bab 3), and faith is incompatible with drinking it (Bukhari, *Ashriba*, bab i; Nasa'i, *Ashriba* bab 42, 44). It is even inadvisable to use it as medicine (Muslim, *Ashriba*, trad. 12; Ahmad b. Hanbal iv. 311, 317 bis etc.); and it is prohibited to use wine for manufacturing vinegar (Tirmidhi, *Buyu'*, bab. 59; Ahmad b. Hanbal iii. 119, 260 bis). But times will be even worse and there will be people who declare wine allowed (Bukhari, *Ashriba*, bab 1; Nasa'i, *Ashriba*, bab. 41, etc.) and so it will be drunk by the generation of the last days (Bukhari, *Ashriba*, bab i, Ahmad b. Hanbal, iii 176, 202, 213 sq).

The prohibition of wine, although unanimously accepted, gave rise to dissensions between the juridical schools, dissensions which are reflected in *hadith*, in a historical disguise. The discussions start from the question: what is wine? It is said that, when the use of wine was peremptorily prohibited, the people of Medina poured out in the streets all that they possessed of the appreciated liquor (Ahmad b. Hanbal, ii. 132 sq.; iii. 26, 189 sq., 217, 200 bis; iv. 335 sq.). Ibn Umar declares, on the contrary, that at the time of the prohibition, there was no wine in Medina at all (Bukhari, *Ashriba*, bab 2). Anas b. Malik *(ib.)* says there

was scarcely any wine from grapes in Medina, when the prohibition was revealed; people used wine from *busr* and *tamr* (two kinds of dates). In another tradition (*ib.*, bab 3) wine from *fadikh* and *zahw* (two other kinds of dates) is mentioned. 'Umar is represented delivering a *khutba* which was meant to settle the question; according to his son 'Abd Allah he said: Wine has been prohibited by the Koran; it comes from five kinds of fruits, from grapes, from dates, from honey, from wheat and from barley, wine is what obscures the intellect (*wa 'l-khamr ma khamara al'aql*; Bukhari, *Ashriba*, bab 2). The question remained, whether beverages prepared from grapes in a different way were prohibited. There was e.g. a kind of syrup. "When Umar visited Syria, the population complained of its unhealthy and heavy climate and added: This drink alone will heal us. Then Umar allowed them to drink honey. Then they said Honey cannot heal us. Thereupon one of the natives of Syria said to him, May we not prepare something of this drink for you? It has no inebriating power. He said: Well. Then they cooked it till two thirds were evaporated and one third of it remained. They brought it to Umar, who put his finger into it and licked it. Then he said: This is *tila'* like camels' *tila'* (viz the pitch with which they smeared their skins). Then he allowed them to drink it" (Malik, *Ashriba*, bab 14.) According to the first chapter of the same *kitab*, however, 'Umar punishes a man who had become drunk on *tila'*. Juice from grapes, prepared by pressing them only, is considered as wine. Tarik b. Suwaid al-Hadrami said to the Prophet: We have in our country grapes which we press. May we drink the juice? He said: No. This negative answer is given three times, and when Tarik asks whether the juice may be given the sick to drink, Mohammed answers: It is no medicine, it is sickness (Ahmad b. Hanbal bab, V. 292 sq.). And not only those who drink and sell, wine are cursed by Mohammed, but also those who press grapes and have them pressed in order to drink the juice (Ibn Madja, *Ashriba*, bab 6).

Where was the line of demarcation between the allowed and the prohibited kind? Several collections of traditions went so far as to mention *nabidh* among the drinks prepared by Mohammed's wives and drunk by him (Muslim, *Ashriba*, trad. 79-89; Ahmad, 1. 232 sq., 240, 287, 320 sq., 336, 355, 369, 372; ii. 35 iii. 304, 307, 313 sq., 326, 379, 384 etc.)

Ibn Kathir, S. 16:64-69 :
(And from the fruits of date palms and grapes, you derive strong drink) This indicates that it was permissible to drink it before it was forbidden. It also indicates that strong drink (i.e., intoxicating drink) derived from dates is the same as strong drink derived from grapes. Also forbidden are strong drinks derived from wheat, barley, corn and honey, as is explained in detail in the Sunnah…

> *(strong drink and a goodly provision.)* Ibn `Abbas said: "Strong drink is the product of these two fruits that is forbidden, and the good provision is what is permitted of them." According to another report: "Strong drink is its unlawful, and the goodly provision is its lawful," referring to the fruits when they are dried, like dates and raisins, or products derived from them such as molasses, vinegar and wine (of grapes, dates) which are permissible to drink before they become strong (becomes alcoholic), as was stated in the Sunnah. (Source)

Ibn Kathir, S. 5:90-91:
Drinking *Khamr* (Intoxicants) and *Maysir* (Gambling)
Allah forbids His believing servants from consuming *Khamr* and *Maysir* which is gambling. Ibn Abi Hatim recorded that `Ali bin Abi Talib, the Leader of the Faithful, said that chess is a type of gambling. Ibn Abi Hatim recorded that `Ata', Mujahid and Tawus, or, two of them, said that every type of gambling, including children's playing with (a certain type of) nuts, is *Maysir*. Ibn `Umar said that *Al-Maysir* means gambling, and this is the same statement that Ad-Dahhak reported from Ibn `Abbas, who added, "They used to gamble during the time of *Jahiliyyah*, until Islam came. Allah then forbade them from this evil behavior." (Source)

> **Hadiths that Prohibit *Khamr* (Intoxicants)**
> Imam Ahmad recorded that Abu Hurayrah said, "There were three stages to prohibiting *Khamr* (intoxicants). When the Messenger of Allah migrated to Al-Madinah, the people were consuming alcohol and gambling, so they asked the Messenger of Allah about these things, Allah revealed…
> *(They ask you about alcoholic drink and gambling. Say: "In*

them is a great sin, and (some) benefit for men.")[2:219], until the end of the *Ayah*. The people said, `They (intoxicants and gambling) were not prohibited for us. Allah only said…

(In them is a great sin, and (some) benefit for men.)' So they went on drinking *Khamr* until one day, one of the emigrants lead his companions in the *Maghrib* prayer and mixed up the *Ayat* in his recitation. Thereafter, Allah sent down a tougher statement…

(O you who believe! Approach not the Salah (the prayer) when you are in a drunken state until you know (the meaning of) what you utter.)[4:43] Then, the people would drink before the time of the prayer so that they would attend the prayer while sober. A firmer *Ayah* was later revealed…

(O you who believe! Khamr, Maysir, Ansab, and Azlam are an abomination of Shaytan's handiwork. So avoid that in order that you may be successful.)[5:90-91] So they said, `We abstained, O Lord!' Later, some people said, `O Allah's Messenger! Some people died in the cause of Allah, while some others died in their beds, but they used to drink alcohol and indulge in gambling, which Allah has made a *Rijs* of the work of *Shaytan*.' So Allah sent down…

(Those who believe and do righteous good deeds, there is no sin on them for what they ate…) [5:93], until the end of the Ayah. The Prophet said…

(Had they been made impermissible for them, they would have abandoned them as you have abandoned them.) Ahmad recorded this Hadith. Imam Ahmad recorded that `Umar bin Al-Khattab said, "O Allah! Explain the verdict about Khamr to us clearly." The Ayah in Surat Al-Baqarah was revealed,

(They ask you about alcoholic drink and gambling. Say: "In them is a great sin.")[2:219] `Umar was summoned and this *Ayah* was recited to him, but he still said, "O Allah!

> Make the verdict of *Khamr* clear to us." Then the *Ayah* in *Surat An-Nisa'* was revealed…
>
> *(O you who believe! Do not approach the Salah when you are in a drunken state.)* [4:43] Thereafter, the Prophet had someone herald when it was time to pray, "Those in a drunken state are not to approach the prayer." `Umar was again summoned and the *Ayah* was recited to him, but he still said, "O Allah! Make the verdict concerning *Khamr* clear to us." Then, the *Ayah* in *Surat Al-Ma'idah* [5:91] was revealed, and `Umar was summoned and it was recited to him. When he reached the part of the *Ayah* that reads…
>
> *(So, will you not then abstain)* [5:91], `Umar said, "We abstained, we abstained." Abu Dawud, At-Tirmidhi, and An-Nasa'i recorded this Hadith. `Ali bin Al-Madini and At-Tirmidhi graded it Sahih. It is recorded in the Two Sahihs, that `Umar bin Al-Khattab said in a speech; while standing on the *Minbar* of the Messenger of Allah (in the Prophet's *Masjid* in Al-Madinah) "O people! The prohibition of *Khamr* was revealed; and *Khamr* was extracted from five things: From grapes, dates, honey, wheat and barley. *Khamr* is what intoxicates the mind." Al-Bukhari recorded that Ibn `Umar said, "The prohibition of *Khamr* was revealed when there were five kinds of intoxicants in Al-Madinah, besides what was produced from grapes." (Source)

Muslims like to argue that this slow and gradual prohibition was necessary since it wouldn't have been fair or possible for people who were addicted to drinking to simply quit overnight. Aside from the fact that this method still didn't entirely solve the problem of alcoholism, Muslims fail to realize how unfair this gradual progression truly is for others. After all, neither Muslim scholars nor those seeking to implement Islamic law will allow for the gradual abandonment of intoxicants. Anyone converting to Islam must immediately forsake all consumption of intoxicants since those verses which allowed for drinking have been abrogated by the outright prohibition of alcoholic

drinks. Where is the fairness in that? Why was it permitted for the first generation of Muslims to slowly come off of drinking whereas all subsequent generations of converts must not drink at all, even if they may happen to be addicted to alcohol and might find it hard to just give it up instantaneously?

WHY CHRISTIANS EAT PORK

Muslims claim that Christianity is false since Christians are permitted to consume the flesh of swine which is strictly forbidden under the Mosaic Law. The Mosaic Law is also known as the Law of Moses. Muslims use this as evidence not only to condemn Christianity but also to promote Islam since it likewise prohibits the eating of the flesh of pigs. It is time to expose their lies and deception. Muslims frequently quote the following verses from the Bible to validate their claim:

Leviticus 11:7-8: *Also* ***the pig****, because it has a split hoof and a cleft in the hoof but does not chew the cud. It is unclean for you.* ***You must not eat any of their flesh*** *or touch their dead body. They are unclean for you.*
Deuteronomy 14:8: *Also* ***the pig*** *because it has a split hoof but does not chew the cud. It is unclean for you.* ***You must not eat their flesh*** *or touch their carcasses.*

However, Muslims will never quote in full the complete dietary restrictions in the above verses. This is because they know that doing so will expose the hypocrisy of their argument. We will now expose their deception by reading the above verses in context, in their entirety. We will read ***Leviticus 11:1-8.***

Leviticus 11:1-3: *Then Jehovah said to Moses and Aaron: "Tell the Israelites, 'These are the living creatures of the earth that you may eat:*

Every animal that has a split hoof and a cleft in its hooves and that chews the cud may be eaten.
Leviticus 11:4: But you must not eat *from among those that chew the cud or from among those that have a split hoof:* ***The Camel because it chews the cud but does not have a split hoof. It is unclean for you.***
Leviticus 11:5: *Also the* ***Rock Badger****, because it chews the cud but does not have a split hoof. It is unclean for you.*
Leviticus 11:6: *Also the* ***Hare (Rabbit****), because it chews the cud but does not have a split hoof. It is unclean for you.*
Leviticus 11:7: *Also the* ***Pig, because it has a split hoof but does not chew the cud. It is unclean for you.***
Leviticus 11:8: You must not eat any of their flesh *or touch their dead body. They are unclean for you.'"*
Let us now read ***Deuteronomy 14:6-8.***
Deuteronomy 14:6: *"You may eat any animal that has a split hoof divided into two and that chews the cud.*
Deuteronomy 14:7: *However,* ***you must not eat*** *from among those that chew the cud or from among those that have split hooves:* ***The Camel****,* ***the Hare (Rabbit), and the Rock Badger, because they chew the cud but do not have split hooves. They are unclean for you.***
Deuteronomy 14:8: Also the Pig because it has a split hoof but does not chew the cud. It is unclean for you. *You must not eat their flesh or touch their carcasses."*
The commandment is clear. As we can see, both the flesh of swine and the flesh of camels are equally forbidden in the Torah. This is because the camel does not have a split hoof while the pig does not chew the cud. So both these animals are equally unclean for consumption in the Torah. In fact, the following translation of the Quran not only acknowledges these dietary restrictions in the Torah but it even clarifies the specific types of animals that are prohibited for the Jews:

Surah 6:146: *And to those imbued with* ***Jewish doctrines*** *and principles* ***We forbade every animal with undivided hoof – camels****,* ***rabbits****,* ***hares*** *– and of the oxen and the sheep We forbade them only their fat except the fat covering their backs and their entrails and the fat attached to the bones. (Al-Muntakhab)*
As it can be noted, the camel is specifically mentioned as one of the forbidden animals for the Jews. This fact is also confirmed in

the ***Tafsirs*** of numerous well-known scholars of Islam. We will consider just two out of the many to verify this fact.

Tafsir Jalalayn on Surah 6:146:

And to those of Jewry, that is the Jews, We forbade every beast with hoof, that is every beast that does not have divided toes such as ***camels*** *and ostriches.*

Tafsir Ibn Kathir on Surah 6:146:

Allah says, We forbade for the Jews every bird and animals such as the ***camel****, ostrich, duck and goose.*

The Quran clearly testifies that just like the flesh of pigs, the flesh of camels is also forbidden in the Torah. Yet, Muslims consume the flesh of camels. Are they not then guilty of the very same offense that they accuse the Christians of committing? Camels which are considered unclean for consumption under the Mosaic Law are approved in the Quran. Islamic scholars deliberately conceal the verses in the Quran that violates the dietary laws of the Torah. One such verse is the following:

Surah 22:36: *And the* ***camels*** *and cows did We make lawful for you to use in the event of your oblation of thanks giving and in your offering. They serve as a store from which you obtain advantages in plenty.* ***Therefore, pronounce Allah's Name on them as they are lined up, slaughtered and laid on their sides. You may eat there from*** *and feed him who is content and satisfied in mind despite poverty. (Al-Muntakhab)*

Since the Torah strictly prohibits the Jews to eat the flesh of camels, how can Allah then make it lawful for the Muslims in the Quran? What justification can Muslims provide to reconcile this contradiction between the dietary laws in the Torah and the Quran? While Christians eat the flesh of swine, Muslims eat the flesh of camels. Yet, both are forbidden in the Torah. Worse still, Muhammad even prescribed camel urine as medicine to his followers.

Sahih Bukhari, Volume 7, Book 71, Number 590:

Narrated Anas: The climate of Medina did not suit some people, so ***the Prophet*** *ordered them to follow his shepherd* ***that is his camels, and drink their milk and urine as a medicine.***

Another verse in the Bible which Muslims frequently quote to accuse the Christians of violating the dietary restrictions of the Mosaic Law is ***Matthew 5:17.*** Let's read this verse:

Matthew 5:17: *"Do not think I came to destroy the Law or the Prophets. I came, not to destroy, but* ***to fulfill."***

Muslims cite this verse as evidence to prove that Jesus did not abolish the dietary laws in the Torah. If true, then Muslims have only dug their own graves. These very same dietary laws in the Torah also forbid the eating of the flesh of camels. Since Muslims claim that Jesus did not abolish the dietary laws in the Torah, will Jesus then approve the eating of the flesh of camels in defiance of the Mosaic Law? Can Jesus legitimately condemn the flesh of swine without condemning the flesh of camels? Muslims must be extremely desperate to use this self-condemning argument to justify their case. Why is it permissible for the Muslims to break the Mosaic Law but not the Christians? Well, what did Jesus mean when he said that he came to *"**fulfill"*** the Law? What does the expression to *"**fulfill"*** actually mean? To illustrate:

A builder ***"fulfills"*** *a contract to complete a building, not by destroying the contract, but by finishing the structure of the building. However, upon completion of the project to the satisfaction of the client, the contract is* ***fulfilled*** *and the builder is no longer under obligation to it. Likewise, Jesus did not destroy the Law but rather he* ***fulfilled*** *it perfectly. Once* ***fulfilled****, that Law contract was no longer binding on God's people.*

Unlike the deceptive and contradictory claims of the Muslims, the Christian position is clearly substantiated in the Bible. The abolishment of the Mosaic Law with the coming of Jesus is clearly verified in numerous verses of the Bible. The following are two such verses:

Romans 10:4: For Christ is the end of the Law*, so that everyone exercising faith may have righteousness.*

Colossians 2:16-17: Therefore, do not let anyone judge you about what you eat and drink *or about the observance of a festival or of the new moon or of a Sabbath.* ***Those things are a shadow of the things to come, but the reality belongs to the Christ.***

The Mosaic Law came to an end with the coming of Jesus. Thus, Christians have a valid basis for not submitting to the dietary laws of the

Jews. In fact, the Quran confirms this vital truth. It clearly testifies that the restrictions which the Jewish Christians were subjected to previously under the Mosaic Law were removed with the coming of Jesus. In the following Quranic verse, Jesus declared:

Surah 3:50: *I have come to you, to attest the Law which was before me.* ***And to make lawful to you part of what was before forbidden to you.*** *I have come to you with a Sign from your Lord. So fear God, and obey me." (Yusuf Ali)*

Surah 3:50 clearly confirms that Jesus will make *"**lawful"*** for the Christians what was previously *"**forbidden"*** under the Mosaic Law. Of course, this cannot mean that Jesus will now make it lawful for the Christians to practice what is morally wrong in the Torah. ***Surah 3:50*** must therefore be referring to the ceremonial laws which include the dietary restrictions stipulated under the Mosaic Law. This is verified by what Jesus himself stated in the following Gospel account. Speaking in the context of what defiles a person spiritually, Jesus stated:

Matthew 15:10-11: *With that he called the crowd near and said to them: "Listen and get the sense of it.* ***It is not what enters into a man's mouth that defiles him, but it is what comes out of his mouth that defiles him."*** And in the following parallel account, Jesus clarified:

Mark 7:18-23: "Are you not aware that nothing from outside that enters into a man can defile him *. . .* ***That which comes out of a man is what defiles him.*** *From the inside, out of the heart of men, come injurious reasonings, sexual immorality, thefts, murders, acts of adultery, greed, acts of wickedness, deceit, brazen conduct, an envious eye, blasphemy, haughtiness, and unreasonableness. All these wicked things come from within and defile a man."*

Jesus clarified it is not what a person eats that defiles him spiritually but *"**that which comes out of a man is what defiles him."*** The Bible clearly testifies that with the coming of Jesus, Christians will no longer be subjected to the Law Covenant but to the Law of the Christ. As such, it was no longer mandatory for the Christians – both in the past and in the present – to observe the dietary restrictions of the Mosaic Law. If Muslims insist that the Christians must observe the Mosaic Law as the

Jews do, then the Quran becomes false instantly. It becomes false since ***Surah 3:50*** specifically testifies that certain restrictions will become obsolete for the Christians with the coming of Jesus. Muslims fail to understand that ***Surah 3:50*** is actually testifying to the abolition of certain restrictions which were obligatory for the Jews under the Mosaic Law. Thus, this Quranic verse exonerates the Christians from the baseless accusations of the Muslims. In fact, Christians would be acting in disobedience if they continued observing the restrictions which God removed and made ***"lawful"*** through Jesus Christ. Therefore, Muslims who insist that Christians must observe the dietary restrictions are actually denying the teachings of the Quran in ***Surah 3:50.*** In fact, even while the ***Law Covenant*** was still in force, Jehovah foretold that in time it will be replaced with a ***New Covenant.***

Jeremiah 31:31-32: *"Look! The days are coming when I will make with the house of Israel and with the house of Judah* ***a new covenant.*** *It will not be like the covenant that I made with their forefathers on the day I took hold of their hand to lead them out of the land of Egypt which they broke, although I was their true master," declares Jehovah.*

The ***Law Covenant*** became obsolete when Jesus instituted the ***New Covenant.***

Hebrews 8:13: *In his saying* ***"a new covenant,"*** *he has made the former one obsolete.*

Hebrews 9:15: *That is why Jesus is a mediator of* ***a new covenant****, in order that because a death has occurred for their release by ransom from the transgressions under the* ***former covenant.***

If Muslims are truly consistent in their accusation, then they must put their Prophet on trial for violating the divine laws of God in the Torah. In total violation of the Mosaic Law, Muhammad consumed the meat of animals which are strictly forbidden in the Torah. Muhammad consumed the flesh of ***camels*** and ***rabbits*** which are considered unclean according to the dietary laws in the Torah.

Sahih Bukhari, Volume 3, Book 44, Number 665:

Narrated Rafi bin Khadij: We used to offer the 'Asr prayer with the ***Prophet*** *and slaughter a* ***camel****, the meat of which would be divided in ten parts. We would then eat the cooked meat before sunset.*

Sahih Bukhari, Volume 3, Book 47, Number 746:

Narrated Anas: We chased a ***rabbit*** *at Mar-al-Zahran and the people ran after it but were exhausted. I overpowered and caught it, and gave it to Abu Talha* ***who slaughtered it and sent its hip or two thighs to Allah's Apostle.*** *The narrator confirms that he sent two thighs. The Prophet accepted that. The sub-narrator asked Anas, "Did the Prophet; eat from it?" Anas replied,* ***"He ate from it."***

Allah claims in the Quran that he revealed the Torah to the Jews. In other words, it was Allah who decreed in the Torah that the flesh of camels is unclean for food. Then why did Allah contradict himself in the Quran? If that which was *"**haram**"* for the Jews is now *"**halal**"* for the Muslims, then why do Muslims deny this same privilege for the Christians? Why do they find it suddenly unacceptable for that which was *"**haram**"* for the Jews to likewise become *"**halal**"* for the Christians? Why the double standard? This is hypocrisy! Let us look at the Quranic verse where Allah claims to reveal the Torah:

Surah 5:44: *Lo!* ***We did reveal the Torah****, wherein is guidance and a light. (Pickthall)*

Of course, it is not Allah but Jehovah who revealed the Torah to Moses. He is the Author. There is no denying this truth. Allah is but an impostor.

The Serious Doubts Of Muhammad

One of the most troubling verses in the Qur'an for Muslims is ***Surah 10:94.*** This Qur'anic verse reveals that Muhammad had serious doubts about the revelations he was receiving. He had doubts whether these revelations were genuinely from God or not. Is it not shocking to learn that Muhammad is the first person to doubt the Qur'an? To address this dilemma, Allah revealed ***Surah 10:94.*** Muhammad was commanded to seek the guidance of those who read the ***Holy Bible*** to overcome his doubts. Two different translations are provided below:

Surah 10:94: So if you (O Muhammad) are in doubt concerning that which We have revealed unto you . . . ask those who are reading the

Book (Torah and the Gospel) *before you. Verily, the truth has come to you from your Lord. So be not of those who doubt it." (Hilali-Khan)*

But if you are in doubt as to what We have revealed to you, ask those who read the Book before you*; certainly the truth has come to you from your Lord, therefore you should not be of the disputers. (Shakir)*

The only *"**Book"** (singular)* containing both the ***Torah*** and the ***Gospel*** is the ***Holy Bible.*** And the only people who have been reading both the ***Torah and the Gospel*** at the time of Muhammad were the ***Christians.*** The ***Jews*** do not read the ***Gospel.*** The entire ***Bible*** consisting of both ***Torah and the Gospel*** is the only source of divine guidance for Christians. For Allah to command Muhammad to consult the Christians, the ***Bible*** must have remained pure and unaltered in any way. Otherwise, Allah would not have given this commandment to Muhammad. It would certainly be futile to seek clarification from a people whose ***Scriptures*** had become corrupted. To paraphrase ***Surah 10:94****,* Allah is simply saying:

*"Muhammad, **if you have doubts about the Qur'an**, consult the people who read the **Bible** to clear your doubts."*

Let us analyze the full implication of ***Surah 10:94.*** This Qur'anic verse testifies that the ***Bible*** is the divine standard by which Muhammad can determine the credibility of the Qur'an. It is the divine standard by which he can verify if the Qur'an is true or not. It serves as the judge for Muhammad to determine if the revelations he was receiving are genuinely from God or not. ***Surah 10:94*** proves that the authorization of the ***Bible*** was crucial for Muhammad to verify the validity of the Qur'an. Since the ***Bible*** is the standard of truth with which the Qur'an must agree with, it stands above the judgment of the Qur'an. It is the Qur'an that has to be verified in the light of the previous ***Scriptures*** and not the other way around. Since it is the ***Bible*** that evaluates the Qur'an, it is far greater in authority than the Qur'an. Can the Qur'an evaluate the ***Book*** that evaluates it? Contrary to the claim of the Muslims that the Qur'an was sent to replace the ***Bible****,* Allah commanded Muhammad to consult the ***Bible*** – long after the arrival of the Qur'an. Therefore, ***Surah 10:94*** not only confirms the credibility of the ***Bible*** as the authoritative ***Word of God****,* but it also reveals that it was never the

intention of Allah for the Qur'an to supersede or to abrogate or to replace the ***Bible.***

Surah 10:94 belongs to ***Surah Jonah (Yunos)*** which is a ***late Meccan Surah.*** What should be troubling for Muslims is the fact that Muhammad was having serious doubts about the revelations he was receiving almost a decade after receiving them. The nature of Muhammad's doubt is indeed serious. He doubted the very legitimacy of the Qur'an itself. He doubted the very source that is supposed to eliminate doubts and build faith. This is extremely troubling. Read once again the words of Allah:

Surah 10:94: But if you (Muhammad) are in doubt as to what We have revealed to you, *ask those who read the Book before you. (Pickthall)*

All these evidences prove that the ***Bible*** is the standard of gold by which the Qur'an is to be evaluated. As Muslims are not above Muhammad, it is also mandatory for them to submit to this commandment of Allah in ***Surah 10:94.*** This fact is verified in the following ***Tafsir*** on ***Surah 10:94.***

Al-Muntakhab fi Tafsir al-Qur'an al-Karim on Surah 10:94:

If you O Muhammad or ***any of your followers are in doubt*** *of what has been inspired to you, then* ***ask those who have been reading and perusing the Book before you.***

Are Muslims not amazed to learn that Allah's greatest Prophet is commanded to seek the guidance of ordinary ***Christians*** to clear his doubts? Why? Because the ***Bible*** eliminates doubts and restores faith. In fact, the life of Muhammad hangs on the balance if he fails to heed this commandment of Allah to consult the ***Christians.*** He will be among those who ***perish.*** Allah sternly warned Muhammad of the consequences in the very next verse:

Surah 10:95: *And do not be of those who reject the Signs (Verses) of Allah,* ***or you shall be of those who will perish****. (Syed Vicar Ahamed)*

The only cure for Muhammad was the ***Bible.*** That is the only remedy Allah could rely on to save his Prophet from destruction. Since the revelation of the Qur'an was still in progression, why did not Allah inspire an appropriate faith-strengthening verse in the Qur'an for Muhammad to overcome his doubts? Why did Allah appeal to the ***Bible*** to solve this predicament? The fact that Allah had to appeal to the ***Bible*** as the only solution to solve the crisis of his Prophet proves that

the ***Bible*** is irreplaceable. The restoration of Muhammad's faith rested solely on the ***Bible.*** It was the only solution to solve the otherwise insoluble problem. Will Allah permit such an essential ***Book*** to become corrupted as Muslims claim? Will he not protect the very foundation upon which the credibility of the Qur'an depends on? If you destroy the foundation, you destroy everything that is built on it.

Well Muslims, is it not shocking to learn that your Prophet, the very recipient of the Qur'an, had serious doubts about the revelations he was receiving – years after he began receiving them? Does it not astonish you to learn that the only solution is the ***Bible*** for your Prophet to overcome his doubts? For Muhammad to trust the Qur'an, he has to first trust the ***Bible.*** So must you!

While Muhammad was commanded to seek the guidance of the ***People of the Book*** to clear his doubts, neither the ***Jews*** nor the ***Christians*** were ever commanded to see the guidance of Muhammad. Instead of turning to Muhammad, Allah admonished them to consult their own inspired ***Scriptures.*** The following Qur'anic verses clearly testify to this truth. With reference to the ***Jews***, Allah questioned Muhammad:

Surah 5:43: But why do they come to you for judgment when they have the Torah*, which enshrines God's own judgment? (W. Khan)*

Similarly, the ***Christians*** were commanded to judge by what was revealed to them:

Surah 5:47: "The followers of the Gospels (the New Testament) must judge according to what God has revealed in it. *Those who do not judge by the laws of God are evil doers. (M. Sarwar)*

The above two Qur'anic verses can still be found in the Qur'an today. And the message in these two Qur'anic verses still remains the same today. This means that even now, the Qur'an admonishes the ***Jews*** and the ***Christians*** to follow the guidance of their own ***Scriptures.*** If Muslims truly believe in the Qur'an, they will not be deceived by those who falsely claim that the ***Bible*** has become corrupted. Read the Qur'an and the Qur'an will direct you to the ***Bible*** – the eternal ***Word of God.***

Stoning Sinful Woman

No prophet can stone a pregnant slave woman to death along with her unborn child despite her asking for forgiveness, but peaceful Muhammad did:

Sahih Muslim, Book 17, Hadith 4206 or Sahih Muslim 1695b

> 'Abdullah b. Buraida reported on the authority of his father that Ma'iz b. Malik al-Aslami came to Allah's Messenger (ﷺ) and said:
>
> Allah's Messenger, I have wronged myself; I have committed adultery and I earnestly desire that you should purify me. He turned him away. On the following day, he (Ma'iz) again came to him and said: Allah's Messenger, I have committed adultery. Allah's Messenger (ﷺ) turned him away for the second time, and sent him to his people saying: Do you know if there is anything wrong with his mind. They denied of any such thing in him and said: We do not know him but as a wise good man among us, so far as we can judge. He (Ma'iz) came for the third time, and he (the Holy Prophet) sent him as he had done before. He asked about him and they informed him that there was nothing wrong with him or with his mind. When it was the fourth time, a ditch was dug for him and he (the Holy Prophet) pronounced judg- ment about him and he wis stoned. He (the narrator) said: There came to him (the Holy Prophet) a woman from Ghamid and said: Allah's Messenger, I have committed adultery, so purify me. He (the Holy Prophet) turned her away. On the following day she said: Allah's Messenger, Why do you turn me away? Perhaps, you turn me away as you turned away Ma'iz. By Allah, I have become pregnant. He said: Well, if you insist upon it, then go away until you give birth to (the child). When she was delivered she came with the child (wrapped) in a rag and said: Here is the child whom I have given birth to. He said: Go away and suckle him until you wean him. When she had weaned him, she came to him (the Holy Prophet) with the child who was holding a piece of bread in his hand. She said: Allah's Apostle, here is he as I have weaned him and he eats food. He (the Holy

Prophet) entrusted the child to one of the Muslims and then pronounced punishment. And she was put in a ditch up to her chest and he commanded people and they stoned her. Khalid b Walid came forward with a stone which he flung at her head and there spurted blood on the face of Khalid and so he abused her. Allah's Apostle (ﷺ) heard his (Khalid's) curse that he had huried upon her. Thereupon he (the Holy Prophet) said: Khalid, be gentle. By Him in Whose Hand is my life, she has made such a repentance that even if a wrongful tax-collector were to repent, he would have been forgiven. Then giving command regarding her, he prayed over her and she was buried.

John 8:7-11:

"When they kept on questioning him, he straightened up and said to them, 'Let any one of you who is without sin be the first to throw a stone at her.' Again he stooped down and wrote on the ground. At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, 'Woman, where are they? Has no one condemned you?"No one, sir,' she said. 'Then neither do I condemn you,' Jesus declared. 'Go now and leave your life of sin.'"

Was Worshiping Ar-Rujz?

Surah Al-Muddaththir (Surah 74), verse 5

"And keep away from Ar-Rujz!"

Historical error- big & undeniable!

The Bible explicitly identifies Miriam as the sister of both Aaron and Moses in several passages. Here are two clear examples:

1. **Exodus 15:20** – Miriam is called the sister of Aaron:

   "Then Miriam the prophetess, **the sister of Aaron**, took the timbrel in her hand; and all the women went out after her with timbrels and with dances."

2. **Numbers 12:1** – Miriam and Aaron together oppose Moses:

   "Then Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman."

In the Quran, Maryam (Mary) is referred to as the "sister of Harun" (Aaron). This is mentioned in **Surah Maryam (19:28)**:

> "O sister of Aaron, your father was not a man of evil, nor was your mother unchaste."

In conclusion, based on biblical chronology and traditional interpretations, Moses and Aaron are believed to have lived in the **15th to 13th centuries BCE**, with estimates of the Exodus ranging from **1446 BCE to 1250 BCE**, depending on the interpretation of biblical and historical data.

So, Miriam as the sister of both Aaron and Moses is at least 1300 years apart from Mary the mother of Jesus Christ.

Allah's name

The name *Allah* is believed to have originated from al-Lah. The Lah God. *Al-Ilah*, meaning "The God" or "The Specific Creator." To better understand this name, let's delve into some historical context.

The Quranic verses clarify that the name *Allah* was already known in pre-Islamic Arabia. Muhammad never tried to introduce the name Allah newly to the polytheists, just suggested he is the God of the only Kaaba. Some polytheistic tribes believed in a supreme deity whom they called *Allah* and considered to be the Creator of the heavens and the earth, as well as the highest authority among their deities. It is well-known that tribes like the Quraysh and others recognized Allah, who they associated with the *Lord of the House* (Hubal, a pre-Islamic deity of the Kaaba/cube, according to the *First Encyclopedia of Islam*). This clearly shows that the concept of Allah in the Quran was not a completely new idea. (*A Guide to the Contents of the Qur'an*, Faruq Sherif, 1995).

There wasn't just one Kaaba, but many. They were distroyed by Muhammad's army except the one with black stone.

The name *Allah*, as attested by the Quran itself, was well-known in pre-Islamic Arabia. In fact, the name is found in Northern Arabian inscriptions in both its masculine form (*Allah*) and its feminine counterpart (*Al-Lat*). The general theory is that it stems from *Ilah*, a common word for a deity, combined with the article *Al-* to form *Al-Ilah.* (*Islam: Muhammad and His Religion*, Arthur Jeffery, 1958).

Historically, the Arabs believed in Allah, although He was not the sole deity. The name Allah appeared in ancient inscriptions, such as in South Arabia and Northern Arabian regions, like Al-Ula and Safa. For example, inscriptions in the 5th century mention the name as *HLH* (a variation of Allah), which suggests that worship of this deity extended across Arabia, even centuries before the advent of Islam. In the same context, the father of Prophet Muhammad was named *Abdullah*—meaning "Servant of Allah," further emphasizing the pre-Islamic recognition of this deity. Even the Quraysh tribe, before Islam, considered Allah to be the supreme deity they invoked during times of extreme distress, like storms at sea, but they would also share their devotion with other deities once they felt secure again.

When Prophet Muhammad declared the oneness of Allah by saying, "There is no god but Allah," he was not introducing a new god; rather, he was calling the polytheists to worship the God they already knew as the supreme Creator, abandoning the practice of associating other gods with Him. The Quraysh, and other tribes, knew Allah as the Creator and Sustainer of the universe, as seen in

verses like, "If you ask them who created the heavens and the earth, they will say 'Allah'" (Qur'an 29:61).

Before Islam, Allah was also considered the *Lord of the Kaaba*, the holiest shrine in Mecca, and He was believed to be responsible for the Quraysh tribe's prosperity and protection. In one of the earliest chapters of the Quran, Prophet Muhammad calls upon his people to worship the *Lord of this House* (i.e., the Kaaba), which shows that there was mutual understanding between Muhammad and his people about the significance of the Kaaba in relation to Allah.

Some theories suggest that Allah may have originally been associated with the deity Hubal, worshiped at the Kaaba in Mecca. Nonetheless, the Prophet Muhammad's message was to purify the worship of Allah from any association with other deities and to establish the belief in Allah as the one and only Creator and Sustainer.

In the broader Abrahamic context, similar titles and concepts of God are found. In the Bible, the God of Moses is called *YHWH*, often translated as Jehovah or Yahweh, meaning "I Am," representing God's eternal nature and identity as the God of Abraham, Isaac, and Jacob (Exodus 3:15). Similarly, the Quran describes Allah saying to Moses, "Indeed, I am Allah, the Exalted in Might, the Wise" (Qur'an 27:9).

Across different languages and religious traditions, the name for God often stems from common roots. In the Canaanite religion, *El* or *Elyon* refers to the supreme deity, while in Aramaic, *Elah* or *Elaha* is used. In Hebrew, *Eloh* or *Elohim* means God, and in Greek, *Theos* is used for God. In Arabic, *Ilah* is the general term for deity. The term *Allah* is distinct in Islamic theology as it refers to the monotheistic understanding of God, free from any association with other deities.

However, in pre-Islamic times, the word *Ilah* or *Elah* was also used for lesser deities, as evidenced in scriptures like Exodus 32:31 and Joshua 24:15. These names were general terms used for both the true God and false gods.

The name *YHWH* is understood to be derived from the Hebrew verb *havah*, which means "to be" or "to exist." In Exodus 3:14, when Moses asks God for His name, God replies, "Ehyeh Asher Ehyeh" (אֶהְיֶה אֲשֶׁר אֶהְיֶה), which is commonly translated as "I Am Who I Am" or "I Will Be What I Will Be." This expression indicates God's eternal and self-sustaining nature, emphasizing that He exists independently and beyond time.

In this context, *YHWH* can be understood as "The One Who Is" or "The One Who Causes to Be," highlighting God's role as the Creator and Sustainer of all

existence. The name itself conveys that God is unchanging, eternal, and the source of all being. *YHWH* is the most frequently used name for God in the Hebrew Bible, appearing over 6,800 times.

In conclusion, the name *Allah* was not unfamiliar to the people of pre-Islamic Arabia. While it referred to the supreme deity among the polytheists, Prophet Muhammad redefined its meaning.

Marriage in heaven

In the tafsir of Verse (66:5) Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah], believing, devoutly obedient, repentant, worshiping, and traveling - [ones] previously married and virgins.

Muhammad said, “In heaven, Mary mother of Jesus, will be one of my wives.”

al-Suyuti (6/395)

"The Messenger of God ... said, ‘God married me in paradise to Mary the daughter of 'Imran and to the wife of Pharaoh and the sister of Moses.’" Tabarani Ibn Kathir, Qisas al-Anbiya [Cairo: Dar al-Kutub, 1968/1388], p. 381- as cited in Aliah Schleifer's Mary The Blessed Virgin of Islam [Fons Vitae; ISBN: 1887752021; July 1, 1998], p. 64;

Matthew 22:23-30 :

> **23** The same day some Sadducees came to him, saying there is no resurrection, and they asked him a question, **24** saying, “Teacher, Moses said, ‘If a man dies childless, his brother shall marry the widow and raise up children for his brother.’ **25** Now there were seven brothers among us; the first married and died childless, leaving the widow to his brother. **26** The same thing happened with the second and the third, through all seven brothers. **27** Last of all, the woman herself died. **28** In the resurrection, then, whose wife of the seven will she be? For all of them had married her.”
>
> **29** Jesus answered them, “You are wrong because you know neither the scriptures nor the power of God. **30** For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.”

In **Matthew 22:23-30**, Jesus addresses a question from the Sadducees, a group of Jewish religious leaders who did not believe in the resurrection. They asked Him

about a woman who had married seven brothers, one after another, as each brother died. Their question was intended to mock the idea of resurrection, implying a dilemma: If there's life after death, whose wife would she be in heaven?

Here's a breakdown of Jesus' response and the key points:

1. Context of the Question (Matthew 22:23-28)

The Sadducees' question refers to the Jewish law of *levirate marriage* (Deuteronomy 25:5-6), which required a man to marry his deceased brother's widow to continue the family line. By proposing an extreme scenario (a woman marrying seven brothers), the Sadducees attempted to show how absurd resurrection would be under such laws.

2. Jesus' Response: No Marriage in Heaven (Matthew 22:29-30)

Jesus rebukes their misunderstanding:

- **"You are wrong because you know neither the scriptures nor the power of God."** (Matthew 22:29)
    - Here, Jesus points out that their lack of knowledge of God's power leads to their confusion. They limit God's ability by assuming earthly realities like marriage will continue in the afterlife.
- **"For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven."** (Matthew 22:30)
    - **Resurrected life is different**: Jesus teaches that the nature of the afterlife is not merely an extension of earthly life. People will not marry or be given in marriage. The relationships we have now, while significant, do not carry over in the same way in heaven.
    - **Like angels**: Jesus compares the resurrected state to that of angels. This doesn't mean humans become angels but that, like angels, they will exist in a state that transcends earthly needs like marriage, which is related to procreation and companionship in this life.

3. Spiritual Implications

- **Marriage and earthly institutions are temporary**: Jesus shifts the focus from the earthly understanding of relationships to the eternal reality of God's kingdom. While marriage is a blessing on earth, in heaven, relationships are perfected in unity with God.

- **Focus on God's power**: Jesus highlights that the Sadducees underestimated God's power. In the resurrection, God brings people to a state of perfection, where the limitations of earthly life no longer apply.

4. Theological Insight

- **Heavenly relationships will be transformed**: This teaching suggests that while love, joy, and communion will exist in heaven, they will be experienced in a transformed way, not tied to earthly structures like marriage. The focus will be on eternal communion with God, where earthly needs and institutions are no longer necessary.

But Muhammad's God Allah kept all potions for marathon race with 72 eternal virgins with inflated bests:

And [there will be] full-breasted [companions] of equal age." (Qur'an 78:33)

Way you can recognize Allah

Reference : Sahih al-Bukhari 4581
In-book reference : Book 65, Hadith 103
USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 105

During the lifetime of the Prophet (ﷺ) some people said, : O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?" The Prophet (ﷺ) said, "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied, "No." He said, "Do you have any difficulty in seeing the moon on a full moon night when it is bright and there is no cloud in the sky?" They replied, "No." The Prophet (ﷺ) said, "(Similarly) you will have no difficulty in seeing Allah on the Day of Resurrection as you have no difficulty in seeing either of them. On the Day of Resurrection, a call-maker will announce, "Let every nation follow that which they used to worship." Then none of those who used to worship anything other than Allah like idols and other deities but will fall in Hell (Fire), till there will remain none but those who used to worship Allah, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?' They will say, 'O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus, 'Will you drink,' whereupon they will be gathered unto

Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Jesus, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son,' Then it will be said to them, 'What do you want?' They will say what the former people have said. Then, when there remain (in the gathering) none but those who used to worship Allah (Alone, the real Lord of the Worlds) whether they were obedient or disobedient. Then (Allah) the Lord of the worlds will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, 'What are you waiting for?' Every nation have followed what they used to worship.' They will reply, 'We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship.' Allah will say, 'I am your Lord.' They will say twice or thrice, 'We do not worship any besides Allah.' "

Reference : Sahih al-Bukhari 6573
In-book reference : Book 81, Hadith 161
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 577

Some people said, "O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?" He said, "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, Allah's Messenger (ﷺ)." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, No, O Allah's Messenger (ﷺ)!" He said, "So you will see Him (your Lord) on the Day of Resurrection similarly Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing. 'So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him. Then Allah will come to then in a shape they know and will say, "I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him. ….

Reference : Sahih al-Bukhari 7439
In-book reference : Book 97, Hadith 65
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 532

Narrated Abu Sa'id Al-Khudri:

We said, "O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, "What did you use to worship?' They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?'
They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say. 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). ….

History of Al-Tabari-General Introduction and From the Creation to the Flood, translated by Franz Rosenthal [State University of New York Press (SUNY), Albany, NY 1989], Volume 1, pp. 261-262:

According to Masi b. Harun–Amr b. Hammad–Asbat–al-Suddi–Abu Malik and Abu Salih–Ibn ‘Abbas. Also (al-Suddi) Murrah al-Hamdini–Ibn Masud and some (other) companions of the Prophet: God said to the angels: “I am creating a human being from clay. When I have fashioned him and blown some of My spirit into him, fall down in prostration before him!”[596] God created him with His own hands, lest Iblis become overbearing toward (Adam), so that (God) could say to (Iblis): You are overbearing toward something I have made with My own hand(s), which I Myself was not too haughty to make!? So God created Adam as a human being. He was a body of clay for forty years the extent of Friday(?)[597] When the angels passed by him, they were frightened by what they saw. The angel most frightened was Iblis. He would pass by him, kick him, and thus make the body produce a sound as potter’s clay does. That is (meant) where God says: “From *salsal* like potter’s clay.”[598] Then he would say: What were you created for? He entered his mouth and left from his posterior. Then he said to the angels: Don’t be afraid of that one, for your Lord is solid, whereas this one is hollow. When I am given authority over him, I shall ruin him.[600]

Therefore, Iblis can enter from Adam’s mouth and leave from posterior. But in case of Allah he can enter from mouth, but can’t leave. Because Allah is Samad/solid, like the black stone of Kaaba- which can forgive sin by touching, kissing or sucking it:

The 112th surah proclaims that Allah is *ahad* and that he is also *al-samad*, the latter term being understood by specific Muslim expositors to be an affirmation of the Islamic deity be solid, not hollow:

Say, “He is Allah, **Ahad** (One). Allah, **Al-Samad (The Absolute)**. Neither (He) begets **nor (He) was born**. And there was not for Him equivalent

One." S. 112:1-4 (Samy Mahdy https://www.islamawakened.com/quran/112/st87.htm)

God **is Solid (*al-samadu*)** (and does not need anyone's help). S. 112:2 (Bijan Moeinian https://www.islamawakened.com/quran/112/st11.htm)

"Allah is Samad." (**Absolute** Self-Sufficient One beyond any need or defect, free from the concept of multiplicity, and far from conceptualization and limitation. **The one into whom nothing can enter**, and the One **from whom no other form of existence can come out!**) (Ahmed Hulusi https://www.islamawakened.com/quran/112/st63.htm)

God Personally Identified a Term to Refer Him

In the Bible, the God of Moses is called *YHWH*, often transliterated as **Jehovah** or **LORD** in English, and pronounced in Hebrew as Yahweh, representing God's eternal nature and identity as the God of Abraham, Isaac, and Jacob.

The term **YHWH** (יהוה) is the tetragrammaton, a four-letter name for God in the Hebrew Bible. It is considered the most sacred name of God in Jewish tradition. The letters in Hebrew are **Yod (י), He (ה), Vav (ו), He (ה)**, and because Hebrew originally did not include written vowels, the exact pronunciation is debated. The most common scholarly reconstruction is **"Yahweh"**, though Jewish tradition often substitutes this with **"Adonai"** (meaning "Lord") during readings.

The name *YHWH* is understood to be derived from the Hebrew verb **"hayah" (היה)**, which means "to be" or "to exist." In Exodus 3:14, when Moses asks God for His name, God replies, "Ehyeh Asher Ehyeh" (אֶהְיֶה אֲשֶׁר אֶהְיֶה), which is commonly translated as "I Am Who I Am" or "I Will Be What I Will Be." This expression indicates God's eternal and self-sustaining nature, emphasizing that He exists independently and beyond time. In this context, *YHWH* can be understood as "The One Who Is" or "The One Who Causes to Be," highlighting God's role as the Creator and Sustainer of all existence.

"I AM" is a key interpretation of **YHWH**. This understanding comes primarily from **Exodus 3:14**, where God reveals His name to Moses as **"Ehyeh Asher Ehyeh"** (אֶהְיֶה אֲשֶׁר אֶהְיֶה), which is often translated as **"I AM WHO I AM"** or **"I WILL BE WHO I WILL BE."**

The first-person form **"Ehyeh"** (אֶהְיֶה) means **"I AM"** or **"I WILL BE"** in Hebrew. YHWH, while not a direct translation, is closely related to the same root, **hayah** (היה), meaning **"to be."** Therefore, when God uses **"I AM"** (Ehyeh), He emphasizes His self-existence, eternal presence, and unchanging nature, whereas **YHWH** in third-person form would mean **"He is"** or **"He will be."**

The name YHWH (יְהוָה, *Yahweh*) appears approximately 6,828 times in the Hebrew Old Testament.

Remember that the God of the Bible **Jehovah** and al-Lah (the Lah) (like the daughters of al-Lah: al-Uzza, al-Lat, al-Manat or simply alif, lam, mim) of Mecca is not the same.

Prophets

■Old Testament Prophets:

Major Prophets:

1. **Isaiah (יְשַׁעְיָהוּ, Yeshayahu)** – A prophet during the reigns of several Judean kings, Isaiah prophesied about the coming of the Messiah and God's judgment and salvation.
2. **Jeremiah (יִרְמְיָהוּ, Yirmeyahu)** – Known as the "weeping prophet," Jeremiah warned the people of Judah of impending disaster due to their unfaithfulness.
3. **Ezekiel (יְחֶזְקֵאל, Yeḥezkel)** – A prophet during the Babylonian exile, Ezekiel had visions of God's glory and prophesied the restoration of Israel.
4. **Daniel (דָּנִיֵּאל, Daniyyel)** – While not called a prophet in the same sense as others, Daniel's visions and prophecies about future kingdoms and the end times are crucial in biblical prophecy.

Minor Prophets (The Twelve):

1. **Hosea (הוֹשֵׁעַ, Hoshea)** – Hosea's life and prophecies reflect God's enduring love for unfaithful Israel.
2. **Joel (יוֹאֵל, Yo'el)** – He prophesied about the "Day of the Lord" and the outpouring of the Holy Spirit.
3. **Amos (עָמוֹס, Amos)** – A shepherd turned prophet who called out social injustice and warned of coming judgment.
4. **Obadiah (עֹבַדְיָה, Ovadyah)** – A short prophecy against Edom for their role in the destruction of Jerusalem.
5. **Jonah (יוֹנָה, Yonah)** – Known for being swallowed by a large fish, Jonah was sent to warn Nineveh of coming destruction, and the city repented.
6. **Micah (מִיכָה, Mikha)** – Prophesied the fall of Samaria and Jerusalem and foretold the birthplace of the Messiah in Bethlehem.
7. **Nahum (נַחוּם, Naḥum)** – Prophesied the fall of Nineveh as God's judgment.
8. **Habakkuk (חֲבַקּוּק, Ḥavakkuk)** – Questioned God's justice but ultimately trusted in His plan.

9. **Zephaniah (צְפַנְיָה, Tsephanyah)** – Warned of the coming judgment but also foretold the restoration of Israel.
10. **Haggai (חַגַּי, Ḥaggai)** – Encouraged the people to rebuild the Temple after the Babylonian exile.
11. **Zechariah (זְכַרְיָה, Zekharyah)** – Prophesied about the coming Messiah and the future glory of Jerusalem.
12. **Malachi (מַלְאָכִי, Mal'akhi)** – The last prophet of the Old Testament, he foretold the coming of Elijah before the great and terrible Day of the Lord.

New Testament Prophets:

1. **John the Baptist (Ἰωάννης ὁ Βαπτιστής, Iōánnēs ho Baptistēs)** – The forerunner of Jesus, he called people to repentance and baptized them in preparation for the coming Messiah (Jesus).
2. **Jesus Christ (Ἰησοῦς Χριστός, Iēsous Christos)** – Though more than a prophet, Jesus fulfilled and expanded the prophetic tradition, bringing the ultimate revelation of God's will.
3. **Agabus (Ἄγαβος, Agabos)** – A prophet in the early church who predicted a famine and Paul's arrest (Acts 11:28; Acts 21:10-11).
4. **Prophets in the Early Church** – The New Testament mentions various individuals who had the gift of prophecy in the early church, such as Philip's daughters (Acts 21:9) and those mentioned in 1 Corinthians 12:28-31.

In the Bible, a **prophet** is generally understood as someone who communicates messages from God, often delivering warnings, predictions, or guidance about future events. By definition, a prophet's role involves **prophesying**—speaking God's word, which can include foretelling the future or revealing God's will.

However, some figures are recognized as prophets even though their **specific prophecies** are not emphasized or recorded in great detail. Here are a few examples where the title of "prophet" is attributed to individuals, but their specific prophecies are less prominent:

■1. Abraham (אַבְרָהָם, Avraham)

- In **Genesis 20:7**, God calls Abraham a prophet: *"Now then, return the man's wife; for he is a prophet, and he will pray for you and you shall live."*
- Though Abraham's role as a prophet is affirmed, he is more often known for his faith and covenant relationship with God than for detailed prophetic declarations.

2. Moses' Sister Miriam (מִרְיָם, Miryam)

- Miriam is referred to as a prophetess in **Exodus 15:20**, where she leads the women in song and celebration after the crossing of the Red Sea.
- Though she is called a prophetess, the Bible doesn't record specific prophetic declarations from her, apart from her leadership role in worship.

3. King David (דָּוִד, David)

- David is sometimes considered a prophet, especially because of his authorship of many Psalms, which contain messianic prophecies (e.g., **Psalm 22**, a clear reference to the suffering of the Messiah). In **Acts 2:30**, Peter refers to David as a prophet.
- However, David's primary biblical role is as a king, and he is not known specifically for direct prophecies, but rather for his psalms and leadership.

4. John the Baptist (Ἰωάννης ὁ Βαπτιστής, Iōánnēs ho Baptistēs)

- John the Baptist is widely recognized as a prophet, with **Jesus Himself affirming this** in **Matthew 11:9**: *"What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet."*
- Though John's primary role was to prepare the way for Jesus, he is not remembered for long or detailed predictions but for his call to repentance and his testimony about Jesus as the "Lamb of God" (John 1:29).

5. Deborah (דְּבוֹרָה, D'vorah)

- Deborah is called a prophetess in **Judges 4:4** and was also a judge of Israel. Though she received a word from God directing Barak to lead an army against the Canaanites (Judges 4:6-7), her role as a prophet is less about predictive prophecy and more about guiding the people of Israel through God's wisdom.

Generally Understood Criteria of a Prophet

The Bible provides several criteria to identify whether someone is a true prophet of God. These criteria emphasize faithfulness to God, the accuracy of prophecies, and the character of the person claiming to be a prophet. Below are the key biblical principles for recognizing a true prophet:

■1. Their Prophecies Must Be Fulfilled

A core test of a prophet is the fulfillment of their prophecies. If a prophet speaks in the name of the Lord, what they predict must come to pass:

- **Deuteronomy 18:21-22** : *"You may say to yourself, 'How can we recognize a word that the Lord has not spoken?' If a prophet speaks in the name of the Lord but the thing does not take place or prove true, it is a word that the Lord has not spoken. The prophet has spoken it presumptuously; do not be frightened by it."*
- A true prophet's predictions about future events, when made in God's name, must be accurate. If the prophecy doesn't come true, that person is not a true prophet.

2. They Must Lead People to Worship the True God

A true prophet always directs people toward the worship of the true God, not to other gods or idols:

- **Deuteronomy 13:1-3** : *"If prophets or those who divine by dreams appear among you and promise you omens or portents, and the omens or the portents declared by them take place, and they say, 'Let us follow other gods'—whom you have not known—'and let us serve them,' you must not heed the words of those prophets or those who divine by dreams; for the Lord your God is testing you, to know whether you indeed love the Lord your God with all your heart and soul."*
- Even if a sign or miracle comes true, if the prophet leads people away from God (YHWH in Hebrew, יהוה), they are a false prophet. The true prophet always calls people to follow God faithfully.

3. Their Teaching Must Align with God's Word

A true prophet's message must be consistent with God's established revelation and teachings:

- **Isaiah 8:20** : *"To the teaching and to the testimony! If they do not speak according to this word, there is no light of dawn."*
- A prophet cannot contradict what God has already revealed in Scripture. Their words must reflect the truth already made known through God's commandments and teachings.

4. They Must Exhibit Godly Character

The Bible indicates that true prophets will demonstrate godly character and righteousness:

- **Jeremiah 23:14** : *"But in the prophets of Jerusalem I have seen a more shocking thing: they commit adultery and walk in lies; they strengthen the hands of evildoers so that no one turns from wickedness; all of them have become like Sodom to me, and its inhabitants like Gomorrah."*
- False prophets are often exposed by their immoral or corrupt behavior. A true prophet, by contrast, lives a life of integrity, righteousness, and faithfulness to God's law.

5. The Holy Spirit Confirms Their Message

In the New Testament, a true prophet is recognized by the Holy Spirit's endorsement, both in their words and deeds:

- **1 Corinthians 14:29-33** : *"Let two or three prophets speak, and let the others weigh what is said. If a revelation is made to someone else sitting nearby, let the first person be silent. [...] For God is a God not of disorder but of peace."*
- The church is encouraged to "weigh" or "test" prophetic messages, ensuring that they come from the Holy Spirit and not from human will or evil spirits. The Holy Spirit will bear witness to the truth of the prophet's message.

6. They Confess Jesus Christ

In the New Testament, a critical test of a true prophet is their confession of Jesus Christ as Lord:

- **1 John 4:1-3** : *"Beloved, do not believe every spirit, but test the spirits to see whether they are from God; for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God."*
- For Christians, a true prophet acknowledges Jesus Christ and His incarnation as essential truth. False prophets will deny or distort who Jesus is.

7. They Do Not Seek Personal Gain or Power

True prophets do not use their position to enrich themselves or seek power. The Bible warns about prophets who exploit their position for personal gain:

- **Micah 3:11** : *"Its rulers give judgment for a bribe, its priests teach for a price, its prophets give oracles for money; yet they lean upon the Lord and say, 'Surely the Lord is with us! No harm shall come upon us.' "*
- A true prophet speaks God's word freely and does not manipulate their role for wealth, power, or influence.

■8. A True Prophet Speaks by Divine Calling, Not Self-Appointed

A true prophet is called and appointed by God, not by their own initiative. They do not take the role upon themselves but respond to God's call:

- **Jeremiah 1:5** : *"Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations."*
- **Amos 7:14-15** : *"Then Amos answered Amaziah, 'I am no prophet, nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me, "Go, prophesy to my people Israel." ' "*
- True prophets, like Jeremiah and Amos, are specifically chosen and commissioned by God. They do not seek the role for themselves, but are sent by God to deliver His messages.

9. A True Prophet Often Faces Opposition or Rejection

True prophets frequently face resistance and opposition, even from their own people, because they speak uncomfortable truths. This is a common theme throughout the Bible:

- **Jeremiah 20:7-8** : *"O Lord, you have enticed me, and I was enticed; you have overpowered me, and you have prevailed. I have become a laughingstock all day long; everyone mocks me. For whenever I speak, I must cry out, I must shout, 'Violence and destruction!' For the word of the Lord has become for me a reproach and derision all day long."*
- **Matthew 13:57** : *"And they took offense at him. But Jesus said to them, 'Prophets are not without honor except in their own country and in their own house.' "*
- True prophets often proclaim difficult messages that challenge people's behavior, leading to opposition and rejection. This is a sign that they are

not just speaking what people want to hear, but what God has directed them to say.

10. A True Prophet is Humble and Submissive to God's Will

True prophets exhibit humility and submission to God's will, even when it is difficult. They recognize their complete dependence on God's authority and direction:

- **Numbers 12:3** : *"Now the man Moses was very humble, more so than anyone else on the face of the earth."*
- **1 Kings 19:4** – After facing threats and rejection, the prophet Elijah prayed: *"It is enough; now, O Lord, take away my life, for I am no better than my ancestors."*
- Prophets like Moses and Elijah show deep humility. They understand that their role as God's messenger is not about personal power or fame but about obedience to God's call, even in difficult circumstances.

11. True Prophets May Perform Miracles or Signs (but not always)

While not all true prophets perform miracles, some are given the ability to perform signs and wonders as part of their prophetic mission. However, miracles alone are not sufficient proof; the message must still align with God's truth.

- **Moses** – Performed miracles in Egypt and in the wilderness (e.g., the parting of the Red Sea, Exodus 14:21).
- **Elijah and Elisha** – Both prophets performed miracles, including healing the sick and raising the dead (e.g., 1 Kings 17:22, 2 Kings 4:32-35).
- **Jesus** – Performed many miracles, confirming His role as the ultimate prophet, Savior, and Son of God (e.g., healing the sick, raising the dead, calming storms).
- But remember, even **false prophets** may perform signs and wonders to deceive:
    - **Matthew 24:24** : *"For false messiahs and false prophets will appear and produce great signs and omens, to lead astray, if possible, even the elect."*
    - Therefore, miracles alone are not enough to identify a true prophet; their message must be consistent with God's Word.

12. True Prophets Build Up the Community of Faith

True prophets contribute to the spiritual growth and edification of God's people. Their messages bring people closer to God and encourage faith, obedience, and righteousness:

- **1 Corinthians 14:3** : *"On the other hand, those who prophesy speak to other people for their upbuilding and encouragement and consolation."*
- **Ephesians 4:11-12** : *"The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ."*
- The prophetic ministry is not just about foretelling the future; it is also about strengthening and edifying the community of believers, helping them grow in faith and maturity.

■13. True Prophets Do Not Use Divination or Occult Practices

A true prophet relies solely on God's revelation and does not use methods like divination, sorcery, or occult practices to gain knowledge or insight. These practices are strictly forbidden in the Bible:

- **Deuteronomy 18:10-12** : *"No one shall be found among you who makes a son or daughter pass through fire, or who practices divination, or is a soothsayer, or an augur, or a sorcerer, or one who casts spells, or who consults ghosts or spirits, or who seeks oracles from the dead. For whoever does these things is abhorrent to the Lord."*
- A true prophet speaks directly from God and does not use supernatural means outside of God's power or authority to predict the future or gain insight.

14. True Prophets Often Call for Repentance and Holiness

Prophets in the Bible frequently call people to repent of their sins and return to God. They emphasize personal and communal holiness:

- **Jonah 3:2-4** : Jonah was sent to Nineveh with a message of repentance: *"Go at once to Nineveh, that great city, and proclaim to it the message that I tell you. [...] Jonah began to go into the city, going a day's walk. And he cried out, 'Forty days more, and Nineveh shall be overthrown!' "*
- **Jeremiah 7:3** : *"Thus says the Lord of hosts, the God of Israel: Amend your ways and your doings, and let me dwell with you in this place."*

- Prophets often challenge people's moral and spiritual conduct, urging them to turn from sin and seek God's forgiveness. This message of repentance is central to their ministry.

15. Prophets May Receive Visions or Dreams

God often communicates with His prophets through visions or dreams, but these must always align with His will and word:

- **Numbers 12:6** : *"Hear my words: When there are prophets among you, I the Lord make myself known to them in visions; I speak to them in dreams."*
- **Daniel 7:1** : Daniel received many prophetic dreams and visions that conveyed future events, especially regarding the rise and fall of kingdoms and the coming of God's eternal kingdom.
- Not all prophets receive visions, but when they do, the visions are directly from God and must be interpreted in light of His purposes. Dreams and visions alone do not make someone a prophet unless they come from God and are consistent with biblical truth.

16. True Prophets Are Often Reluctant or Fearful of the Responsibility

Many true prophets initially express reluctance, fear, or a sense of inadequacy when called by God. This reflects their deep awareness of the weight and responsibility of their role:

- **Moses (Exodus 4:10)**: When God called Moses to be His prophet, Moses tried to decline, saying he was not eloquent and slow of speech.
- **Jeremiah 1:6** : *"Then I said, 'Ah, Lord God! Truly I do not know how to speak, for I am only a boy.' "*
- **Jonah (Jonah 1:3)**: Jonah famously fled from God's command to go to Nineveh, showing his reluctance to take on the prophetic task.
- A true prophet does not seek the role for personal gain or ambition. They often feel inadequate and only fulfill their mission through God's enabling power.

17. True Prophets Are Aware of God's Holiness and Their Own Sinfulness

When called by God, many prophets have a deep sense of God's overwhelming holiness and their own unworthiness:

- **Isaiah 6:5** : *"And I said, 'Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!' "*
- This humility and awareness of God's holiness distinguish true prophets, who understand the gravity of representing God's voice.

18. True Prophets Speak of Both Judgment and Hope

A balanced prophetic message in Scripture includes both warnings of judgment and promises of hope, restoration, or salvation:

- **Jeremiah 29:10-11** : *"For thus says the Lord: Only when Babylon's seventy years are completed will I visit you, and I will fulfill to you my promise and bring you back to this place. For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope."*
- **Amos 9:11** : After proclaiming judgment on Israel, Amos also foretells the restoration of David's fallen kingdom.
- True prophets do not simply declare doom and destruction. They also proclaim God's mercy and His plans for redemption, reflecting the full character of God as both just and merciful.

19. True Prophets Are Recognized by Other Prophets or Spiritual Authorities

In some cases, other prophets or spiritual leaders in the community will affirm the calling of a prophet:

- **1 Samuel 3:20** : *"And all Israel from Dan to Beer-sheba knew that Samuel was a trustworthy prophet of the Lord."*
- **Acts 13:1-3** : The prophets and teachers in the church of Antioch laid hands on Paul and Barnabas, commissioning them for their mission after the Holy Spirit directed them.
- While a prophet's primary validation comes from God, their legitimacy may also be recognized by other godly leaders in the community.

■20. True Prophets Demonstrate Patience and Endurance

True prophets often experience trials, suffering, and rejection but remain faithful to God's calling despite these difficulties. This patience and endurance in the face of hardship is a mark of a genuine prophet:

- **James 5:10** : *"As an example of suffering and patience, beloved, take the prophets who spoke in the name of the Lord."*
- **Hebrews 11:36-38** : The "Hall of Faith" chapter highlights how many prophets and righteous people endured persecution: *"Others suffered mocking and flogging, and even chains and imprisonment. They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented—of whom the world was not worthy."*
- A true prophet endures suffering while remaining steadfast in their mission, trusting in God to sustain them.

21. True Prophets Bring Glory to God, Not Themselves

The ultimate purpose of a true prophet is to bring glory to God, not to seek personal fame or recognition. Their message and actions point to God's greatness, not their own:

- **John 7:18** : *"The one who speaks on their own seeks their own glory; but the one who seeks the glory of him who sent him is true, and there is nothing false in him."*
- True prophets humble themselves, ensuring that the focus remains on God's power, holiness, and love. They do not seek personal credit or honor, but direct all praise to God.

22. True Prophets Call for Social Justice and Compassion

Many biblical prophets emphasize justice, fairness, and compassion for the poor and marginalized. True prophets often speak against societal injustice and call for ethical living:

- **Micah 6:8** : *"He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"*
- **Isaiah 1:17** : *"Learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow."*
- A hallmark of true prophets is their concern for justice and righteousness in society, reflecting God's heart for the oppressed and vulnerable.

23. True Prophets Show Genuine Love for God's People

A true prophet deeply loves the people they are sent to, even when they must deliver difficult or challenging messages. They do not take pleasure in declaring judgment but often grieve over the consequences of people's disobedience:

- **Jeremiah 9:1** : *"O that my head were a spring of water, and my eyes a fountain of tears, so that I might weep day and night for the slain of my poor people!"*
- **Hosea 11:8** : In this passage, God expresses His deep love for Israel, even though He must bring judgment upon them: *"How can I give you up, Ephraim? How can I hand you over, O Israel? [...] My heart recoils within me; my compassion grows warm and tender."*
- True prophets reflect this kind of love and compassion for God's people. Even when they rebuke, it comes from a heart that longs for restoration and reconciliation.

24. True Prophets May Foretell Both Immediate and Distant Future Events

Prophets often speak about both short-term events and long-term, even eschatological (end-time) events. A true prophet's message may have layers of meaning that unfold over time:

- **Isaiah 7:14** : The prophecy of the virgin giving birth to a son, fulfilled both in Isaiah's immediate context and ultimately in the birth of Jesus Christ.
- **Daniel 9:24-27** : Daniel's prophecy about the "Seventy Weeks" has implications both for Israel's return from exile and for future messianic events.
- A true prophet's message may not always be immediately clear, as it can contain both near-term fulfillments and distant future realities. However, both must align with God's overall redemptive plan.

25. Prophets May Face Divine Correction or Discipline

Even true prophets are not immune to mistakes or human weakness. When they stray from God's direction, they are often corrected by God:

- **Jonah 4:9-11** : After Jonah's anger over God's mercy to Nineveh, God corrects him, teaching Jonah about divine compassion.
- **Moses (Numbers 20:12)**: Despite being a faithful prophet, Moses was disciplined for striking the rock rather than speaking to it as God commanded.
- While a prophet may stumble, their overall trajectory is one of obedience, and they humbly accept God's correction when necessary.

■26. Prophets Serve God's Covenant Purpose

True prophets consistently uphold and remind people of God's covenant relationship with His people. Their messages often call for a return to covenantal faithfulness, reminding the people of their obligations to God:

- **Malachi 2:7** : *"For the lips of a priest should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of the Lord of hosts."*
- **Hosea 6:6** : *"For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings."*
- The true prophet upholds God's covenant with His people, urging obedience to His laws and renewing their commitment to faithfulness. The focus is always on maintaining or restoring the covenant relationship between God and humanity.

27. Prophets Call for Worship of the One True God

True prophets consistently call people to exclusive worship of Yahweh (Hebrew: יְהוָה, pronounced *YHWH*, "Adonai"). They oppose idolatry and false gods, urging people to abandon false worship:

- **Elijah (1 Kings 18:21)**: *"Elijah then came near to all the people and said, 'How long will you go limping with two different opinions? If the Lord is God, follow him; but if Baal, then follow him.' But the people did not answer him a word."*
- **Jeremiah 2:11** : *"Has a nation changed its gods, even though they are no gods? But my people have changed their glory for something that does not profit."*
- A true prophet points people to worship the true God and often calls out idolatry, false gods, and other spiritual compromises.

28. Prophets are Stewards of Divine Revelation, Not Their Own Ideas

True prophets convey God's message, not their personal ideas or opinions. They are stewards of divine revelation:

- **2 Peter 1:20-21** : *"First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God."*

- **Jeremiah 23:16** : *"Thus says the Lord of hosts: Do not listen to the words of the prophets who prophesy to you; they are deluding you. They speak visions of their own minds, not from the mouth of the Lord."*
- The true prophet’s message is not self-originated. It is received directly from God and delivered faithfully, without alteration.

29. Prophets Often Operate Within the Community of Faith

True prophets often function within the context of the community of believers, being a part of and serving the broader faith community. They are not isolated voices but speak to the community for its edification:

- **1 Samuel 3:19-21** : Samuel was established as a prophet within Israel, and his words were recognized by the community as coming from God.
- **Acts 11:27-28** : The prophet Agabus predicted a famine, and the early Christian community responded by providing relief to those in need.
- While prophets may face rejection, they typically have a role within the community, helping to guide, encourage, or warn God's people.

30. Prophets and the Messianic Promise

Many prophets in the Bible pointed to the coming of the Messiah, the ultimate fulfillment of God's redemptive plan. They foreshadowed or explicitly predicted the coming of Jesus Christ:

- **Isaiah 53** : Isaiah famously prophesied the suffering servant, a figure who Christians understand to be Jesus, the Messiah.
- **Deuteronomy 18:18-19** : God promises to raise up a prophet like Moses, which is fulfilled in Jesus (according to the New Testament).
- **John 1:45** : *"Philip found Nathanael and said to him, 'We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.' "*
- True prophets, especially in the Old Testament, point forward to the coming of Christ, the ultimate Prophet, Priest, and King. Their messages often contain messianic undertones, highlighting God's salvation plan.

31. True Prophets Promote Unity in the Faith

True prophets do not divide the community of believers but seek to bring unity under God’s truth. False prophets, on the other hand, often lead to division and confusion:

- **Ephesians 4:11-13** : *"The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God."*
- **1 Corinthians 14:33** : *"For God is a God not of disorder but of peace. As in all the churches of the saints."*
- True prophets contribute to the edification and unity of the church, guiding people into a clearer understanding of God's will.

32. Prophets Are Ultimately Judged by God

Finally, a true prophet is accountable to God. Whether their message is received or rejected by people, they must ultimately answer to God, who judges their faithfulness:

- **Ezekiel 33:7-9** : *"So you, mortal, I have made a sentinel for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, 'O wicked ones, you shall surely die,' and you do not speak to warn the wicked to turn from their ways, the wicked shall die in their iniquity, but their blood I will require at your hand."*
- **James 3:1** : *"Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness."*
- True prophets are held accountable by God for the accuracy and faithfulness of the message they deliver. Their ultimate judgment comes from God, not people.

Chances of any new Scripture/Revelation/Prophet?

Luke 16:16

"The law and the prophets were in effect until John came; since then the good news of the kingdom of God is proclaimed, and everyone is strongly urged to enter it."

Matthew 21:33-41 is the parable of the wicked tenants:

33 "Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country.
34 When the harvest time had come, he sent his slaves to the tenants to collect his

produce.
35 But the tenants seized his slaves and beat one, killed another, and stoned another.
36 Again he sent other slaves, more than the first; and they treated them in the same way.
37 Finally he sent his son to them, saying, ‘They will respect my son.’
38 But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’
39 So they seized him, threw him out of the vineyard, and killed him.
40 Now when the owner of the vineyard comes, what will he do to those tenants?”
41 They said to him, “He will put those wretches to a miserable death and lease the vineyard to other tenants who will give him the produce at the harvest time.”

In this parable:

- **The landowner** represents God (*θεός*, *Theós*).
- **The vineyard** often symbolizes Israel.
- **The tenants** are the religious leaders of Israel.
- **The son** clearly symbolizes Jesus, indicating that He would be rejected and killed.

Hebrews 1:1-2:

"Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds."

Galatians 1:8:

"But even if we or an angel from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that one be accursed!"

- **Gospel** is **εὐαγγέλιον** (*euangélion*), meaning "good news."

John 3:17:

"Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him."

Good News (Gospel) in the Christian faith:

- **The Coming of the Kingdom of God**:
  Matthew 4:17 :
  "From that time Jesus began to proclaim, 'Repent, for the kingdom of heaven has come near.'"

Forgiveness of Sins:

Romans 3:23-25 :

"Since all have sinned and fall short of the glory of God; they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood, effective through faith."

Victory over Death:

1 Corinthians 15:3-4 :

"For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures."

Peace and Reconciliation:

Colossians 1:20-22 :

"And through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before him."

Salvation by Faith:

Ephesians 2:8-9 :

"For by grace you have been saved through faith, and this is not your own doing; it is the gift of God— not the result of works, so that no one may boast."

This good news is the everlasting covenant. Entire scripture foreshadowed it. And if you don't believe in this covenant and trust on older covenant you are in trouble:

In **Deuteronomy 18:18-19 God told Moses**:

"I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable."

Isaiah 5:1–7, **vineyard** imagery that represents Israel is described:

Isaiah 5:1–7:

> **1** Let me sing for my beloved my love song concerning his vineyard:
> My beloved had a vineyard on a very fertile hill.

2 He dug it and cleared it of stones,
and planted it with choice vines;
he built a watchtower in the midst of it,
and hewed out a wine vat in it;
he expected it to yield grapes,
but it yielded wild grapes.

3 And now, inhabitants of Jerusalem
and people of Judah,
judge between me
and my vineyard.
4 What more was there to do for my vineyard
that I have not done in it?
When I expected it to yield grapes,
why did it yield wild grapes?

5 And now I will tell you
what I will do to my vineyard.
I will remove its hedge,
and it shall be devoured;
I will break down its wall,
and it shall be trampled down.
6 I will make it a waste;
it shall not be pruned or hoed,
and it shall be overgrown with briers and thorns;
I will also command the clouds
that they rain no rain upon it.

7 For the vineyard of the Lord of hosts
is the house of Israel,
and the people of Judah
are his pleasant planting;
he expected justice,
but saw bloodshed;
righteousness,
but heard a cry!

In this passage, God speaks through Isaiah to express His disappointment with Israel. Despite providing everything necessary for it to flourish in righteousness, the vineyard (Israel) yields "wild grapes" (symbolic of injustice and unrighteousness). This metaphor is foundational for understanding Jesus' **Parable of the Tenants** in Mark 12:1–12, as Jesus builds on the prophetic tradition, highlighting Israel's rejection of God's messengers and ultimately His Son.

Mark 12:1–12:

1 Then he began to speak to them in parables. “A man planted a
vineyard, put a fence around it, dug a pit for the winepress, and built a
watchtower; then he leased it to tenants and went to another country.
2 When the season came, he sent a slave to the tenants to collect from
them his share of the produce of the vineyard.
3 But they seized him, beat him, and sent him away empty-handed.
4 And again he sent another slave to them; this one they beat over the
head and insulted.
5 Then he sent another, and that one they killed. And so it was with
many others; some they beat, and others they killed.
6 He had still one other, a beloved son. Finally he sent him to them,
saying, ‘They will respect my son.’
7 But those tenants said to one another, ‘This is the heir; come, let us
kill him, and the inheritance will be ours.’
8 So they seized him, killed him, and threw him out of the vineyard.
9 What then will the owner of the vineyard do? He will come and
destroy the tenants and give the vineyard to others.
10 Have you not read this scripture: ‘The stone that the builders
rejected
has become the cornerstone;
11 this was the Lord’s doing,
and it is amazing in our eyes’?”

12 When they realized that he had told this parable against them, they
wanted to arrest him, but they feared the crowd. So they left him and
went away.

■Explanation

In this parable:

- The **vineyard** represents Israel, based on imagery from the Hebrew Scriptures, especially Isaiah 5:1–7.
- The **owner** is God, who establishes the vineyard (Israel) and entrusts it to **tenants** (the religious leaders).
- The **servants** sent by the owner symbolize the prophets whom Israel repeatedly rejected, mistreated, and killed.
- The **beloved son** represents Jesus, the Son of God, who is ultimately rejected and killed.
- The **owner’s response** to the tenants signifies the judgment that will come upon those who reject God's Son and the invitation extended to others.

The **stone** in verses 10–11 (quoting Psalm 118:22–23) refers to Jesus as the foundation that people reject, but whom God establishes as the cornerstone of faith. This parable directly confronts the religious leaders, leading them to recognize the warning but hesitate to act openly against Jesus due to the crowd's support.

Psalm 118:22–23:

> **22** The stone that the builders rejected
> has become the chief cornerstone.
> **23** This is the Lord's doing;
> it is marvelous in our eyes.

■Explanation

In this passage, the **rejected stone** symbolizes something (or someone) dismissed by human judgment but exalted by God's plan. In Jesus' **Parable of the Tenants** (Mark 12:1–12), He quotes this psalm to reveal His role as the cornerstone of God's kingdom. Although rejected by the religious leaders, Jesus becomes the foundation of a new covenant and community. The phrase "the Lord's doing" highlights the divine authority behind this reversal, emphasizing that it is "marvelous" because it demonstrates God's sovereignty and redemptive purposes beyond human expectations.

In Isaiah 5:1–7, the vineyard is a powerful metaphor for Israel, describing God's care and provision for His people and His deep disappointment in their failure to produce the expected fruits of justice and righteousness. This metaphor is expanded in Jesus' **Parable of the Tenants** (Mark 12:1–12), where He uses a similar image to emphasize the unfaithfulness of Israel's leaders and the consequences of rejecting God's prophets and, ultimately, His Son. Here's a deeper look at how the vineyard imagery is developed and reinforced through these passages:

1. **God's Loving Investment in Israel**:

In Isaiah 5:1–2, the vineyard is described as carefully planted on a "very fertile hill," with stones cleared, choice vines planted, and a watchtower and winepress installed. This represents God's abundant provision and preparation for Israel to thrive spiritually. Similarly, in Jesus' parable, the vineyard owner (God) sets up everything for the tenants to succeed. This emphasis on preparation symbolizes God's intention and hope for Israel to grow into a just and righteous nation.

2. **Unfaithful Response of the People**:

Isaiah speaks of God’s disappointment as the vineyard yields "wild grapes" (Isaiah 5:4) instead of the fruit He desired. This disappointment reflects Israel's failure to uphold justice and righteousness, the very purpose for which God chose and blessed them. In Jesus' parable, the tenants (Israel’s leaders) show a similar unfaithfulness by mistreating and killing the owner’s servants and finally his son. The rejection of God’s messengers in both passages underscores the resistance of Israel’s leaders to divine correction and their neglect of covenant responsibilities.

3. **Rejection of God’s Messengers and Son**:

In the parable, the tenants escalate their rebellion by first mistreating and killing the owner’s servants, who represent the prophets God sent throughout Israel's history (such as Elijah, Jeremiah, and others). Finally, they reject and kill the owner's beloved son, symbolizing Jesus Himself. This parallels Isaiah’s message that Israel's rejection of God’s call to justice would lead to consequences. Jesus’ parable thus functions as a prophetic message about the leaders’ coming rejection of the Messiah and its repercussions.

4. **Judgment and Transfer of Blessing**:

Both Isaiah and Jesus conclude their accounts with a forewarning of judgment. Isaiah prophesies that the vineyard will be laid waste (Isaiah 5:5–6) because it failed to produce justice and righteousness. In Jesus’ parable, the owner declares that the vineyard will be taken from the unfaithful tenants and given to others, pointing to the transfer of God’s blessings to those who will be faithful. This symbolizes God’s intention to extend His kingdom beyond Israel's leaders to include faithful followers, including Gentiles, who accept Jesus and bear spiritual fruit.

5. **The Rejected Stone as the Cornerstone**:

Jesus concludes the parable by quoting Psalm 118:22–23, which describes a stone rejected by builders that becomes the cornerstone. This stone is Jesus, whom the religious leaders will reject but whom God will establish as the cornerstone of a new, inclusive covenant community. This allusion reinforces the prophetic theme that, despite rejection, God's purpose will be fulfilled through Jesus, the “stone” chosen by God to establish the foundation of His kingdom.

Together, these passages illustrate God’s longstanding relationship with Israel, His desire for a faithful community committed to justice, and the fulfillment of His purposes through Jesus. This combination of parable and prophecy shows that even when rejected, God's plan is unstoppable, pointing to the ultimate hope of redemption through Christ.

Matthew 24:14:

"And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and then the end will come."

Explained

1. Context of Matthew 24

In Matthew 24, Jesus is speaking to His disciples on the Mount of Olives. This chapter is often called the "Olivet Discourse," where Jesus discusses the **end times** and signs of His second coming. Verse 14 is a key part of this prophecy.

2. "Good News of the Kingdom"

The term **"good news"** or **"gospel"** refers to the message of salvation through Jesus Christ. The **"kingdom"** represents God's sovereign rule over all creation, which Jesus came to establish. This kingdom is both present now (through believers) and will be fully realized at Jesus' second coming.

3. "Proclaimed Throughout the World"

The message of the gospel is to be shared **globally**. Jesus emphasizes the **universal mission** of spreading this good news, highlighting that it must reach **every nation**. The Greek term for "world" used here is **οἰκουμένη (oikoumenē)**, referring to the inhabited earth, implying all people groups.

4. "As a Testimony to All Nations"

The gospel serves as a **testimony** — a witness of God's truth, grace, and justice. It means that everyone, regardless of race or background, will have the chance to hear this message. The Greek word for **"nations"** is **ἔθνη (ethnē)**, meaning all ethnic groups, not just political nations.

5. "Then the End Will Come"

This part signals that the global proclamation of the gospel is one of the **final signs** before the "end," referring to the **second coming of Christ** and the final judgment. It indicates that God's plan will only be completed once every group has had the opportunity to hear the gospel.

Key Takeaways:

- The **mission of the Church** is to spread the gospel worldwide.
- The proclamation of the gospel is a sign of the **approaching end times**.
- God desires all people to have the opportunity to know about His kingdom before the final judgment.

Marriages of Muhammad

The Prophet of Islam proposed marriage to his cousin Fakhitah bint Abu Talib, also known as Umm Hani, but after her father declined the proposal for being an illiterate shepherd, he married at the age of 25 to Khadijah, a wealthy 40-year-old Christian businesswoman [Sahih al-Bukhari -6982]. She had been widowed twice and had two sons at that time: Hind ibn Abi Halah and Halah ibn Abi Halah.

After the deaths of Khadijah and the Prophet's influential uncle Abu Talib, staying in Mecca no longer seemed safe for him. He then migrated to Medina with his companions, where he gained influence for various reasons.

Just 15 days after Khadijah's death, he married Hafsa, and within another 15 days, he married Aisha, who was 6 years old.

■Wives of Prophet Muhammad:

1. **Khadijah** – Sahih Bukhari 4:55:642, 5:58:164; Sahih Muslim 31:5974
2. **Sawda** – Sahih Muslim 8:3451; Sahih Bukhari 1:4:148, 3:47:766
3. **Aisha (9 years old at consummation)** – Sahih Muslim 8:3310; Sahih Bukhari 4:55:623. It is essential to note that when Muhammad was 53, he married Aisha at age 6, and their marriage was consummated when she was 9. Aisha narrated: "When I was playing with dolls, a man came and took me away."
4. **Umm Salama** – Sahih Muslim 8:3443, 2:3539-3544
5. **Hafsa** – Sahih Bukhari 5:59:342, 7:62:119; Sahih Muslim 9:3511; Muwatta Malik 42.19.14
6. **Zainab bint Jahsh (the teenage wife of Muhammad's adopted son Zayd, whom he married after a Quranic revelation permitting it)** – al-Tabari vol.39 p.180-182; Sahih Bukhari 9:93:517, 3:47:755; Sahih Muslim 8:3332, 8:3240; Abu Dawud 3:4880
7. **Juwairiyah (a war captive)** – Sahih Muslim 19:4292; Abu Dawud 29:3920
8. **Umm Habiba** – al-Tabari vol.9 p.133; Sahih Bukhari 7:62:38
9. **Safiyyah (a Jewish woman)** – After the conquest of Khaybar, where all Jewish men were killed and their women and children were distributed among the Muslim warriors, Muhammad took Safiyyah as his share and

later married her. It is noteworthy that after executing her husband Kinana and all Khaybar men, he consummated the marriage with Safiyyah that very night. – Sirat e Rasulullah, Ibn Hisham, page 766; al-Tabari vol.39 p.185; Sahih Bukhari 1:8:367, 3:34:437

10. **Maimuna bint Harith** – Sahih Muslim 8:3284, 5:59:559

11. **Fatimah Al-Aliyah bint Jabwan Al-Dhabiyah** – al-Tabari vol.9 p.39, vol.39 p.187, vol.9 p.139

12. **Qutaylah bint Qays** – al-Tabari vol.9 p.138-139

13. **Sana bint Sufyan** – al-Tabari vol.39 p.188

14. **Zaynab bint Khozayma (a war captive)** – al-Tabari vol.7 p.150, footnotes 215-216; vol.39 p.163-164

15. **Sharaf bint Khalifah** – al-Tabari vol.9 p.138

16. **Ghaziyyah bint Jabir** – al-Tabari vol.9 p.139

These women remained married to the Prophet at different times. Additionally, he divorced women shortly after marriage for various reasons:

■Divorced Wives (20+):

1. Asma' bint Noman – al-Tabari vol.9 p.137, vol.10 p.185 and footnote 1131 p.185
2. Mulaykah bint Dawud – al-Tabari vol.8 p.189
3. al-Shanba' bint 'Amr – al-Tabari vol.9 p.136
4. al-Aliyyah – al-Tabari vol.9 p.138
5. Amrah bint Yazid – al-Tabari vol.39 p.188; *Women in Islam* – Anne Sofie Roald p.22
6. Khawla bint Khudhayl
7. Layla bint Al-Qutaym
8. Umm Habib bint Al-Abbas
9. Shama al-Nasat bint Rifa
10. Umrah bint Rifa
11. Bint Jandub ibn Damrah
12. Jamrah bint Al-Harith

13. Al-Sabnah bint Amr

■Sex Slaves:

Apart from these marriages, the Prophet also had his own slave concubines:

1. **Mariyah (an Egyptian Christian concubine gifted by the ruler of Egypt, Muqawqis)** – al-Tabari vol.9 p.141; Sahih Muslim vol.4, footnote 2835, p.1351; al-Tabari vol.9 p.39, vol.39 p.194, vol.39 p.22. She gave birth to Muhammad's only son, Ibrahim, who died in infancy.
2. **Raihana (a war captive from the Banu Qurayza tribe)** – al-Tabari vol.8 p.39, vol.9 p.137,141, vol.39 p.164-165; Ibn Ishaq p.461-70
3. **Khawlah bint al-Hudayl** – al-Tabari vol.9 p.139, vol.39 p.166
4. Tukana Al-Quraziya/ **Tuqana Al-Quraziyyah**

In total, Muhammad had 136 (Nikah/sex) marriages of four different types including Heba (Hibah) and Muta (Mut'a).

Again 13 of his wives had 97 female servants whom according to Islam sex is permissible and are blessings of Allah.

The woman with whom the Prophet wanted to have Nikah but were not able:

1. **Fakita bint Abi Talib** (Umme Hani)
2. **Izza bint Abi Sufyan**
3. **Durrah bint Abi Salama**
4. **Umama bint Hamza**
5. **Safiya bint Bashshamah**
6. **Habiba bint Sahi**
7. **Al Ansariya**
8. **Durrah bint Amir**
9. **Khawla bint Hakim**

Marriage in heaven with Muhammad which he told to Ayesha as stated in Tabrāni, Mu'jamul Kabeer No:8006, al-Suyuti (6/395), Ibn Kathir, Qisas al-Anbiya [Cairo: Dar al-Kutub, 1968/1388], p. 381- as cited in Aliah Schleifer's Mary The Blessed Virgin of Islam [Fons Vitae; ISBN: 1887752021; July 1, 1998], p. 64;

- Mary the daughter of Imrān (Mother of Jesus)
- Kaltham bint Amram (sister of Moses)
- Āsiya wife of Pharaoh of Egypt

The verse which was removed except the goat eaten and satanic verse

Allah had talked face to face to a jihadist

As per the Islamic rule, when a suicide bomber gives up his life in a killing mission he goes straight to Paradise. He does not need to wait for the Judgment Day, linger for Allah's decision and then be sent to his rightful abode. After his death, the jihadist (in this case the suicide bomber) instantly meets Allah and Allah talks to him face to face. This proves that Allah speaks like a human being and accosts the diehard jihaditsts just the way we do in this world. Here is a hadith from *Ibn Majah*:

> *Sunaan ibn Majah, Vol I, Hadith number 190:*
> Talha b. Khirash is reported to have said, "I heard jabir b. 'Abdullah (Allah be pleased with him) as saying: As Abdullah b. 'Amr b. Haram was killed on the day of Uhud (battle), Allah's Messenger (peace and blessings of Allah be upon him) met me and said, "O Jabir should I not tell you what Allah said about your father?" Yahya in his hadith has reported (these words): O Jabir, what is the matter that I see you broken-hearted…?" He said, "I told him: Allah's Messenger, my father has been martyred and he left behind some dependants and a debt." He (the Holy Prophet) said, "Should I not give you the glad-tidings of that with which Allah met your father?" He said, "Yes, Allah's Messenger." He (the Holy Prophet) said, "Allah has never talked with anyone but from behind a curtain, but he talked with your father face to face and said, "O My bondsman, desire from Me, I shall grant you." He said, "My Lord, (I wish) that You give a new life to me and I am killed for Thine sake for the second time. Upon this, the Lord, Hallowed be He said: It has already been decided by me that he will not return to it (a new life." He said, "My Lord, so convey (this) to those left behind me." The narrator said that Allah sent down (the verse): Never, they are living with their Lord, they are given provision (**3:16**).
>
> As-Samadi said, "This h*adith* has not singularly been transmitted by Ibn Majah: neither in text nor in *isnad*. Tirmidhi has transmitted it in *at-Tafsir* (i.e. chapter concerning the interpretation of the Quranic verses and *suras* and then has held it as a *hasan gharib hadith*. We do not know it except from the *hadith* of Musa b. Ibrahim from whom the eminent scholars of *hadith* have narrated it.

To reinforce the contention that Allah grants special audience to the jihaditsts, Allah meets them in person immediately after their holy death. Here is another hadith from *Sahih Bukhari*. This hadith tells us that those Muslims slaughtered at Bir Mauna met Allah; it was in the Quran; later this verse was removed (Sahih Bukhari, 4.52.299)

> ***Volume 4, Book 52, Number 299:*** Narrated Anas: The people of the tribes of Ril, Dhakwan, 'Usiya and Bani Lihyan came to the Prophet and claimed that they had embraced Islam, and they requested him to support them with some men to fight their own people. The Prophet supported them with seventy men from the Ansar whom we used to call Al-Qurra' (i.e. Scholars) who (out of piety) used to cut wood during the day and pray all the night. So, those people took the (seventy) men till they reached a place called Bi'r-Ma'ana where they betrayed and martyred them. So, the Prophet invoked evil on the tribe of Ril, Dhakwan and Bani Lihyan for one month in the prayer.
>
> Narrated Qatada: Anas told us that they (i.e. Muslims) used to recite a Quranic Verse concerning those martyrs which was:-- "O Allah! Let our people be informed on our behalf that we have met our Lord Who has got pleased with us and made us pleased." Then the Verse was cancelled.

When those young jihaditsts died at Bir Mauna, Gabriel informed Muhammad that the jihaditsts met Allah, they were pleased with Him and Allah was pleased with them; a verse was released on this; later the verse was cancelled (Sahih Bukhari, 4.52.57)

> ***Volume 4, Book 52, Number 57:*** Narrated Anas: The Prophet sent seventy men from the tribe of Bani Salim to the tribe of Bani Amir. When they reached there, my maternal uncle said to them, "I will go ahead of you, and if they allow me to convey the message of Allah's Apostle (it will be all right); otherwise you will remain close to me." So he went ahead of them and the pagans granted him security. But while he was reporting the message of the Prophet, they beckoned to one of their men who stabbed him to death. My maternal uncle said, "Allah is Greater! By the Lord of the Kaba, I am successful." After that they attached the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammam, a sub-narrator said, "I think another man was saved along with him)." Gabriel informed the Prophet that they (i.e. the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased" Later on this Quranic Verse was cancelled. The Prophet invoked Allah for forty days to curse the

> murderers from the tribe of Ral, Dhakwan, Bani Lihyan and Bam Usaiya who disobeyed Allah and his Apostle

Those two hadith tell us that the verse containing this episode was later removed from the Quran. We might wonder why? Here is the reason: in this (I mean the cancelled verse) verse the martyrs are talking and not Allah. Read the hadith carefully. If the Quran contained such a verse spoken by a human jihadist, the entire credibility of the Quran as the Words of Allah and consequently, the entire edifice of Islam will tumble. Muhammad was astute enough to understand this truth. So he acted accordingly—expunged the offending and potentially damaging verse from the Quran.

A similar, but a longer version of this hadith can be read in Sahih Bukhari 5.59.421.

> *Volume 5, Book 59, Number 421:* Narrated Anas bin Malik : The Prophet invoked evil upon those (people) who killed his companions at Bir Mauna for 30 days (in the morning prayer). He invoked evil upon (tribes of) Ril, Lihyan and Usaiya who disobeyed Allah and His Apostle. Allah revealed a Quranic Verse to His Prophet regarding those who had been killed, i.e. the Muslims killed at Bir Ma'una, and we recited the Verse till later it was cancelled. (The Verse was :) 'Inform our people that we have met our Lord, and He is pleased with us, and we are pleased with Him."

Please note that to meet a physical Allah non-jihaditst Muslims have to die and wait till the Resurrection Day.

Here are a few Quranic verses on this:

> On the resurrection day Allah will descend with ranks (row after row) of angels...89:22
>
> **YUSUFALI:** And thy Lord cometh, and His angels, rank upon rank, [Q 089.022]
>
> When they meet Allah the believers' salutation will be 'peace'...33:44
>
> **YUSUFALI:** Their salutation on the Day they meet Him will be "Peace!"; and He has prepared for them a generous Reward. [Q 033.044]
>
> On the resurrection day, Allah Himself will reply all questions…40:16
>
> **YUSUFALI:** The Day whereon they will (all) come forth: not a single

thing concerning them is hidden from Allah. Whose will be the dominion that Day?" That of Allah, the One the Irresistible! [Q 040.016]

Please reflect on verse 40:16: who do you think is talking here—Allah or Muhammad?

The dilemma for Muslims is that even when the Qur'an is right it is wrong. This is because while the Qur'an recognizes the Bible as the eternal Word of God, it denies the Sonship of Jesus. It is a lose, lose situation for Muslims. What is important for Muslims to note is the fact that even Muhammad is commanded in the Qur'an to follow the guidance given to the earlier messengers of God. And this includes the guidance given through Jesus in the ***Gospel***.

Surah 6:84-90: And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed We guided David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good. And Zachariah and John and ***Jesus*** *and Elias. Each one of them was of the righteous…,* ***Those are they unto whom We gave the Scripture and Command and Prophethood****…,* ***Those are they whom Allah guideth, so follow their guidance****. (Pickthall)*

While admitting that the Gospel contains "***guidance and a light,"*** the Qur'an at the same instant contradicts the fundamental messages of the ***Gospel***. Does not this tell us that something is seriously wrong with the messages transmitted by the spirit which spoke to Muhammad in the cave? Who then is this impersonating spirit who brought these contradictory messages to Muhammad? The Bible provides us with a vital piece of information:

Jude 1:6: *"And I remind you of the angels who did not stay within the limits of authority God gave them but left the place where they belonged.*

God has kept them in everlasting bonds under darkness, waiting for the great Day of Judgment."

The Bible tells us that because of acts of revolt against God, some angels lost their heavenly position and joined Satan in his rebellion. These rebellious angels became demons. In vengeance these demons turn mankind away from the teachings of the true God. One way they achieve this is by inspiring misleading inspired messages–messages that contradict God's Word. And Muhammad was a victim of these misleading demons. The deceptive spirit that brought contradictory messages to Muhammad is either Satan himself or one of his fallen angels. The Bible lovingly cautions Christians:

1 John 4:1: *Beloved, do not accept as true every inspired expression, but test the inspired expressions to see whether they originate with God because many false prophets have gone forth into the world.*

The true God encourages his worshippers to "test the inspired expressions to see whether they originate with God." Since Muslims consider it blasphemous to critically analyze the Qur'an, they accept the demonic teachings of Islam unquestioningly. In fact, they are commanded not to ask any questions regarding the tenents of Islam.

Surah 5:101-102: *"O ye who believe!* ***Ask not questions about things which if made plain to you, may cause you trouble****…, Some people before you did ask such questions, and on that account* ***lost their faith****." (Yusuf Ali)*

There are many dangers lurking in the religion of Islam. And one of the subtle dangers of the Qur'an is the existence of partial truths in it. The worst kinds of lies are half-truths because they are often hard to detect. Note for example how the Qur'an accurately teaches that the Bible, which consists of the Torah and the Gospel, is the revealed Word of God.

Surah 3:3-4: *"He sent down the* ***Law*** *(of Moses) and the* ***Gospel*** *(of Jesus) before this,* ***as a guide to mankind****." (Yusuf Ali)*

Surah 33:56 – Who Is Allah Praying To?

SURAH 33:56 – WHO IS ALLAH PRAYING TO?

Many will be surprised to learn that Allah actually prays. The Quran not only admits that Allah prays but it also reveals the very objective of his prayers. It reveals that Allah prays ***on*** the Prophet. In other words, Allah prays ***for*** Muhammad. And the Angels join him in praying for Muhammad. We encourage our readers, especially Muslims, to digest the information provided here carefully. Let us begin by first reading this vital Quranic verse:

Surah 33:56: *Surely Allah and His Angels shower Serenity (****Literally: shower prayers****) on the Prophet. O you who have believed, pray for benediction on him, and submit in full submission. (Muhammad Ghali)*

The Arabic word used here in ***Surah 33:56*** is "***yusalloona."*** The above Muslim translator is fully aware of the true meaning of this Arabic word. He knows that it should be translated ***literally*** as "***shower prayers."*** Therefore, ***Surah 33:56*** should be correctly translated as: "***Surely Allah and His Angels shower prayers on the Prophet."*** Since he understands the accurate meaning of this Arabic term, why does he not translate it correctly right away? Why does he choose to reveal the correct meaning only in parenthesis?

This is because Muslim translators such as the above and many others like him are horrified by the implications of this Quranic verse.

Therefore, they deliberately mistranslate this Quranic verse. Most of them translate this verse to mean: "***Allah and his angels shower blessings on the prophet.***" The problem is that the Arabic word for "***blessings***" is "***baarika.***" And this word does not appear anywhere in this Quranic verse. The Arabic word used in ***Surah 33:56*** is "***yusalloona***" which is a verbal form of the word "***salah***" or "***salat.***" The meaning of "***salah***" or "***salat***" is ***prayer*** or ***worship.*** The plural of "***salat***" is "***salatwat.***" Compare now the following translation:

Surah 33:56: Allah sends His Salat on the Prophet *and also His angels too. O you who believe! Send your* ***Salat*** *on him and greet him with the Islamic way of greeting. (Hilali-Khan) Personal commentary of the Translator in parenthesis omitted.*

Therefore, the correct translation of ***Surah 33:56*** involves the ***prayer*** of Allah ***for*** Muhammad. This Quranic verse is absolutely damaging for Islam. To whom is Allah praying to? Is there another deity above him to whom he supplicates? The very suggestion that God prays is totally absurd. In fact, we are told in the Quran that not only does Allah pray for Muhammad but he also prays for his worshippers. In view of their importance, we have provided three different translations of the following Quranic verses:

Surah 2:156-157: *Who, when an affliction afflicts them, say, "Surely we belong to Allah, and surely to Him we are returning."* ***Upon those are the prayers from their Lord****, and mercy; and those are they who are the right-guided. (Muhammad Ghali)*

Who, in adversity say: "We belong to Allah and to Him we shall return." ***On those will be prayers and mercy from their Lord****, those are guided. (Hasan Al-Fatih Qaribullah)*

Those who if a disaster or any other thing hated struck them they said: "We are to God, and we are to Him returning." ***Those, on them are prayers from their Lord*** *and a mercy, and those are the guided. (Samira)*

The Arabic word for "***prayers***" in the above Quranic verses is "***salawatun.***" These verses clearly testify that Allah's ***prayers*** are upon those who return to him in faith. This proves that Allah prays. In concurrence with the teachings of the Quran, both the ***Hadiths*** and

the ***Tafsirs*** also confirm that Allah prays. Let us consider now the Hadith of a renowned Muslim scholar.

The "***Meadows of the Righteous"*** *(Arabic: Riyadh as-Salihin)* is a compilation of important verses from the Quran by renowned Muslim scholar, ***Al-Nawawi*** *(1233–1277)*. The "***Meadows of the Righteous"*** is a collection of vital Quranic with commentary from authentic Hadiths to clarify their true meaning. ***Al-Nawawi*** documented the following details under the heading, ***Book of Knowledge, 241. Chapter: The Excellence of Knowledge:***

*1387. Abu Umama reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "**Allah** and His angels and the people of the heavens and the earth, even the ants in their rocks and the fish, **pray for blessings on those who teach people good."** (At-Tirmidhi)*

And

*2685. Abu Umamah al-Bahili narrated: "Two men were mentioned before the Messenger of Allah. One of them a worshipper, and the other a scholar. So the Messenger of Allah said: 'The superiority of the scholar over the worshipper is like my superiority over the least of you.' Then the Messenger of Allah said: '**Indeed Allah**, His Angels, the inhabitants of the heavens and the earths – even the ant in his hole, even the fish – **say Salat upon the one who teaches the people to do good.** (Hasan) — English Translation of Jami' At-Tirmidhi, Compiled by Imam Hafiz 'Eisa Mohammad Ibn 'Eisa At-Tirmidhi, From Hadith no. 2606 to 3290, translated by Abu Khaliyl*

The above Hadith is categorized as "***Hasan"*** which means it is recognized as authentic by Muslim scholars. Read carefully the words of Muhammad in the above Hadith once again. He is clearly testifying that Allah, like the rest of the creations, "***say Salat (prayer) upon the one who teaches the people to do good."*** We will now consider the Tafsir of another renowned Muslim scholar.

Tafsir Ibn Kathir on Surah 33:56:

*The people of Israel said to Moses: "**Does your Lord pray?"** His Lord called him saying: "O Moses, they asked you if your Lord prays. Say to*

*them: '**Yes, I do pray,** and my angels pray upon my prophets and my messengers,'" and Allah then sent down on his messenger: "Allah and His angels pray . . ." (Tafsir Ibn Kathir, Q. 33:56; translated from the Arabic online edition)*

Of course, the true "***Lord"*** of Moses does not pray. Since God is Almighty, it is impossible for Him to pray. Allah the impostor who ***prays*** is claiming to be the God of Moses. This clearly proves that Allah is not the true God. The Quran reveals that Allah is a fellow-worshipper along with the rest of the angels. This is clearly polytheism. Sadly for Muslims, they pray to a god who prays. And they follow a prophet who has the authority to interrupt their prayers to Allah. And this authority comes at a great cost to Muslims because it empowers Muhammad to prevent Allah from listening to the prayers of those whom he interrupts. Muhammad has to be greater or equal in authority with Allah to prevent him from listening to your prayers. When Muhammad calls, Muslims must stop whatever they are doing and respond to his call. And this includes their prayers. Muslims, we are not the ones saying this but your Prophet:

Surah 8:24: *"O you who believe!* ***Answer the call of Allah and His Apostle when he calls you*** *to that which gives you life; and know that Allah intervenes between man and his heart, and that to Him you shall be gathered." (Shakir)*

Carefully consider now how the Prophet of Islam clarified both the meaning and the application of the above Quranic verse.

Sahih Bukhari, Volume 6, Book 60, Number 226:

Narrated Abu Said Al-Mualla: While I was praying, the Prophet passed by and called me, but I did not go to him till I had finished my prayer. When I went to him, he said, "What prevented you from coming?" I said, "I was praying." He said, "Didn't Allah say" "O you who believe ***Give your response*** *to Allah* ***and to His Apostle."*** *(Surah 8:24)*

Sahih Bukhari, Volume 6, Book 60, Number 1:

Narrated Abu Said bin Al-Mu'alla: While I was praying in the Mosque, Allah's Apostle called me but I did not respond to him. Later I said, "O

*Allah's Apostle! I was praying." He said, "**Didn't Allah say – Give your response to Allah (by obeying Him) and to His Apostle when he calls you."** (Surah 8:24)*

This proves that Muslims must respond to the call of Muhammad even while they are praying. They are required to honor Muhammad above Allah. Why do we say that? On the surface it may appear that Muhammad was only demanding the Muslims to recognize his right to interrupt their prayers. However, there is more to this. It is important to note that each time Muhammad interrupts the prayer of a Muslim, he simultaneously interrupts Allah from receiving the prayer of that Muslim. This means that Muhammad has the authority to even interrupt Allah from receiving the prayers of his worshippers. Does not this exalt Muhammad to a position equal or even greater than Allah? Is this not polytheism? Can you then deny that in reality Islam has two gods?

The true God is identified by this divine name in the Holy Bible. His divine name is ***Jehovah.*** He is God Almighty. As such, it is impossible for Him to pray. On the other hand, Allah prays. This clearly proves that he is not the true God. He is but an impostor.

ISLAM'S CONFUSION – IS SATAN A FALLEN ANGEL OR A JINN?

ISLAM'S CONFUSION – IS SATAN A FALLEN ANGEL OR A JINN?

Muslims claim that Islam is a rational religion that is clear in its teachings. They also maintain that it is free from any distortion or contradiction. But the reality is quite a different story. Not only are there numerous contradictions in the Qur'an but Muslims themselves are confused over many of its teachings. This article will consider one such confusion. We will discuss Islam's confusion over the identity of Satan.

According to the clear teachings of the Bible, **Satan was a fallen angel** who deviated into sin through disobedience to God. However, Islam denies this Biblical truth. It claims that **Satan** is a **Jinn** and did not come from the rank of **Angels**. You may perhaps be wondering what difference does this actual make. Plenty! According to Islam there are vast differences between angels and jinns. Evidences will be provided in this article to show why the denial of Satan as a fallen angel in the Qur'an proves Islam false. In addition, it will also be shown why this denial of Satan as a fallen angel confirms the existence of contradictions in the Qur'an.

Till today many sincere Muslims are confused over the identity of Satan. They are confused because of the conflicting teachings in the Qur'an regarding the identity of Satan. Many Muslims have written to respective Islamic scholars demanding clarifications on this obvious error in the Qur'an. In actual fact, many issues are involved here. Please read the article carefully as we reveal the contradictions, errors and absurdities on this single subject in the Qur'an.

The Qur'an states that when Allah created Adam, he commanded the **angels** to bow down to Adam. But why did Allah command the angels to bow down to Adam, a creature? More on this later. We will

now first focus our discussion on Islam's confusion on the identity of Satan. The account regarding Allah's command to the angels to bow down to Adam is mentioned in seven passages of the Qur'an. These Qur'anic passages also mention the subsequent refusal of Satan to bow down to Adam. Six of those passages clearly indicate and identify Satan as one of the angels. Provided below are the six Qur'anic verses:

> ***Surah 2:34:*** *And when* ***We said unto the angels:*** *Prostrate yourselves before Adam,* ***they fell prostrate, all save Iblis****. He demurred through pride, and so became a disbeliever. (Pickthall)*
>
> ***Surah 7:11:*** *And* ***We*** *created you then fashioned you,* ***then told the angels****: Fall ye prostrate before Adam!* ***And they fell prostrate, all save Iblis,*** *who was not of those who make prostration. (Pickthall)*
>
> ***Surah 15:28-31:*** *So, when I have made him and have breathed into him of My Spirit, do ye fall down, prostrating yourselves unto him.* ***So the angels fell prostrate, all of them together. Save Iblis****. He refused to be among the prostrate. (Pickthall)*
>
> ***Surah 17:61:*** *And when* ***We said unto the angels:*** *Fall down prostrate before Adam and* ***they fell prostrate all save Iblis****, he said: Shall I fall prostrate before that which Thou hast created of clay? (Pickthall)*
>
> ***Surah 20:116:*** *And when* ***We said unto the angels****: Fall prostrate before Adam,* ***they fell prostrate (all) save Iblis; he refused.*** *(Pickthall)*
>
> ***Surah 38:71-74: When thy Lord said unto the angels****: Lo! I am about to create a mortal out of mire, And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate,* ***The angels fell down prostrate, every one, Saving Iblis;*** *he was scornful and became one of the disbelievers. (Pickthall)*

The natural understanding of the above Qur'anic verses clearly presents Satan as an angel who refused to obey Allah's order to bow down to Adam. Since Allah was talking specifically to the angels, does not the expression "***all save Iblis"*** really mean that all the angels, with

the exception of one, bowed down to Adam? Does not this prove that Satan (Iblis) was the only one among the angels who refused to bow down to Adam? Does not this actually confirm that Satan was one of the angels? In fact, the above six Qur'anic verses need no explanation concerning the identity of Satan. It is obvious that he was one of the angels.

However, the above six Qur'anic verses which are in complete agreement with one another now stands corrected in the Qur'an by the following single verse. Allah introduces a discrepancy, a contradiction by identifying Satan as a **Jinn**:

> ***Surah 18:50:*** *And (remember) when We said unto the angels: Fall prostrate before Adam, and they fell prostrate, all save Ibis.* ***He was of the Jinn****, so he rebelled against his Lord's command. (Pickthall)*

Many sincere Muslims are troubled by this contradiction in the Qur'an. They could see that the Qur'an does not say that Allah did not include some other group along with the angels to bow down to Adam. His commandment was specifically addressed to the angels. So how could Satan be held accountable if he is not an angel? The confusion arises from Islam's insistence that Satan is not from the rank of angels but from the rank of jinns. Does it not puzzle you why Islamic scholars choose to overrule the testimonies of numerous Qur'anic verses in favor of one single contradictory verse? There is a desperate reason for Islamic scholars to do so. We will now discuss that reason. It will help you to understand why the entire religious structure of Islam is built on distortion and lies.

According to the teachings of Islam there are numerous differences between **angels** and the **jinns.** The following two Islamic sites explain the differences between the **angels** and the **jinns**. They quote authoritative sources to substantiate their clarification on this subjection.

TurnToIslam:

> ***THE DIFFERENCE BETWEEN THE ANGELS AND THE JINN***
>
> *Taken from* ***Ahkamut Ta'amal ma' Al Jinn*** *by* ***As-Shaykh Abu Nasr Muhammad ibn Abdullah ibn Al-Imam.*** *(Translated by Abu Aaliyah Abdullah ibn Dwight Lamont Battle)*

There are some Muslims who are ignorant about the difference between the noble ***Angels*** *and the* ***Jinn*** *and* ***Shayateen****. Some of the earlier nations deviated in comparing Jinn to Angels. Shaykul Islam Ibn Taymeeyah said, "The pagan Arabs and the people of the book acknowledge the Angels existence, although many of them consider the Angels and Jinn as one.* ***They believe that Angels that disobey Allah become Shayateen. The Pagans, Jews and Christians deny Ibless as being the father of the Jinn, they deny the Jinns' ability to marry, have children, eat and drink.*** *Some of the pagan Arabs claim that the Angels are the Jinns' offspring. (****Tafseer Al-Kabeer 7 / 381****).*

The following are some differences between the ***Angels*** *and* ***Jinns****:*

(1) The Angels were created from light and the Jinn were created from smokeless fire. *This is a unique difference in creation, so it's with all the more reason that they differ in actions.*

(2) The names of the Angels differ from the names of the Jinn *in general and in detail. The names of the Angels are intended for messengers. They are Allah's messengers.*

(3) <u>The Angels were created to obey Allah. They don't have the free will to disobey Him unlike the Jinn</u>. Allah gave the Jinn the free will to obey or disobey *Him like man. So whoever desires to believe in Allah will and whoever desires to disbelieve in Allah can.*

(4) The Angels don't have desires. *Therefore they don't eat, drink, or marry.* ***The jinn eat, drink and marry.***

(5) <u>The Angels don't disobey Allah for a single moment.</u> The majority of the Jinn are Kuffar (Disbelievers). *In fact the number of Kuffar among the Jinn outnumber the Kuffar among humans. There are some people who circulate that Harut and Marut were Angels. This is false. They were both Jinn and the*

narrations that mention them as being Angels are from the Israelites. None of those narrations are authentic.

(6) Allah created the Angels for the service to the Son of Adam. *Most of the Jinn divert man from the correct path. And at the forefront of that is their father Ibless.*

(7) The Angels live in the heavens and the Jinn live in dirty places.

(8) The Angels are neither male nor female*. The pagan Arabs described the Angels as being female.* ***The Jinn are male and female.*** *Refer to* ***S. Kahf 50.*** *(****End of Quote****)*

Islamweb:

FATWA No: 16265: THE DIFFERENCE BETWEEN ANGELS, JINNS AND DEVILS

There ***are many differences*** *between* ***Angels*** *and* ***Jinns.*** *Three very important ones are:*

(1) *Angels are created from light while* ***Jinns are created from fire – and they reproduce through a process similar to that of humans.***

(2) ***<u>All the angels are believers who are infallible</u>*** *and they only ever enjoin others to do good.* ***Among the Jinns, there are Muslims and disbelievers,*** *as well as those who enjoin good and those who enjoin evil.*

(3) Angels do not have desires*, unlike Jinns who have desires just like humans.*

As explained above, according to the teachings of Islam there are numerous differences between **angels** and **jinns.** They are shown to be two completely different entities – two different types of creatures. However, the one vital outstanding difference between them that concerns us in our discussion is that while **jinns** were created with free will, **angels** are not. **Jinns** were created with the freedom to make choices but **angels** were not created with this freedom. In other words, angels cannot disobey Allah. They were not created as free moral agents. The Qur'an expressly states that **angels cannot disobey** Allah:

Surah 16:49-50: *And whatever creature that is in the heavens and that is in the earth makes obeisance to*

> *Allah only**, and the angels too and they do not show pride. They fear their Lord above them and do what they are commanded.** (Shakir)*
>
> ***Surah 66:6:** O you who believe! save yourselves and your families from a fire whose fuel is men and stones; **over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded.** (Shakir)*

This is where it creates a grave problem for Islam. Muslims scholars are aware of this dilemma in the Qur'an. That is why they are dead bent on insisting that Satan is a **jinn** and not an **angel**. That is why Muslim scholars choose to shun the testimonies of the majority of the Qur'anic verses that clearly indicate that Satan is an angel. Since the above verses testify that angels cannot disobey, therefore, to agree that Satan is an angel would then mean to admit that the above Qur'anic verses are false. How could Satan as an angel disobey Allah's command to bow down to Adam?

The dilemma for Muslims is that if Satan is an **angel** who disobeyed Allah, then the Qur'an is wrong in its claims that angels "***do not disobey Allah.***" On the other hand, if Satan is a **Jinn**, then his unwarranted punishment is unfair. Either way Islam is wrong.

Muslim scholars recognize this serious problem in the Qur'an. Qur'an translator, **Rashad Khalifa** was aware of this dilemma. In order to justify Allah's unlawful punishment of Satan, he tried to come up with an intriguing justification. He had no alternative other than to distort **Surah 18:50**. He distorted the text to make it say that Satan **became** a Jinn and not that he was a Jinn from the beginning. His Qur'an reads:

> ***Surah 18:50:** "We said to the angels, `Fall prostrate before Adam.' They fell prostrate, except Satan. He **became** a jinn, for he disobeyed the order of His Lord…" (Khalifa)*

Khalifa's rendering of this verse presupposes that **Satan was an angel** before becoming a Jinn. However, his translation of this verse still leaves Muslims with the problem of Satan disobeying Allah when the Qur'an says that angels are never disobedient. Moreover, Khalifa's translation of this verse of the Qur'an is at odds with all other English translations of the same verse. What this shows is that he was aware of

a problem that needs to be addressed. And in order to rectify this problem, he had to distort the distorted words of Allah. It is like adding poison to poison. The Qur'an is full of contradictions. It is utterly inconsistent in its teachings. Muslims have to tread on thin ice. To authenticate the verses that say angels cannot disobey Allah, they had to knowingly distort the meaning of other verses in the Qur'an.

Let us read **Surah 18:50** once again to analyze this subject further:

> ***Surah 18:50:*** *"Behold!* ***We said to the angels, "Bow down to Adam"****: They bowed down except* ***Iblis (Satan)****. He was one of the* ***Jinns****." (Yusuf Ali)*

For Muslims to base their claim that Satan is not an angel on the evidence of this single contradictory verse gives rise to numerous theological problems. As we can see, while **Surah 18:50** agrees with the rest of the Qur'an that Allah's command to "***Bow down to Adam"*** was only specified to the **angels**, yet it instantly introduces a contradiction by asserting that Satan is a Jinn. Muslims must ask themselves, why did Allah who only commanded the **angels** to bow to Adam, then punish **Satan** who is not an **angel** but a **jinn** for not bowing down to Adam? Why is Allah punishing Satan for not doing something he was not commanded to do in the first place? Why is Satan blamed for not bowing to Adam even though the command was given only to the angels? Is Satan an **angel** or **jinn**? Which is it?

Do not the evidences provided here prove that Satan came from the rank of **angels** just as it is taught in the Bible? By showing that Allah's instruction to the **angels** also applies to Satan, the Qur'an unwittingly agrees with the Bible that he was one of the **angels**. Sadly for Muslims, the Qur'an at the same instance contradicts itself.

> ***Surah 38:71-76: Your Lord said to the angels****: 'I am creating man from clay. When I have fashioned him and breathed My spirit into him, kneel-down and prostrate yourselves before him.'* ***The angels all prostrated themselves except Satan,*** *who was too proud, for he was an unbeliever. 'Satan,' said He, '****why do you not bow to him whom My own hands have made?*** *Are you too proud, or do you deem yourself superior?' Satan replied: 'I am nobler than he. You created me from fire, but him from clay.' (Dawood)*

An unbiased reading of the above text shows Satan to be an angel who refused to obey Allah's order to worship Adam. And Allah asks Satan why he did not obey his instruction to the angels to prostrate to Adam. Does not this in itself presuppose that Satan was one of the angels? Every command of God is issued with an intended purpose. Therefore, it makes no sense for Allah to hold Satan accountable for not obeying a command that was given exclusively to the angels if he was not an angel. Since the Qur'an accuses Satan of not being obedient, he has to be one of the angels.

To reiterate our point, this means that either Satan is an angel and therefore not a jinn or he is a jinn and therefore not an angel, which makes Allah's punishment unwarranted for not obeying a command given to the angels and not to the jinns.

As usual, Muslim apologists resort to deception. They say that since Satan was with the angels when they were commanded by Allah to bow down to Adam, the commandment would automatically include Satan. This excuse is inexcusable. To begin with, the Qur'an does not say that Allah's commandment was addressed to all those present but was addressed specifically to the angels by name: "***Behold! We said to the angels, 'Bow down to Adam.'"*** *(**Surah 18:50**).*

Let us reason on the absurd excuse of these Muslim scholars. Say for instance, you just happened to walk into my home on some other business and then you recognized one of my guests and you start chatting with him. If at that point I made an announcement specifically addressing my guests to come and sit down at my dinner table, would that include you? Certainly not. Commonsense will dictate that you will at that point excuse yourself and depart. Additionally, would it make sense to hold you accountable for your departure when my invitation was specifically addressed to my guests? If this true of us humans, how specific must the commandments and dealings of God be. So saying that Satan was included just because he was amongst the angels when they were commanded is as lame as it comes. The issue is simple. Is Satan an angel or not? But there is a more important issue at stake for Muslims. Let us read **Surah 18:50** from another well-known translation:

> "*And when we said unto the angels,* ***worship (us'judū) Adam****;* ***they all worshipped him except Eblis****, who was one of the* ***genii.****" (Sale)*

It is interesting to note that in the above Qur'anic verse, the noun for the verb "***us'judū"*** is "***masjidin"*** meaning "***mosque"*** – a place where **worship** is rendered to Allah. This confirms that Allah was commanding the angels to bow down in **worship** to Adam. And this leaves Muslims with another serious problem to contend with.

However, when Muslim scholars are questioned regarding Allah's idolatrous command to the angels to bow to Adam, they reply that Allah did it to test the angels. This is another lie. As we have noted that according to Islamic theology, angels do not have freewill. So how can they then be tested? What is Allah actually trying to demonstrate by asking the angels to bow down to Adam when he knows that the angels, by their very design, will do so instinctively?

Of course, no where in the Bible can we find the true God instructing the angels to bow down to Adam. Allah's instruction to the angels to bow down to Adam is clearly an approval of idolatry in the form of creature worship. What this basically means is that Allah commanded his creatures to render unto another creature the very worship and reverence due to God alone. Thus, Allah is guilty of promoting one of the most heinous sins.

It is vital for Muslims to recognize the fact that both Allah and Satan displayed the same instinctive blasphemous characteristics. They both promoted creature worship. The Qur'an clearly testifies that Allah commanded the angels to bow down in worship to a creature. Now let us look at a revealing account in the Bible that testifies how Satan tried to entice Jesus to engage in creature worship.

> ***Matthew 4:8-9:*** *Again the Devil took him along to an unusually high mountain, and showed him all the kingdoms of the world and their glory, and he said to him: "**All this I will give you if you will bow down and worship me."***

And how did Jesus respond to Satan?

> ***Matthew 4:10:*** *Then Jesus said to him: "**Go away, Satan!** For it is written, '**It is Jehovah your God you must worship, and it is to him alone you must render sacred service.'***

Just like Jesus Christ, the obedient angels of Jehovah also acknowledge that it is only to God that one should bow down in

worship. As such, these angels neither **give** nor **receive** such glory that belongs to God.

> ***Revelation 22:8-9:*** *I, John fell down before the feet of the angel that had been showing me these things. But he tells me: "**Be careful! Do not do that!** All I am is a fellow slave of you and of your brothers who are prophets and of those who are observing the words of this scroll. **Worship God."***

Which do you think is the true Word of God? Is it the Qur'an or the Holy Bible? Since Muslims believe in the Qur'an, we will use the Qur'an to help them see why the Qur'an cannot be the Word of God.

> ***Surah 4:82:*** *Will they not, then, try to understand this Qur'an?* ***Had it issued from any but God, they would surely have found in it many an inner contradiction!*** *(Asad)*
>
> *Will they not ponder on the Qur'an?* ***Had it not come from someone other than God, they would have certainly found therein many contradictions.*** *(Sarwar)*

As proven in this article, it is abundantly clear that the Qur'an contains discrepancies and contradictions which cannot be easily explained away. As such, does not this prove that according to the testimony of the Qur'an itself, the Qur'an cannot be the Word of God?

Well Muslims, what do you think of Islam now? You can learn a vital lesson here. You can learn that a book as contradictory as the Qur'an cannot lead you to salvation. Therefore, it is imperative that you learn to identify which is the true Word of God. The Qur'an should never challenge the teachings of the Holy Bible. It will only end up contradicting itself. And as the Qur'an itself testifies, the existence of contradictions means that the Qur'an is not the Word of God.

In contrast, the Holy Bible which is a gift to mankind from Jehovah is consistent in its teachings:

> ***James 1:16-18:*** *Do not be misled, my beloved brothers. Every good gift and every perfect present is from above, for it comes down from the Father of the celestial lights, and with him there is* ***not a variation of the turning of the shadow****. Because he willed it, he*

*brought us forth by the **Word of Truth** to give us new birth.*

Both Allah and Satan promoted creature worship. Both displayed the same blasphemous characteristics of denying the holy Commandments of the true God by elevating the rank of a mere human to the status of God.

***Exodus 20:3:** "You must not have any other gods besides me."*

This raises many vital questions regarding Allah and Satan. "Is Allah and Satan one and the same?" "Are there evidences showing that they are actually the same person?"

SURAH 27:82: ALLAH'S FINAL MESSENGER – AN ARABIC SPEAKING BEAST

SURAH 27:82: ALLAH'S FINAL MESSENGER – AN ARABIC SPEAKING BEAST

Allah's final messenger is an Arabic speaking **Beast**. No! We are not joking. According to the Qur'an, Allah will raise up a talking **Beast** to emerge from the earth. This **Beast** will allegedly appear at the time of the end when many will abandon the religion of Allah. Then Allah will cause this **Beast** to separate the unbelievers from those who worship Allah. And the **Beast** will mark the unbelievers for destruction. It will be a real **Beast** and it will speak to the people in Arabic. It is also known as the "***Beast of the Earth"*** in Islamic eschatology. In view of

the incredible nature of this account in the Qur'an, we have provided three different translations for the benefit of our readers:

> ***Surah 27:82:*** *"And when the word is fulfilled concerning them,* ***We shall bring forth a beast of the earth to speak unto them*** *because* ***mankind*** *had not faith in Our revelations." (Pickthall)*
> *And when the Word is fulfilled against them (the unjust),* ***we shall produce from the earth a beast to face them: He will speak to them****, for that mankind did not believe with assurance in Our Signs. (Yusuf Ali)*
> *And when the Word (of torment) is fulfilled against them,* ***We shall bring out from the earth a beast to them, which will speak to them*** *because mankind believed not with certainty in Our Ayât (Verses of the Qur'ân and Prophet Muhammad SAW). (Hilali-Khan)*

We will now look at the Commentaries (Tafsirs) regarding this **Beast** from two renowned Islamic scholars. Their scholarly Commentaries are esteemed in the Muslim world and are used extensively for an in-depth understanding of the Qur'an. Islamic institutions such as the famous **Al-Azhar University** in Cairo use their scholarly works extensively to educate Muslims on a wide range of subjects.

Ibn Kathir's Tafsir on "**The Emergence of the Beast of the Earth"** states:

> *This is the* ***beast*** *which will emerge at the end of time, when* ***mankind*** *has become corrupt and neglected the commands of Allah and changed the true religion.* ***Then Allah will cause a beast to emerge from the earth.*** *It was said that it will be brought from Makkah, or from somewhere else, as we shall discuss in detail below, if Allah wills.* ***The beast will speak to people about matters.***
> *Ibn `Abbas, Al-Hasan and Qatadah said, and it was also narrated from `Ali, may Allah be pleased with him,* ***that it will speak words, meaning, it will address***

them. *Many Hadiths and reports have been narrated about the beast, and we will narrate as many of them as Allah enables us to, for He is the One Whose help we seek. Imam Ahmad recorded that Hudhayfah bin Asid Al-Ghifari said, "The Messenger of Allah came out from his room while we were discussing the matter of the Hour…"*

This was also recorded by Muslim and the Sunan compilers from Hudhayfah, in a Mawquf report. At-Tirmidhi said, "It is Hasan Sahih." It was also recorded by Muslim from Hudhayfah in a Marfu` report. And Allah knows best.

We will now look at the Commentary by **al-Jalalayn**. His **Tafsir** on **Surah 27:82** states the following:

And when the word (of judgement) falls upon them, (when) they deserve that chastisement befalls them as well as all (other) disbelievers, ***We shall bring forth for them a beast from the earth which shall speak to them (saying), that is, which shall speak <u>in Arabic</u> to those who are alive at the time when it appears****, among its other statements,* ***it will say to them <u>on Our behalf</u>: 'Indeed mankind*** *(read tukallimuhum inna'l-nasa; a variant has tukallimuhum bi-anna'l-nasa, 'to tell them that mankind')* ***had no faith in Our signs'****, in other words, they did not believe in the Qur'an and what it comprises (of the mention) of resurrection, reckoning and requital. With its (the beast's) appearance the enjoining of decency and forbidding of indecency will cease, and thereafter no disbeliever will believe – just as God revealed to Noah (when He said to him): None of your people will believe except he who has already believed (Surah 11:36). (****Tafsir al-Jalalayn****)*

It is important for the readers to remember two vital points:

One: The **Beast** will speak in **Arabic**. Arabic is the language of Allah. It is the language of the Qur'an. **Two:** The **Beast** will act as a messenger of Allah. It will speak on behalf of Allah. It is personally sent by Allah with a warning message to the unbelievers.

THE TASK OF THE BEAST OF ALLAH

The following Islamic sources reveal to us the task of the **Beast** and the nature of its message:

> "***The task of the Beast will be to distinguish the believers from the non-believers****, with Prophet Moosa's (Moses) staff it will draw a line on the forehead of every believer whereby his face will become bright and luminous and with the ring of Sulaman (Solomon) it will seal the nose of every non-believer where by his whole face will become black. Thus there will be complete distinction between the Muslim and non-Muslim, so that if many parties sit at a dinner table, the Muslim and non-Muslim will be distinguished." (**Abu Huraira-Musnad Ahmad/Tirmidhi**)*

> "*It is a huge creature that will come out from the earth, **a Beast other than man;** nobody will be able to escape it. It will stamp the Muslim by writing 'believer' between his eyes, and stamp the non-Muslim by writing Kafir between his eyes." (**As-Sunan Al-Waridah Fil-Fitan**)*

> "*The Beast will talk to people and say, '**Mankind had no faith in our revelations.'" (Ibn Kathir**)*

According to Islamic sources, the **Beast** will appear three times during the time of the end. However, it is the final appearance that will matter most. In its final appearance it will emerge from the Grand Mosque at Mecca. The Hadith by **Tabrani** which is based on the authority of the renowned Muslim scholar, **Huzaifa bin Usaid**, testifies that the **Beast** will come out from **Al-Masjid Al-Haram** in **Mecca**. Thus, the **Ka'ba**, which is situated in the central open courtyard of **Al-Masjid Al-Haram**, will be the throne of the **Beast**. (See also Imam

Qurtubi's **Tazkirah** and Muhammad Al-Barzanji's **Isha'ah li Ashrat Al-Sa'a**).

As we can see, the **Beast** has been identified not only with Islam but with the holiest site of Islam, the **Al-Masjid Al-Haram** in Mecca. The interesting opinion by the scholars of Islam is that they believe the **Beast** is none other than the **Snake** which supposedly guarded the Holy Ka'ba during pre-Islamic days. Great scholars like **Ibn Abbas**, are of the opinion that the **Beast** is actually the **Snake** that guarded the Ka'ba in Mecca. In the Commentary (Tafsir) by **Imam al-Qurtubi** which is based on the authority of **Ibn Abbas**, we find the following interesting clarification concerning this **Snake** of Islam:

> *Obeying Allah's command the Prophet Ibraheem (Abraham) with the help of his son Ismail (Ishmael) built the Holy Ka'bah. He dug a well inside the Holy Ka'bah which was to the right of who entered it and acted as a safe to all the gifts that were presented to the Ka'bah which were kept inside it. At the time of Jurhum the gold and silver were stolen many times from the Kabah thus the tribe of Jurhum decided to choose a man amongst them to keep guard. Unfortunately, one day the guard himself decided to steal the gifts of the Kabah. Taking the opportunity as it came he climbed down the well and began to gather what he could in a piece of cloth. While he was busy Allah sent a stone on him, which closed the well and thus he was unable to escape.*
>
> ***From that day Allah sent a snake to guard the Ka'bah. The snake lived in the well guarding the gifts of the Ka'bah for over 500 years. Exposed to the wearing factors of nature the walls of the Ka'bah at the time of Quraish*** *(slightly before the time Prophet received Prophethood) had become weak and part of the covering had also burnt,* ***thus the Quraish decided to rebuild the Ka'bah. However, the snake prevented them from demolishing the Holy Ka'bah every time they tried. Finally they stood at the Place of Ibrahim and prayed, "Oh Allah if you are happy in its rebuilding then make it possible and take care of***

> ***this snake." Allah sent an eagle which took the snake towards Ajyaad. This snake is referred to in the forth opinion.*** *(Al-Azraqi's* ***Tarikh Makka****) (Source:* ***Imam Al-Qurtubi's Tazkirah****).*

Yes! The most holy shrine of Allah, the Ka'ba, was once guarded by a ***snake.*** Before the arrival of Islam, the Arab Quraysh tribe worshipped a pantheon of idol-gods. They were pagans. These pagans entreated Allah: "***Oh Allah if you are happy in its rebuilding then make it possible and take care of this snake."*** And Allah answered their prayers by transferring the snake. Let us put aside the **Beast** for moment and ponder carefully at what this reveals about Allah.

Does it not prove that Allah is unmistakably a pagan deity? Firstly, for these pagans to pray to Allah, by specifically calling upon his name means he was their deity. Secondly, Allah answered their prayers by transferring the snake. Why would Allah be happy to see the restoration of a pagan temple? At the time when the pagans wanted to rebuild the Ka'ba, it was a pagan shrine housing 360 idols. These idols were only destroyed very much later by Muhammad at the conquest of Mecca. The account also states that it was Allah who initially sent the snake to guard the treasures of the Ka'ba. Why would Allah want to guard the treasures of a pagan temple? If you find a place of worship being guarded by a snake today, with which religion would you associate it? Would you associate it with the monotheistic religions of Judaism and Christianity? Or would you associate it with Paganism? Consider now the evidences from Islamic sources which show that the Ka'ba was indeed a pagan shrine before the advent of Islam:

Sahih Bukhari Volume 5, Book 59, Number 583:

> *Narrated By Abdullah: When the Prophet entered Mecca on the day of the Conquest, there were* ***360 idols*** *around the* ***Ka'ba****.*

"Muhammad the Holy Prophet" by **Hafiz Ghulam Sarwar, p 18-19:**

> *"II. **The Religion of the Pre-Islamic Arabs**. The life of the **pre-Islamic Arabs,** especially in the Hijaz depended on trade and they made a trade of their religion as well. **About four hundred years before the birth of Muhammad one Amr bin Lahyo bin Harath bin Amr ul-Qais bin Thalaba bin Azd bin Khalan bin Babalyun bin Saba, a descendant of Qahtan and king of Hijaz, had put an idol called Hubal on the roof of the Kaba. This was one of the chief deities of the Quraish before Islam. It is said that there were altogether three hundred and sixty idols in and about the Kaba and that each tribes had its own deity**…, The shapes and figures of the idols were also made according to the fancy of the worshippers…, Besides Hubal, there was another idol called Shams placed on the roof of the Kaba…, **The blood of the sacrificial animals brought by the pilgrims was offered to the deities in the Kaba and sometimes even human beings were sacrificed and offered to the god…, Besides idol-worship, they also worshipped the stars, the sun and the moon."***

Based on the evidences provided here, we can clearly see that Allah is a pagan deity. As shown in the commentary by **Imam Al-Qurtubi**, the pagans entreated Allah and he answered their prayers. In fact, Allah was just one among the many idol gods worshipped by the pagans at the Ka'ba.

Another interesting fact to consider is the name of Muhammad's father. His name was Abdullah. **Abdullah** means **Slave of Allah** – a constriction of **Abdul** (slave) and **Allah**. Had there been no **Allah** in pre-Islamic Arabia, there could be no **Slave of Allah** in pre-Islamic Arabia. Abdullah was not a Muslim and he died before the birth of Muhammad. He was a **pagan** and yet he carried the name of **Allah**. If Muhammad's **pagan** father was named the **Slave of Allah**, then it logically follows that Allah must be a pagan deity. The fact is that Allah was a pre-existing deity in pagan Arabia who later became the god of Islam. The word "**Allah"** existed long before the word "**Muslim"** or "**Islam"** were coined. Having said that, let us get back to the subject of the **Beast**.

THE MINISTERS OF ALLAH

Slowly but surely a clear picture of Islam emerges. We discovered how a **Snake** served as a watchman for Allah in the past and how a **Beast** will serve as a messenger of Allah in the future. But it does not stop there. We also find Allah empowering **Satan** – another one of his ministers – to accomplish his purpose to mislead mankind. Study the following Qur'anic verses carefully:

> ***Surah 38:82-83:*** *Iblis said: "Then,* ***by Thy power****, I will put them all in the wrong, -"Except Thy Servants amongst them, sincere and purified (by Thy Grace)." (Yusuf Ali)*
> *(Satan)) Said: "****By Your Might****, then I will surely mislead them all, "Except Your chosen slaves amongst them (faithful, obedient, true believers of Islamic Monotheism)." (Hilali-Khan)*

Can you believe this? With the exception of the worshippers of Allah, Satan misleads the entire world by the "***Power"*** and "***Might"*** of Allah. Ironically, we find Satan having high praises for the worshippers of Allah. This in itself speaks volumes. Is it not strange to find Satan invoking the name of Allah to carry out his crafty acts against those not submitting to Allah? Satan declares, "***By Thy power, I will put them all in the wrong."*** However, what is even more surprising is that we find Allah working in unison with Satan. Allah works along with Satan to accomplish the wicked intention of Satan to mislead the unbelievers. Study the following Qur'anic verse carefully:

> ***Surah 43:36:*** *"And whoever turns himself away from the remembrance of the Beneficent Allah,* ***We appoint for him a Shaitan, so he becomes his associate.*** *(Shakir)*

> *He who turns away from the remembrance (Reminder) of the Compassionate (Allah),* ***We assign a Satan for him, who becomes his intimate companion.*** *(Farook Malik)*

The "***We"*** here is Allah. "***We assign a Satan for him, who becomes his intimate companion."*** In other words, Allah is in the business of introducing Satan to those whom Satan has pledged to mislead. Allah is aiding Satan to accomplish exactly what Satan challenged to do. Allah is indeed working hand in hand with Satan to mislead the unbelievers. If you think this is an exaggeration, look at the following Qur'anic verse:

> ***Surah 19:83:*** *"See you not that* ***We have sent the Shayatin*** *(devils) against the disbelievers* ***to push them to do evil."*** *(Hilali-Khan)*

In the above Qur'anic verse we can clearly see Allah and Satan working together. Just think, will the true God "***push"*** anyone – either directly or by the use of demons – "***to do evil"****?* Would not these be the attributes of Satan? While we rightly expect God to punish unrepentant sinners, we know it is beyond the holiness of the Almighty God to "***push"*** disbelievers to "***do evil."*** That would make God an enforcer of evil. Well, you may reason that Allah does not do this sort of thing to the faithful believers. Really? Read the following Qur'anic verse carefully:

> ***Surah 6:112:*** *"So have* ***We appointed for every Prophet an enemy – devils of men and Jinns****; who inspire each other with* ***seductive, deceptive speech which leads astray."*** *(H. S. Aziz)*

This Qur'anic verse is shamelessly admitting that Allah appointed "***devils of men and Jinns"*** to serve as enemies to each and every Prophet of God. Why would Allah work with the demons to oppose the Prophets of God? How do you think will these "***devils of men and Jinns"*** demonstrate their enmity towards the Prophets of God? The Qur'an itself admits that they will demonstrate their animosity by using "***seductive, deceptive speech which leads astray."*** Is this not an evil design to deceive the Prophets of God into committing sin? Instead of protecting the Prophets of God, why would

Allah personally appoint "***devils of men and Jinns"*** to mislead them? Is this not a give away as to who Allah really is?

In contrast, Jehovah God cares for his Prophets. He protects them from being deceived by their adversaries:

> ***Psalms 105:14-15: "And God did not allow any human to defraud them****, But on their account he reproved kings, Saying: 'Do not you men touch my anointed ones,* ***And to my Prophets do nothing bad.'"***

Can you not see the immense difference between Allah and Jehovah? While Allah ensnares the Prophets by appointing evil enemies to deceive them, Jehovah protects them from the deception of the evil enemies. Who do you think is the God of these Prophets? Is it Allah or Jehovah? The answer is obvious. Furthermore, it is against the loving nature of Jehovah to employ evil as a means to even simply test the faithfulness of someone. His divine nature of absolute holiness would not permit it:

> ***James 1:13:*** *Let no man say when he is tempted, "I am tempted by God."* ***For God cannot be tempted with evil, neither does He tempt anyone with evil things.***

The Holy Bible raises the following thought-provoking questions:

> ***2 Corinthians 6:14-15:*** *"For what fellowship do* ***righteousness*** *and* ***lawlessness*** *have? Or what sharing does* ***light*** *have with* ***darkness?*** *Further, what harmony is there between* ***Christ*** *and* ***Satan?"***

Yes! The true God will not work along with Satan. Allah does. But we are not through with Islam yet. We will now reveal why the Qur'an cannot be the Word of God. What is more, we will use the Qur'an to judge the Qur'an.

> ***Surah 4:82:*** *Do they not then consider the Qur'an carefully?* ***Had it been from other than Allah, they would surely have found therein much contradictions****. (Hilali-Khan)*

According to the Qur'an, God's Word cannot contain contradictions in it. Therefore, if the Qur'an is the perfect Word of God, then there should not be any contradictions in it. Contradiction simply means a combination of statements or ideas which are opposed to one another. In the context our discussion it means the stating of a position by Allah opposite to the one he had already made earlier in the Qur'an.

IRREFUTABLE CONTRADICTIONS IN THE QURAN

The Qur'an repeatedly proclaims that **all the messengers** sent by Allah to **mankind** were **humans:**

> ***Surah 12:109:*** *"**Nor did We send before thee (as apostles) <u>any but men</u>, whom we did inspire,** – (men) living in human habitations. Do they not travel through the earth, and see what was the end of those before them? But the home of the hereafter is best, for those who do right. Will ye not then understand?" (Yusuf Ali)*

And again:

> ***Surah 21:7-8: "And We sent not (as Our messengers) before thee <u>other than men</u>, whom We inspired.*** *Ask the followers of the Reminder if ye know not? We gave them not bodies that would not eat food, nor were they immortals." (Pickthall)*

And again:

> ***Surah 25:20-21:*** *"And* ***We have not sent before you any apostle but they most surely ate food and went about in the markets****; and We have made some of you a trial for others; will you bear patiently? And your Lord is ever Seeing.* ***And those who do not hope for Our meeting, say: Why have not angels been sent***

down upon us, *or (why) do we not see our Lord? Now certainly they are too proud of themselves and have revolted in great revolt." (Shakir)*

All the above Qur'anic verses testify that only human messengers were sent to mankind. And to drive home the point, the Qur'an provides the reason why Allah did not send **angels** as his messengers to mankind:

> ***Surah 17:94-95:*** *And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger?"* ***Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."*** *(Hilali-Khan)*

This Qur'anic verse gives us the reason why Allah did not send angelic messengers to mankind. It states very clearly that it is because the earth is not inhabited by angels. Therefore, instead of sending angelic messengers, Allah stated that he only sent human messengers to mankind. As there is no ambiguity in the above Qur'anic verse, all the great Muslim scholars upheld this clear understanding in their Commentaries on the Qur'an. The commentary in **Tafsir al-Jalalayn** on **Surah 17:94-95** confirms this:

> *Say, to them, 'Had there been in the earth, instead of humans, angels, walking and living secure, We would have sent down to them from the heaven an angel as Messenger',* ***for when a messenger is sent to a people he is (always) of their kind,*** *so that they are able to speak to him and understand from him (his message).*

And **Ibn Abbas**, the cousin of Muhammad also made a similar comment on **Surah 17:94-95:**

> *(Say) O Muhammad, to the people of Mecca: (If there were in the earth angels walking secure, We had sent down for them from heaven an angel as messenger)* ***for we send angel messengers only to angels and human messengers to humans.*** *(Tanwîr al-Miqbâs min Tafsîr Ibn 'Abbâs)*

According to the clear teachings of the Qur'an, the reason for sending only human messengers on earth is because it is to humans that Allah

is communicating his divine messages on earth. Thus, if Allah were to reveal the Qur'an to some other creatures, then he would raise a messenger from among their kind to communicate his divine messages to them. That is why it is stated in the Qur'an that if Allah wanted to deliver his divine messages to the angels he would send an angel to them.

Since like kind will be sent to like kind, is it not a contradiction for Allah to send forth a **Beast** as his messenger to speak to humans? Recall the response of Allah when the unbelievers inquired, "***Why have not angels been sent down upon us?"*** He replied in **Surah 17:94-95** that he would certainly have done so if the dwellers on earth were angels and not humans. Strangely, while Allah finds it a perversion, an absolute moral predicament to send angels to speak to humans, he finds no objection in sending an animal to communicate his messages to humans. If a beast can communicate with humans and convey the messages of Allah to them, then why is it wrong for angels to speak to human beings?

But the contradictions do not stop here. Allah's contradictions continue to multiply. Either the Allah of Islam is an imposter or he must be suffering from schizophrenic. Why do we say that? It is because there are accounts in the Qur'an that clearly show that **angels** have been sent by God repeatedly to deliver his messages to humans. Look at the evidence:

> ***Surah 3:39-41: And the angels called to him, while he stood praying in the chamber****, saying, verily God promiseth thee a son named John, who shall bear witness to the word which cometh from God; an honourable person, chaste, and one of the righteous prophets. He answered, Lord, how shall I have a son, when old age hath overtaken me, and my wife is barren?* ***The angel said****, so God doth that which he pleaseth.* ***Zacharias*** *answered, Lord, give me a sign.* ***The angel said****, thy sign shall be, that thou shalt speak unto no man for three days, otherwise than by gesture: Remember thy Lord often, and praise him evening and morning. (Sale)*

A second incident:

> ***Surah 3:42-45: "And when the angels said**: **O Mary**! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation. **O Mary!** Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship). This is of the tidings of things hidden. We reveal it unto thee (Muhammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of Mary, nor wast thou present with them when they quarrelled (thereupon). **(And remember) when the angels said**: **O Mary!** Lo! Allah giveth thee glad tidings of a word from him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah)." (Pickthall)*

Do not the above Qur'anic verses contradict the previous Surahs that deny the possibility of angels coming to humans as messengers? Either angels can be sent as messengers of God to humans or they cannot. This reveals a vital fact. Can Allah really then be the God who sent those angels to Zachariah and Mary? By his own admission, Allah cannot be the God who sent those angels. It proves that Allah is an impostor impersonating the true God.

Wait, there is more. Adding to these contradictions, the Qur'an also states that Muhammad preached the message of Allah to the **Jinns**. What makes this contradiction even more damaging is that it is Allah who directed the Jinns to Muhammad:

> ***Surah 46: 29-32: "And when We inclined toward thee (Muhammad) certain of the jinn,** who wished to hear the Qur'an and, when they were in its presence, said: Give ear! And, when it was finished, turned back to their people, warning. They said: O our people! Lo! we have heard a scripture which hath been revealed after Moses, confirming that which was before it, guiding unto the truth and a right road. O our people! respond to **Allah's summoner** and believe in Him. He will forgive you some of your sins and guard you from a painful doom. And whoso respondeth not to **Allah's***

> ***summoner*** *he can nowise escape in the earth, and he hath no protecting friends instead of Him." (Pickthall)*

This is yet another contradiction since the Qur'an emphatically states that for each kind, only messengers of their own kind will be appointed to serve as messengers to them. So how is it possible for Muhammad to act as a messenger to the Jinns when he is not of their kind? Should not a Jinn be sent to deliver Allah's messages to the Jinns? Here we find Muhammad (a human) preaching to the Jinns (spirit creatures). Allah contradicts himself time after time. Let us move on to another contradiction.

WAS MUHAMMAD THE FINAL MESSENGER?

We are told that Muhammad is the "***Last of the prophets"*** in the Qur'an:

> ***Surah 33:40:*** *"**Muhammad** is not the father of any of your men, but he is the Apostle of Allah and the **Last of the prophets;** and Allah is cognizant of all things." (Shakir)*

The Hadith also supports the above Qur'anic declaration that Muhammad is the final prophet of Allah.

Sahih Bukhari, Volume 4, Book 56, Number 661:

> *Narrated Abu Huraira: The Prophet said, "The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. **There will be no prophet after me,** but there will be Caliphs who will increase in number." The people asked, "O Allah's Apostle! What do you order us to do?" He said, "Obey the one who will be given the pledge of allegiance first. Fulfil their (the Caliphs) rights, for Allah will ask them about (any shortcoming) in ruling those Allah has put under their guardianship."*

Both the Qur'an and the Hadith unanimously state that Muhammad is the final prophet of Allah. Muslims clearly understand this to mean that Allah will not send forth any more prophets or messengers after

Muhammad. However, the Qur'an clearly states that Allah will bring forth a **Beast** to pass throughout the earth at the time of the end to testify against mankind. Since this **Beast** will proclaim the warning messages of Allah to the entire world, what exactly do you think is the function of this **Beast**? Does it not serve as a messenger of Allah?

As shown earlier, Islamic sources state that this **Beas**t will speak on behalf of Allah. Since the **Beast** will speak on behalf of Allah, it serves as spokesperson or messenger of Allah. Moreover, it is stated that it will speak in the language of Allah. It will speak in Arabic and say: "***Indeed mankind had no faith in <u>Our</u> signs."*** These are the exact words of Allah! Since this **Beast** declares Allah's messages verbatim to humans on earth, this essentially rules out Muhammad as the last prophet or messenger of Allah. After all, this **Beast** is acting as Allah's messenger, his agent to reveal his final message to mankind.

If Muhammad is supposed to be the very last person to deliver the messages of Allah, then how is it possible for this **Beast** to deliver another final message from Allah after the time of Muhammad? Since this **Beast** brings a final message from Allah to mankind, then it becomes Allah's final messenger. Therefore, the title, "***Last of the prophets,"*** which Muhammad claimed for **himself should rightly be given to this animal.** If **Surah 33:40** is right then **Surah 27:82** must be wrong and vice versa. Allah clearly contradicted himself, yet once again, by sending forth a final prophet – an Arabic speaking **Beast** after the time of Muhammad.

It is not over. There is yet another additional reason as to why Muhammad cannot be the "***Last of the prophets."*** Both the Qur'an and the Hadiths state that **Jesus** will come again to the earth to restore true worship.

> ***Surah 43:61: Coming events cast their shadow before, and so will Isa (Jesus) whose return to earth shall be the sign of impending Judgement*** *and that the* ***Final Hour*** *is indeed imminent. (Al-Muntakhab)*

> *"And (Jesus) shall be a Sign for the coming of the Hour of Judgment: therefore have no doubt about the Hour, but follow ye Me: this is a Straight Way." (Yusuf Ali)*

Sahih Bukhari, Volume 3, Number 656:

> *Narrated Abu Hurairah: Allah's Apostle said, "The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler."*

Tafsir Ibn Abbas:

> *(And lo! Verily) in the coming of Jesus the son of Mary (there is knowledge of the Hour) there is an indication of the coming of the Hour; it is also said that this means:* ***his coming is a sign of the advent of the Hour.*** *(So doubt ye not concerning it) so have no doubt in the coming of the Hour, (but follow Me) by professing Allah's divine Oneness. (Tanwîr al-Miqbâs min Tafsîr Ibn 'Abbâs)*

Islamic sources testify that the purpose of Jesus' return to earth will be to eradicate unbelief and usher in the "***Final Hour."*** Thus, Jesus will serve, yet again, as the Prophet of God long after the death of Muhammad. Muslims must ask themselves the following important questions: "During the time when Jesus returns to the earth, as testified in the Qur'an, who will be the only living Prophet of God at that time?" "Would not this fact alone make Jesus the final Prophet of God?"

However, the most important question that Muslims must ask themselves is this: "Where is Muhammad during the time when Jesus returns as the Prophet of God?" According to the Qur'an and the Hadiths, Muhammad will be in Hell awaiting to be rescued. If you find this unbelievable, please check the following link:

THE QUR'AN CONFIRMS MUHAMMAD IS IN HELL

The true religion is like a letter written in the name of God. Examining the contents of the letter is essential to determine whether it is from God or not. There are too many contradictions in Islam for it to be a

letter written in the name of God. Contradictions contradict the doctrine of God's infallibility. In addition, it shows that Allah is inconsistent in his ways. It disqualifies him as the Almighty God. And Islam should be rejected not only for the many contradictions that can be found in the Qur'an but also because it teaches that Allah is in league with Satan.

Additionally, many of the teachings of the Qur'an are founded on pagan mythology. When mythology is passed on as divinely inspired teachings of God, it becomes potentially dangerous. The Holy Bible alerts and forewarns us of this danger long before the coming of Islam. And today we value these loving warnings of our God:

> ***1 Timothy 4:1:*** *However, the inspired word clearly says that in later times some will fall away from the faith, paying attention to misleading inspired statements and teachings of demons.*
>
> ***Ephesians 5:6:*** *Let no man deceive you with empty words, for because of such things the wrath of God is coming upon the sons of disobedience.*
>
> ***Colossians 2:8:*** *Look out that no one takes you captive by means of the philosophy and empty deception according to human tradition, according to the elementary things of the world and not according to Christ.*

The Qur'an Confirms Muhammad Is In Hell

THE QUR'AN CONFIRMS MUHAMMAD IS IN HELL

Islam stands and falls on the person of Muhammad. The entire structure of Islam is built upon the belief that Muhammad was God's greatest prophet. As such, Muslims will naturally expect Allah to resurrect him to a heavenly Paradise immediately upon his death. However, it may come as a shock for them to learn that according to

the most authentic Hadith in the Muslim world and substantiated by a verse in the Qur'an, their beloved Prophet is in **Hell**. Yes! Allah's perfect Qur'an clearly states that Muhammad is in **Hell** along with his pious followers who have passed away in death. Even more troubling for Muslims today is the fact that the very same destiny awaits them. Unbelievable? We will now consider the evidences from both the Qur'an and from authentic Islamic sources to substantiate our case.

Sahih Bukhari, Volume 1, Book 12, Number 770:

*Narrated Abu Huraira: The people said, "**O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?"** He replied, "Do you have any doubt in seeing the full moon on a clear (not cloudy) night?" They replied, "No, O Allah's Apostle!" He said, "Do you have any doubt in seeing the sun when there are no clouds?" They replied in the negative. He said, "You will see Allah (your Lord) in the same way.*

*On the **Day of Resurrection**, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say, 'I am Your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him.*

*Then Allah will come to them again and say, 'I am your Lord.' They will say, 'You are our Lord.' **Allah will call them, and As-Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers.** Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allah! Save us. O Allah Save us.'*

*There will be hooks like the thorns of Sa'dan in **Hell**. Have you seen the thorns of Sa'dan?" The people said, "Yes." He said, "These hooks will be like the thorns of Sa'dan but nobody except Allah knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in **Hell** forever; others will receive punishment (torn into small pieces) and will get out of **Hell**, till when Allah intends mercy on whomever He likes amongst the people of Hell, **He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come***

out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. *The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water…,"*

The vast majority of the Muslims are ignorant of their religion. Many who read this account may find it shocking. Shocking as it may be, it is nonetheless based on the true teachings of Islam. There is no ambiguity in the meaning of this Hadith. According to the clear teaching of this Hadith, Muhammad descended straight into **Hell** following his death. He did not ascend to any heavenly ***Paradise*** as Muslims claim. At this very moment, Muhammad is in **Hell** waiting to be rescued by Allah. And the account continues on to state that a "***bridge" (As-Sirat)*** will be "***laid across Hell"*** for the pious to escape from there on the "***Day of Judgment."*** And the Hadith clearly states that Muhammad will be amongst "***the first to cross it"*** *with his followers.* Since the "***bridge"*** is "***laid across Hell***," Muhammad has to be in **Hell** in order to exit from that fiery place through that "***bridge."***

The "***Day of Resurrection"*** or "***Qiyamah"*** refers to the "***Time of the End."*** This means, even as you are reading this article, Muhammad is in **Hell** awaiting to be rescued. Even pious Muslims who pray regularly will be consumed by the fires of **Hell**, leaving only the "***marks of their prostration"*** untouched. The above Hadith reveals that the bodies of Muslims in **Hell** will be consumed by fire. "***At that time – the Day of Resurrection – they will come out of the Fire as mere skeletons."***

In full agreement with the teachings of the above Hadith, the Qur'an says that all Muslims – every single one of them – "***will be taken to hell."***

Surah 19:71: *"It is the* ***inevitable decree*** *of your Lord that* ***every one of you will be taken to hell."*** *(Sarwar)*

> *"There is not one of you who shall not pass through the confines of* ***Hell."*** *(Dawood)*

And the very next verse tells us:

***Surah 19:72: "Then** (Thumma) We shall rescue those who kept from evil, and leave the evil-doers crouching there." (Pickthall)*

> *"**Afterwards** (Thumma) we will deliver those who shall have been pious, but we will leave the ungodly therein on their knees." (Sale)*

The Arabic term "***Thumma" (Then** or **Afterwards**)* used in this Qur'anic verse exemplifies that there is a chronological order of events. **First** the entry into **Hell**. And "***Then"*** being saved from it. Note carefully the wordings of **Surah 19:72** regarding those pious Muslims who are sent there:

> *"We shall **rescue** those who kept from evil, and **leave** the evil-doers crouching there."*

You only "***rescue"*** someone who is in some kind of danger. However, this rescue operation will only take place on "***Judgment Day."*** Until then – for centuries – pious Muslims will be consumed by the fires of **Hell**. Only the dark spots on the skin of their foreheads caused by years of prostration to Allah will escape the effects of the fire. This is Allah's reward for their years of countless prayers to him.

Sahih Muslim, Book 001, Number 0349:

> *"They (the angels) would **recognise them in the Fire by the marks of prostration**, for **Hell-fire will devour everything** (limb) of the sons of Adam **except the marks of prostration**. **Allah has forbidden the fire to consume the marks of prostration. They will be taken out of the Fire having been burnt**, and the water of life would be poured over them, and they will sprout as seed does in the silt carried by flood."*

Al-Jalalayn's Tafsir gives the following important clarification on the meaning of **Surah 19:71**:

> ***Surah 19:71:** "Not one of you but will pass through it: this is, with thy Lord, a Decree which must be accomplished."*
>
> *"**Not one"** means **that there will be none**. "**Of you"** means **all people**. "**But will pass through"** means **the entry into hell. "A decree which must be accomplished"** means **it is a certainty and a judgment from which Allah will not***

relent. *(Translated from Arabic) Source: http://www.al-islam.com.*

Tafsir by **Ibn Kathir** on **Surah 19:71** emphasizes further on the certainty of **Hell** for all Muslims:

Surah 19:71: *"**Not one of you but will pass through it**: this is, with thy Lord, a Decree which must be accomplished."*

*Imam Ahmad narrated that Sulaiman Ibn Harb narrated that Khalid Ibn Sulaiman narrated that Kathir Ibn Ziad Al- Barsani narrated that Abu Sumaya said, "We differed about the meaning of 'Passing through it' (wari-duha). For some of us said that no believer will enter hell and others said all (people) shall enter it and then Allah will save those who have done righteousness. Then I met Jabir Ibn Abdallah and I informed him that we differed about the meaning of, 'Pass through it,' and he replied that, "**Everyone shall enter it." (Tafsir by Ibn Kathir on** Surah 19:71, Translated from Arabic)*

Another **Tafsir** by **Ibn Kathir** on **Surah 19:71** shows that Muslims who deny this "***inevitable decree"*** of Allah are liars:

*Narrated by Abdel Razak, narrated by Ibn Ayena narrated by Amru who told us that he heard **Ibn Abbas** feud with Nafi Ibn Al-Azraq regarding **the meaning of, 'Entering (Al-wurood).' He said it meant 'Entering (Hell),'** but Nafi disagreed. Thus **Ibn Abbas** read (**Surah 21:98**) "'Verily ye, and the gods that ye worship besides Allah, are but fuel for Hell! To it will ye surely will **enter (Wardan),'** and asked did they **enter** or not? He also read (**Surah 11:98**) 'He will go before his people on the Day of Judgment, and lead them (Awrada-hum) into the fire: but woeful indeed will be the place (Wird) to which they are led (Al-mawrud)!' Did they enter or not? **As for you and I, we will enter it but let us see if we will exit from it and I don't see Allah taking you out of it because you lie (regarding its meaning)."** Nafi then laughed.*

*Narrated by Ibn Jarir, narrated by Atta who stated that Abu Rashid Al-Harury, who is called Nafi Ibn Al-Azraq, said, "They (the believers) will not hear hell's roar." So **Ibn Abbas** responded, "Woe to you! Are you insane? What of Allah's verse (**Surah 11:98**) 'He will go before his people on the Day of Judgment, and lead them (Awrada-hum) into the fire,' and also the verse (**Surah 19:86**) 'And We shall drive the sinners to hell being lead (Wirdan)'? And also the verse (**Surah 19:71**) '**Not one of you but will pass (Waridu-ha) through it'**? **By Allah, the supplication of those who lived previously used to be, 'O Allah take***

me out of hell fire *peacefully and allow me to enter paradise victorious.'" (Tafsir by Ibn Kathir on Surah 19:71, Translated from Arabic) Source: Ministry of Islamic Affairs, Saudi Arabia.*

Ibn Abbas (618 C.E.–687 C.E.) was a paternal cousin of the Prophet Muhammad. He is revered by Muslims for his knowledge on Islam. He was an expert in ***Tafsir*** (exegesis of the Qur'an), as well as an authority on Islamic Sunnah. He knew exactly how Islamic terms are understood and applied. And according to him, all Muslims, including Muhammad, will enter into **Hell**. The Qur'an gives us a description of the **Islamic Hell:**

Surah 74:28-30: *"It leaveth not any thing unconsumed, neither doth it suffer any thing to escape: It scorcheth men's flesh: Over the same are nineteen (angels appointed)." (Sale)*

It is tragic to learn that all Muslims – even the pious – will be destined to taste the burning fires of the **Islamic Hell.** This is the "***inevitable decree"*** of Allah. As Islam itself admits, Muhammad is in **Hell**. But what about Jesus Christ? What does Islam reveal about the immediate destiny of Jesus after the end of his life on earth? Concerning Jesus Christ, the Qur'an itself testifies:

Surah 4:158 *"But Allah took him (Jesus) up unto Himself and he is in the heavens." (Hilali-Khan)*

And what about the followers of Jesus Christ? Concerning the true followers of Jesus Christ, the Qur'an states:

Surah 3:55: *"Behold! Allah said: '**O Jesus**! I will take thee and raise thee to Myself and clear thee of the falsehood of those who blaspheme; **I will make those who follow thee superior to those who disbelieve until the Day of Resurrection."** (Yusuf Ali)*

Another translation renders it as follows:

*Allah said: "**O Jesus!** I am going to recall you (from your mission) and raise you up to Myself. I will clean you of those who rejected you and **exalt your followers above the unbelievers until the Day of Resurrection**; then to Me shall be your return and I shall judge those matters in which you have been disputing. (F. Malik)*

The followers of Jesus Christ are Christians. This is indeed a very profound statement in the Qur'an. It reveals the superiority of those who follow Jesus Christ. It does not say those who believe in Jesus will be made superior but those who follow him. Therefore, this does not apply to those who are Christians in name only but to those who

are truly his faithful followers. These are the ones who will be exalted. They are exalted on account of their faithful submission to the true teachings of Christ as it is revealed in the Holy Bible. Let us analyze this Qur'anic verse a little further.

According to the above Qur'anic verse, Christians will be "***exalted"*** or made "***superior"*** until the "***Day of Resurrection."*** The "***Day of Resurrection"*** or ***Qiyamah*** refers to the "***Time of the End."***

- For Christians to be exalted until the time of the end, the true Christian faith must exist in this world until the time of the end.
- For the true Christian faith to exist in this world until the time of the end, true Christians must be present in this world until the time of the end.
- For true Christians to be present in this world until the time of the end, Christians must have a righteous standing with God until the time of end.
- For Christians to have a righteous standing with God until the time of end, Christians must be guided righteously until the time of the end.
- For Christians to be guided righteously until the time of the end, the Bible which is in their possession must remain true until the time of the end.
- For the Bible to remain true until the time of the end, the Bible must remain unchanged and free from corruption until the time of the end.
- Only then, can Christians have a righteous standing with God and be exalted until the "***Day of Resurrection."***

Surah 3:55 is one of the strongest testimonies in the Qur'an which prove that the Holy Bible in our possession today is the uncorrupted Word of God. It will be logically impossible for the Bible to remain uncorrupted until the time of the end if it is already a corrupted book as Muslims claim. For the Qur'an to testify that the followers of Jesus Christ will be made "***superior to those who disbelieve until the Day of Resurrection***," each successive stage enumerated above in the progression must be accomplished precisely as stated. And this would vitally include the integrity of the Bible which is in our possession today.

The above Qur'anic verse proves beyond any doubt that the Holy Bible is indeed sufficient for the outworking of the Christian's salvation, both now and in the future. Thus, we can be confident that the teachings of the Bible will remain as the authoritative guidance for mankind for all eternity. Therefore, the claim that the Qur'an was sent to replace the Bible or that the Bible has become corrupted is a deliberate lie concocted by Muslims. Concerning the Holy Bible, it is stated:

2 Timothy 3:16-17: *"All Scripture is given by the inspiration of God and is profitable for teaching, for reproving, for setting things straight, for instruction in righteousness, that the man of God may be fully competent, completely equipped for every good work."*

If the Bible is able to provide such an encompassing knowledge of salvation for Christians, would we then need another book to show us the truth about God? Islamic leaders discourage their followers from reading the Bible. Muslims will do well to consider the teachings of the Bible. Their eternal salvation depends on it. The path to salvation cannot be found in the path that leads you to **Hell**, even momentarily.

It is interesting to note that both the Qur'an and the Hadiths state that Jesus will return to earth to restore true worship.

> ***Surah 43:61:*** *Coming events cast their shadow before, and so will* ***Isa (Jesus) whose return to earth shall be the sign of impending Judgement*** *and that the* ***Final Hour*** *is indeed imminent. (Al-Muntakhab)*
>
> *"And (Jesus) shall be a Sign for the coming of the Hour of Judgment: therefore have no doubt about the Hour, but follow ye Me: this is a Straight Way." (Yusuf Ali)*

And the **Hadiths** and the **Tafirs** (Commentaries) of great Muslim scholars explain the true meaning of the above Qur'anic verse.

Sahih Bukhari, Volume 3, Number 656:

> *Narrated Abu Hurairah: Allah's Apostle said, "The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler."*

Tafsir Ibn Abbas:

> *And lo!* ***Verily in the coming of Jesus the son of Mary (there is knowledge of the Hour)*** *there is an*

indication of the coming of the Hour; it is also said that this means: ***his coming is a sign of the advent of the Hour.*** *(So doubt ye not concerning it) so have no doubt in the coming of the Hour, (but follow Me) by professing Allah's divine Oneness. (Tanwîr al-Miqbâs min Tafsîr Ibn 'Abbâs)*

Islamic sources testify that the purpose for the return of Jesus to earth will be to eradicate unbelief and usher in the "***Final Hour."*** During that time where will Muhammad be? He will be in **Hell** awaiting to be rescued. Right now, Jesus is in **Heaven** while Muhammad is in **Hell**. Therefore, the difference between **Jesus** and **Muhammad** is the same as the difference between **Heaven** and **Hell**. And the distinction between **Allah** and **Jehovah** is that while **Allah** promises "***Hell-fire"*** for his worshippers, **Jehovah** promises "***Eternal life"*** for all those come to him for salvation.

Sadly, most Muslims have chosen to follow the recitation of a single, 7th century illiterate whose book is the direct opposite of how God chose to reveal the way of salvation over a period of 1600 years by means of the inspired accounts of numerous prophets and legions of witnesses in the Holy Bible. **Surah 19:71** must be extremely disturbing to Muslims, who can only look forward to a destiny in **Hell** immediately upon their death.

If Christians are made superior until the **Day of Resurrection**, as the Qur'an itself testifies, where do you think will be their final destination? Muslims should seriously consider whom they want to follow, the one who is in **Hell** or the one who is raised up to be with God in **Heaven**? And they must also consider whom they want to worship – **Allah** who promises "***Hell-fire"*** or **Jehovah** who promises "***Eternal life"****?* Allah, Muhammad, Islam and the Qur'an make it clear that "***Hell-fire"*** is a certainty for all Muslims. However, this does not have to be your destiny. You can choose to follow the true God who will show you the way to "***Everlasting life."***

John 3:16: *"For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have* ***everlasting life****."*

John 17:3: *"This means **everlasting life**, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."*

Psalms 37:29: *The righteous themselves will possess the earth, And they will **reside forever** upon it.*

Muhammad plagiarized the above Psalms from the Holy Bible and quoted it partially in the Qur'an without understanding the full implication of this verse:

Surah 21:105: *"Before this We wrote in the Psalms, after the Message given to Moses: My servants the righteous shall inherit the earth." (Yusuf Ali)*

Muslims should turn to Jesus Christ who said:

> *"I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life."*
> ***– John 11:25***

And Jesus Christ will lead you to the only true God whose name is **Jehovah**:

> ***Psalms 83:18:*** *"May people know that you, whose name is **Jehovah**, You alone are the Most High over all the earth."*

THE EVIL PROPHET OF ALLAH

In addition to the evil teachings of Allah, Islamic records show that the Prophet of Allah was a violent immoral criminal. He was a thief, a liar, an assassin, a mass murderer, a terrorist, a warmonger, and an unrestrained sexual pervert who engaged in pedophilia, incest, and rape. He authorized deception, assassinations, torture, slavery, and

genocide. The very sources of Islam admit Muhammad committed these atrocities. As such, Muhammad stands condemned.

For the benefit of our readers, we will narrate just one of the evil acts of Muhammad. This will at least help you to understand the utter evil nature of this man. We will only use Islamic sources to expose the Prophet of Islam.

THE MURDER OF A PREGNANT MOTHER

Sunan Abu-Dawud Book 38, Hadith Number 4348:

> *Narrated Abdullah Ibn Abbas: A blind man had a slave-mother who used to abuse the Prophet and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet and abuse him.* ***So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there.*** *When the morning came, the Prophet was informed about it. He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand up.*
>
> *Jumping over the necks of the people and trembling the man stood up. He sat before the Prophet and said: Apostle of Allah! I am her master; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparage you. So I took a dagger, put it on her belly and pressed it till I killed her.* ***Thereupon the Prophet said: Oh be witness, no retaliation is payable for her blood.***

What cruelty! What injustice! Muhammad unjustly approved the killing of a pregnant mother and her unborn child just because the murderer said that she insulted him. What an evil man. Will a true prophet of God condone the cold-blooded murder of a mother and her child? Does not the murder of an innocent child matter to him? A double murder has been committed and Muhammad did not even

investigate to ascertain whether this murderer was lying to escape punishment. Muhammad's verdict was based solely on the murderer's word. Muhammad set an evil precedent. Muslims will now kill anyone who insulted their Prophet. And Muslims did just that. And Muhammad gave the same verdict.

Sunan Abu-Dawud Book 38, Hadith Number 4349:

> *Narrated Ali ibn AbuTalib: A Jewess used to abuse the Prophet (pbuh) and disparage him. A man strangled her till she died.* ***The Apostle of Allah (pbuh) declared that no recompense was payable for her blood.***

Muhammad left a legacy of evil for Muslims to follow. The abusive "**Blasphemy Law"** in Islam is a direct result of Muhammad's evil verdict. Today, Muslims easily exploit this law to silence all those who criticize him or Islam.

Now compare how Jesus responded under an even more serious act of crime that was committed against him. See how he reacted towards those who came to arrest him, which resulted in his death by execution. Now compare the malicious hatred of Muhammad with the contrasting quality of outstanding love displayed by Jesus. When a great crowd with swords and clubs from the chief priests came to arrest Jesus, one of his disciples tried to defend him. Follow now this account in the Bible:

> ***Matthew 26:51:*** *With that, one of the companions of Jesus drew out his sword and struck the slave of the high priest and took off his ear.*

How did Jesus react?

> ***Matthew 26:52-53:*** *Then Jesus said to him: "****Return your sword to its place, for all those who take the sword will die by the sword.***

Jesus did not condone the violent action of his disciple just because it was done to protect him. In fact, he rebuked the disciple for his rash action. More than that, he lovingly healed the injured ear of the very man who came along with those who wanted to arrest him. Such is the love of Jesus Christ. Think, how strongly Jesus would have reacted, if his disciple had instead killed that man. If Jesus did not even approve

the injuring of that man, would he condone the murdering of him? Never!

Luke 22:51: *"And he touched the man's ear and* ***healed*** *him."*

These are the hallmarks of a true Prophet of God. Christians are truly blessed for having Jesus Christ as their Prophet and Leader. One who by his very example taught them the surpassing way of love.

What does all this tell us about Allah? Who do you think will sanction such wicked acts – God or Satan? Muhammad perfectly reflected the qualities of Allah and they are satanic in nature. From the Islamic historical record of Muhammad's evil deeds, we can know who Allah really is. The true God cannot have as his prophet a criminal receiving his divine inspiration. Otherwise God is equally guilty in all the crimes committed by his prophet and therefore is no longer the God of infinite wisdom, justice and love. To sum up, Allah is Satan – according to Islam.

Allah started the Cult of Pedophilia, murder and theft. Allah is a self-admitted deceiver. Muhammad is a confirmed criminal. And Islam is a lie. Muslims, you have a choice to make. Your eternal salvation depends on it.

Muhammad reflected the qualities of Allah, otherwise known as Satan. In contrast, Jesus Christ reflected the outstanding qualities of his heavenly Father. He exhibited the fruitage of the Holy Spirit of God.

> ***Galatians 5:22-23:*** *"But the fruit of the Spirit is* ***Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness and Self-control.***

Yes! Allah is Satan. And we are not the ones telling it. As we can see, Allah's instinctive response to the woman clearly proves that he is Satan. Since Allah himself owns up that he is none other than Satan, Muslims truly have a valid reason to reject Islam. Muslims, who still turn to Allah in worship, should seriously consider this admission of Allah in the Qur'an. With such abundant evidences incriminating Allah, Muslims should not allow themselves to be deceived any longer. Allah simply cannot be the true God.

Dear Muslims, it is time for you to wake-up and critically analyze as to whom you are rendering your devotion to. Your eternal salvation

depends upon the your taking the first vital step to search for the true Creator.

> ***Isaiah 40:28:*** *"Have you not come to know or have you not heard?* ***Jehovah****, the Creator of the extremities of the earth, is a God to time indefinite.*

How to start conversation with Muslims

Sura Al 'Imraan 3:42-55
(Translation: M. Pickthall)

42 And when the angels said: "O Maryam! Truly Allah has chosen you, made you pure, and preferred you above the women of creation.

43 O Maryam! Be obedient to your Lord, prostrate yourself, and bow with those who bow."

44 This is of the tidings of things hidden. We reveal it unto you (Mohammed). You were not present with them when they cast lots to know which of them should be the guardian of Maryam, nor were you present with them when they quarreled.

45 (And remember) when the angels said: "O Maryam! Truly Allah gives you glad tidings of a word from Him, whose name is the Masiih, 'Isa Al Masiih, son of Maryam, illustrious in this world and the Hereafter, and he will be one of those brought near (unto Allah).

46 He will speak unto mankind in his cradle and in manhood, and he is of the righteous."

47 She said: "My Lord! How shall I have a child when no man has touched me?" He said: "So it will be. Allah creates what He will. If He decrees a thing, He says unto it only: 'Be!' and it is."

48 And He (Allah) will teach him the Scripture and wisdom, and the Tawraat (Torah) and the Injiil (Gospels).

49 And will make him a messenger to the Children of Israel, saying: "Lo, I come unto you with a sign from your Lord. Lo, I fashion for you out of clay the likeness of a bird, and I breathe into it, and it becomes a bird by Allah’s leave. I heal him who was born blind and the leper, and I raise the dead by Allah’s leave. And I announce unto you what you eat and what you store up in your houses. Surely herein is a sign for you, if you are to be believers.

50 And I come confirming that which was before me of the Tawraat, to make lawful to you some of that which was forbidden unto you. And I have come unto you with a sign from your Lord. So keep your duty to Allah and obey me.

51 Truly, Allah is my Lord and your Lord, so worship Him. That is the straight path."

52 But when ‘Isa knew of their disbelief, he said: "Who will be my helpers in the cause of Allah?" The disciples said: "We will be Allah’s helpers. We believe in Allah and bear witness that we have surrendered unto Him (Arabic: 'we are Muslims' – meaning 'those who submit').

53 Our Lord! We believe in that which You have revealed and we follow Him (‘Isa) whom You have sent; so write us down among those who witness to the truth."

54 And they (the disbelievers) schemed, and Allah schemed against them; and Allah is the best of schemers.

55 And remember when Allah said: "O ‘Isa, I am gathering you and causing you to ascend unto Me, and am clearing you of those who disbelieve. I am setting those who follow you above those who disbelieve until the Day of Resurrection. Then unto Me, you all will return, and I shall judge between you in that which you used to differ."

59 Truly, the likeness of ‘Isa with Allah is as the likeness of Adam. He created him of dust, then He said to him: "Be!" and he is.

■'Isa's Attributes as Presented in Sura Al 'Imraan

'Isa is Holy (Sura 3:42-47)

- He is the word of Allah. *(3:45)*
- He is "Ruhullah" (Spirit of God). *(21:91)*
- He is Al Masiih (The Messiah). *(3:45)*
- He is righteous. *(3:46)*
- He is virgin-born. *(3:47)*

'Isa Has Power Over Death (Sura 3:48-54)

- He gave sight to the blind. *(3:49)*
- He healed lepers. *(3:49)*
- He raised the dead to life again. *(3:49)*
- Your duty to Allah is to obey 'Isa. *(3:50)*
- To know what 'Isa told us to do, you must read the Injiil. *(3:48)*
- Do you know of any other prophet as powerful as 'Isa?

'Isa Knows the Way to Heaven (Sura 3:55)

- Those who believe in 'Isa are set above those who disbelieve.
- 'Isa is in paradise and knows the way.

I want to go to paradise when I die. You want to go to paradise when you die. 'Isa is in paradise and knows the way to paradise. Out of all the prophets, which one is best able to help us get to paradise?

■Read Sura 3:42-47. What it says about 'Isa?

'ISA IS HOLY

■Qur'an, Sura 3 Al 'Imraan

- And when the angels said: O Maryam! Truly, Allah has Maryam chosen by Allah to bear chosen you and made you pure 'Isa into the world and has preferred you above all the women of creation.
- "O Maryam! Be obedient to your Lord and prostrate yourself and bow down with those who bow down."
- This is of the tidings of things hidden. We reveal it unto you (O Mohammed). You were not present with them when they cast lots to know which of them should be the guardian of Maryam, nor were you present with them when they quarreled.
- Remember when the angels said: O Maryam! Truly, Allah gives 'Isa is the *Word of God* you glad tidings of ***a Word from 'Isa*** is the *Masiih* which **Him**, whose name will be ***Masiih,*** means *"chosen one" 'Isa*

*(*Messiah, Jesus), the son of Maryam, held in honor in this world and the Hereafter, and will be one of those *who are near to Allah*."

- "He will speak unto mankind in the cradle and in his manhood and 'Isa is righteous he is of the ***righteous***.
- She said, "O My Lord, **how can I have a child when no man '**Isa born of a virgin **has touched me**?" He said, "So (it will be) for Allah creates what He will. If He decrees a thing, He says unto it only: Be! And it is."

Read 3:45 'Isa is "a word from Allah" and 'Isa is the "Masiih."

Think: "What does it mean that 'Isa is a word from Allah?"

This verse says that 'Isa is "a word from Allah." Notice that it does not say that he will only speak the words of Allah, but that **He himself is a word from Allah**. With all of the other prophets, Allah told them what to say and they said it. But we see that 'Isa is very different. He himself is called a "word" from Allah. This "word" had a body and a name – His name was Masiih, 'Isa (Messiah, Jesus). Unlike any other prophet 'Isa was a word from Allah.

Think: "Isn't 'Isa called the 'Ruhullah"?

Most Muslims will know that this is a common name for 'Isa. It means "spirit of Allah." You can show them why from the Qur'an! The Qur'an tells us in Sura Prophets (Nobis) 21:91: We (Allah) breathed into her of our Spirit and made her (Mary) and her son a token (sign) for all peoples.

The Qur'an also teaches that 'Isa is the "Ruhullah" (ruh-hoo-lah) which means 'Isa is the Spirit of Allah. So Allah spoke and His word became flesh in the form of a baby. Therefore, 'Isa was a word from Allah. Allah breathed on Maryam by His Spirit and she conceived a child who would be a sign for all people. Not just Israel, but all people! Therefore, 'Isa is called the Spirit of Allah or the "Ruhullah."

Think: "'Isa is called 'Masiih.' What does that mean?"

I have heard Muslims say, "Messiah", "the one who brings us from dark to light", "the one who heals", "the one who releases," etc. All of these lift up 'Isa. But point out that in all the translations of the Qur'an the word "Masiih" is translated "messiah." Focus on 'Isa being the Messiah. Allah had promised His people a deliverer and savior – a "Messiah." 'Isa was that promised savior of Allah's people. No other prophet is called Masiih. It is a very special and unique title! According to verse 45, 'Isa will not only be held in honor in this world but also in the one to come.

"In ayya (verse) 46, 'Isa is called 'righteous.' Did 'Isa ever sin?"

The answer will always be, “No, ‘Isa never sinned.” Quite often, however, someone will say, “But none of the prophets ever sinned.”

This idea that none of the prophets sinned is a common belief among Muslims, even though the Qur’an does not teach this. In fact, we see in the Qur’an that Adam disobeyed Allah (120:121), that several of the prophets asked forgiveness for their sins (Nuh/Noah – 71:25-28, Musa/Moses 28:15-16, Dawuud/David – 38:24-25, and Solomon – 38:30-35) and that Mohammed himself needed forgiveness of his sins that were past and that were to come (48:2). But still, Muslims are taught that there were 124,000 prophets and that none of them sinned. They may admit that the prophets “made mistakes” but not that they sinned.

“What is the difference between a mistake and a sin?” Whether you planned to or not, disobeying Allah is still sin. However, it is probably more fruitful at this point to simply focus not just on the fact that ‘Isa never sinned, but upon how righteous he was. For instance, point out that ‘Isa never killed anyone; ‘Isa never married; ‘Isa was poor; he went about healing people and doing only good. When ‘Isa fasted, he fasted for forty days and forty nights. ‘Isa taught us to love even our enemies.

3:47 ‘Isa was born of a virgin, without an earthly father.

“What does ayya 47 say about ‘Isa?”

Think about why ‘Isa was born of a virgin. Muslims believe there were 124,000 prophets, why he only born of virgin?

Billions of people have been born on this earth including 124,000 prophets, yet, only ‘Isa was born of a virgin, without an earthly father! Why was only ‘Isa born this way?”

Muslim may say, “This was just Allah’s special sign for ‘Isa to confirm that he was a prophet.”

why was only ‘Isa born of a virgin, without an earthly father?” Isa is so unique among all the nabi (prophets).

“Do you know of any other prophet that did not have an earthly father?”

The answer, of course, is Adam. The reason why Adam had to come into existence without an earthly father is rather obvious. Allah formed Adam from dust and breathed life into him. In the Qur’an in Al ‘Imraan 3:59 it is stated that ‘Isa is like Adam. This is true, because neither of these prophets had an earthly father.

Allah placed Adam and Hawwa (Eve) in the Garden. It was a perfect place. God forbid them to do only one thing – to eat of the fruit of one tree. Adam walked and talked with God in the Garden. Adam could live and talk with Allah because he did not have any sin. At first, Adam was righteous and holy, but then Adam disobeyed Allah.

The two of them (Adam and Hawwa) ate thereof, so that their shame became apparent unto them, they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord and so went astray. - Sura Ta Ha 20:121

He and all of his descendants became unholy and could no longer live together with the holy Allah. Adam's disobedience had brought judgment on all of his descendents. None could go back into the Garden with Allah. But Adam's sin had also corrupted all of his descendents.

Since Islam is a "works-based" religion, it is good to note that Adam and Hawwa were banned from the Garden and from the presence of Allah because of one single sin. Explain what this means: that anyone who has committed only one sin has become a sinner and cannot go to heaven and live in the presence of Allah. Trying to do enough good works to cover each and every sin committed is an impossible task. Adam committed one sin and was cast out of Allah's presence without any hope of returning there.

From that moment on, Adam's race became bent toward doing what is wrong; bent away from obedience to Allah. We all as Adam's descendants have this sin nature (or this heart) that is bent away from what is right and holy. This is obvious! We do not have to teach our children to do wrong. We all have a natural pull to that which is wrong. In fact we must work very hard to try to teach our children to do right.

Now here is the point. Since we are all descendants of Adam, we have all inherited his sinful nature. But in 'Isa that blood line of Adam was cut! 'Isa was not of the blood line of Adam, for he had no earthly father. 'Isa was very different from all the other prophets. In fact, 'Isa was very different from all people who have ever been born!

We are all like Adam because we come from Adam. We come from his bloodline. Generation after generation, we all are like Adam, because we come from Adam; until we get to 'Isa. Then the line was cut! 'Isa did not come from Adam. Allah spoke and 'Isa was conceived; Allah breathed of His Spirit and 'Isa was conceived. 'Isa came from Allah!

Transition Question: "Do you know of any other prophet who is as holy as 'Isa?

2. ‘ISA HAS POWER OVER DEATH

Now read Sura 3:48-54.

Qur’an, Sura 3 Al ‘Imraan

48 And He (Allah) will teach him (‘Isa) the Scripture, and the ‘Isa taught the Truth of God wisdom, and the Tawraat (Torah) which we have in the Bible and the Injiil (Gospels).

49 And will make him a messenger unto the children of Israel saying: Lo! I come to you with a sign from the Lord. Lo! I design for you out of clay the likeness of a bird and breathe into it, and it is a bird, by Allah’s will; I heal him who is born blind [‘Isa heals the blind] and the leper [‘Isa heals the leper] and I raise the dead [‘Isa raises the dead], by Allah’s will. And I announce unto you what you eat and what you store up in your houses. Surely herein truly is a sign for you, if you are to be believers.

50 And I come confirming that which was before me of Tawraat (Torah/Old Testament) and to make ‘Isa came with miraculous lawful some of that which was proofs from God forbidden to you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me. [Duty to Allah is to obey ‘Isa!]

51 Truly, Allah is my Lord and your Lord, so worship Him. This is the straight path.

52 But when ‘Isa came to know of their disbelief, he said, “Who will be my helpers in the cause of Allah? The disciples said: We will be Allah’s helpers. We believe Allah and bear you witness that we have surrendered. [In Arabic the disciples are literally called “muslims.” They were muslims 600 years before Mohammed was born! Literally, it means “ones who are submitted.”]

53 Our, Lord! We believe in that which you have revealed and we follow him (‘Isa) whom you have sent so write us down among those who bear witness to the truth.

54 And they (the disbelievers) schemed (plotted), and Allah schemed against them; and Allah is the best of schemers…

What to say about these verses:

Focus on verse 49 in this section. This verse tells us about the power of ‘Isa.

“In ayya (verse) 49, what did ‘Isa do?”

Allah demonstrated His power through ‘Isa. The Qur’an says that the lepers were healed and those born blind received their sight. ‘Isa even raised the dead to life again!

“What is our greatest enemy?” [Answer: death!]

‘Isa has power over our greatest enemy. No one overcomes death – but ‘Isa did!

Muslims will agree that ‘Isa did these things, but he may object that it was only by Allah’s will. Of course, everything comes from Allah and is by His will. But ‘Isa did not ask Allah to do these

things, but he himself did them. He touched the leper and the blind man and they were healed! ‘Isa Himself commanded the dead to rise and they came to live at his command!

“In ayya 50, what does ‘Isa tell us to do?”

‘Isa said that in order to do our “duty to Allah” (or “to fear Allah” depending on the translation), we must obey Him (‘Isa).

Ask: “In the Qur’an, ‘Isa is mentioned many times, but the Qur’an does not tell us what ‘Isa commanded us to do. In the Injiil [see Al ‘Imraan 3:48] we can read the commands of ‘Isa. The Qur’an says it is your duty to Allah to obey ‘Isa. How can you obey him if you do not know what He told you to do?”

Suppose I asked you to do something for me, but I did not tell you what it

was that I wanted you to do. Would you do it?” Of course he must say no. He can’t do what you asked because he does not know what it is! In the same way, he cannot do his duty to Allah and obey ‘Isa because he does not know what ‘Isa has told him to do!

read the Injiil (Gospel/New Testament) so that you can find out what ‘Isa told you to do.

Point out that in 3:52-53, the disciples of ‘Isa are called “Muslims.” Remember that “muslim” means “one who is submitted (to God).”

Transition Question: “Do you know of any other prophet who was as powerful as ‘Isa?

3. ‘ISA KNOWS THE WAY TO HEAVEN

Qur’an, Sura 3 Al ‘Imraan

55 And remember when Allah said: O ‘Isa)! I am gathering you (‘Isa is raised to be with Allah) and causing you to ascend to Me (and am cleansing you of those

who disbelieve and) am setting those who follow you

(Followers of ‘Isa) set above those who disbelieve till the those who don’t believe in Him Day of Resurrection. Then you will return to Me and I shall judge between you as to that wherein you used to differ.

What to say about this ayya:

This verse says about those who follow ‘Isa. You showed your Muslim friend in 3:50 that the Qur’an says he should obey ‘Isa. Here the Qur’an tells him that if he obeys and follows ‘Isa he will be set above those who disbelieve, not until Mohammed comes, but all the way until the Day of Resurrection! Second, we have seen from the Qur’an, in Sura 21:91, that ‘Isa is a sign for all people, including Muslims. And here we see that those who follow ‘Isa will be set above those who disbelieve, even after the days of Mohammed. Now, you need to ask a very important question.

According to ayya 55, where is ‘Isa right now?

There are only two possible answers. First, he might say, “‘Isa is with Allah.” Then you can ask, “Where is Allah?” Second, he can say, “‘Isa is in paradise.” Either way he must admit that the Qur’an says that ‘Isa is in paradise with Allah. At this point you will find this example helpful:

Suppose I wanted to get from here to the capital city. Who should I choose to help me? Should I choose someone who has never been there or someone who knows the way and lives there now?

According to the Qur’an, ‘Isa came from paradise and is in paradise today. Therefore ‘Isa knows the way and can help us get there.

CLOSING QUESTION: “I want to go to paradise; you want to go to paradise. Isa is in paradise and knows the way to paradise. Of all the prophets, which one is best able to help us get to paradise?”

Know the “MVQ” (Most Valuable Question). Throughout this discussion and especially when you ask if there is another prophet as powerful as ‘Isa, you may hear some very interesting stories or ideas that seem to contradict what you are saying. They may begin to tell you about how this prophet did this or another prophet did that. Very few of these stories will actually be in the Qur’an. Most of them come from what are called the Hadith. As we saw earlier, Muslims say that the Qur’an came to Mohammed by direct revelation through the angel Gabriel (Jabreel), whereas the Hadith are the supposed sayings and deeds of Mohammed that were passed down orally and finally compiled over 250 years after

Mohammed died. To Muslims, they shed light on the Qur'an and are like a commentary on the Qur'an.

"You believe that the Qur'an is the complete and final word of Allah, don't you? So, let's focus on what the Qur'an says."

Mohammed is who he said he was in the Qur'an. Let's look at Sura Ahqaaf (The Wind Curved Sand Hills) 46:9 to see what Mohammed said about himself."

Sura 46:9 "I am no new thing among the messengers; nor do I know what will be done with me or with you, I do but follow that which is inspired in me and I am only a plain warner."

Take the time to point out the three parts to this verse:

1. He is not any different from the messengers before him. He is not the greatest.

2. He does not know what will happen to himself or his followers.

3. He is only a person who warns others; a "warner." Then, contrast what Mohammed says with what 'Isa says:

He who believes in Me ('Isa) has everlasting life. John 6:47

I go to prepare a place for you. And if I go to prepare a place for you I will come again and receive you unto Myself that where I am there you may be also. I am the way …. No one comes to the Father except through Me. John 14:2-3, 6

'Isa knows where He is going and He knows where His followers are going. They are going to paradise to be with 'Isa! And He told His followers exactly how to get there – through faith in Him!

In the Qur'an the Bible is called "the "Scripture before" (i.e., before the Qur'an) and the Jews are called the "People of the Scripture." First look at Sura Yunnis (Jonah) 10:94:

10:94: And if you (Mohammed) are in doubt concerning that which We reveal unto you, then question those who read the Scripture before you. Verily the Truth from your Lord has come unto you. So be not of the waverers.

Allah tells Mohammed, that if he had doubts, he should question "those who read the Scripture (that was) before you," because the Truth is found in those Scriptures. He urges Mohammed not to be among the waverers.

At this point Muslims will usually bring up the objection that those Scriptures have been changed or

corrupted. The Qur'an does not say this. It only says that the Jews twisted the meaning of these Scriptures, not that they actually changed the Scriptures themselves. In fact the Qur'an actually affirms the truth of all the Scriptures! Point out Sura An-'aam (Cattle) 6:115.

6:115: Perfected is the Word of the Lord in truth and justice. There is nothing that can change His words. He is the Hearer, the Knower.

So, Allah assured Mohammed that the Scripture (prior to the Qur'an) was given by Him. Allah said it is perfect and no one can change it.

Tawraat and Injiil that you are sharing with your friend have been translated from

their original languages and from the oldest manuscripts, which were in existence long before Mohammed was born. Mohammed received the "before Scriptures", he was satisfied that they were uncorrupted.

In the Qur'an there are only a few details about the prophets like Adam, Noah (Nuh), Abraham (Ibrihim), Moses (Musa), David (Dawuud), but the Tawraat tells us much more about their lives and what they taught us. In the Qur'an there are only a few ayyaat (verses) about 'Isa, but in the Injiil we are told about all that he did and taught and commanded us to do. As you go to the Tawraat, Zabuur, and Injiil you can hear about the wonderful things that Allah has done and taught us!"

Sura Nisaaa' (Women) 4:136:

4:136: O you who believe! Believe in Allah and His messenger and the Scripture which He has revealed unto His messenger, and the Scripture which He revealed aforetime. Whosoever disbelieves in Allah and His angels and His Scriptures and His messengers and the Last day, he verily has wandered far astray.

According to the Qur'an, if he does not believe the "Scripture which He (Allah) revealed aforetime" that he has wandered far from Allah.

Sura Maa-'idah (the Table Spread) 5:65-66:

where the Qur'an says that the Tawraat and the Injiil are the "before Scriptures,"? read:

Sura 5:65-66: If only the People of the Scripture (the Jews – see verse 64) would believe and ward off evil, we would remit their sins from them and surely We would bring them into Gardens of Delight. If they had observed the Tawraat (Torah) and the Injiil (Gospel) and that which was revealed unto them by their

Lord, then they would have been nourished from above them and from beneath their feet.

Then beginning with Musa (Moses) and all the Nabiyyiin (Prophets), He (‘Isa) interpreted for them the things concerning Himself in all the Scriptures. Luke 24:27

“How did ‘Isa bring these two disciples to saving faith in Himself?”

"This is what is written:

the Masiih would suffer and rise from the dead the third day, and repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning at Jerusalem. Luke 24:45-47

“What else did ‘Isa do for the two disciples?”

…since the weapons of our warfare are not fleshly, but are powerful through Allah for the demolition of strongholds. We demolish arguments and every high-minded thing that is raised up against the knowledge of Allah, taking every thought captive to the obedience of ‘Isa. And we are ready to punish any disobedience, once your obedience is complete. 2 Corinthians 10:4-6

The two spiritual weapons we have are the Word of Allah (which is called the “sword of the spirit” in Ephesians 6:17) and prayer.

1. Adam and Hawwa (Eve) Genesis 2:1-3:24

- Adam was in perfect relationship with Allah (God) in the Garden. He saw Allah, talked with Allah and knew what Allah was like.

- Allah commanded Adam not to eat of the fruit of the tree of the knowledge of good and evil. Allah told him that in the day that he ate from it he would die.

- Shaytaan (Satan) tempted Hawwa (Eve) and she ate of the forbidden fruit and she offered it to Adam and he ate of it also. Immediately they felt shame, tried to cover their nakedness and hid from Allah.

- That day, Adam and Hawwa did not die physically. However, that day, they were cast out of the Garden and separated from Allah. In Romans 3:23, the Bible tells us that the penalty of sin is death. Death means separation from Allah who is our life. Physical death entered the world because of sin, but the death Adam and Hawwa experienced that day was separation from Allah. The primary penalty of sin is that it separates a person from Allah.

⅋ Adam and Hawwa's attempt to cover their shame was useless. But Allah killed an animal and covered them in animal skin. In order for their shame to be covered, a blood sacrifice was required.

Summary: Sin produces death. Death means separation from Allah who is our life. A blood sacrifice was necessary as a covering for sin and its shame.

2. Cain and Abel Genesis 4:1-16

⅋ Cain and Abel brought offerings/sacrifices before the Lord. Cain was a farmer so he brought produce from his fields. Abel was a shepherd so he brought an animal sacrifice.

⅋ Allah was pleased with Abel's sacrifice which was a blood sacrifice. He was not pleased with Cain's bloodless offering. Allah showed that He required a blood sacrifice.

⅋ Rather than learn from this experience what kind of offering Allah required, Cain became jealous and killed his brother.

⅋ Cain's sin and rebellion brought punishment and caused him to be driven even further from the presence of the Lord.

Summary: The blood sacrifice that Abel brought established the requirement of a blood sacrifice until the coming of 'Isa (see Hebrews 12:24). Sin brings death which is separation from Allah.

3. Nuh (Noah) Genesis chapters 6-8

⅋ Once man was separated from the presence of Allah, shaytaan began to flood the earth with false ideas about who Allah is and what He requires of man. (see John 8:44 and Revelation 12:9) The wickedness of man became so great that Allah decided to destroy mankind from off the earth.

⅋ Allah chose to spare Nuh (Noah) and his family because Nuh was a just man.

⅋ Allah told Nuh to build an ark (a huge box that would float) because He was going to destroy the earth by a flood.

⅋ Nuh obeyed Allah and built the ark.

⅋ When Allah flooded the earth, Nuh and his family were lifted by the ark above the watery judgment of Allah against wicked and unbelieving mankind.

Summary: Sin brings judgment and death. Those who believe Allah and apply his appointed means of deliverance will be saved from Allah's judgment upon sin.

4. Ibrihim (Abraham) Genesis chapters 12-25

- To counter the false ideas about Allah that shaytaan (Satan) had flooded the world with, Allah chose to raise up a people through whom He would reveal what He is like and what He requires of man.

- Allah chose Ibrihim as the father of His people.

- Allah told Ibrihim that he would give him multitudes of physical descendants and that, through his descendants, Allah would bless all the families of the earth. So Ibrihim believed Allah and followed Him to the land of Canaan.

- Ibrihim and his wife Sarah had gotten very old (physically too old to have a child) and they still had no child through whom Allah could give Ibrihim many descendants. But one night, Allah took Ibrihim outside and showed him the stars in the sky and told him that the number of his descendants would be like the stars. Ibrihim believed Allah and it was counted unto him for righteousness.

- When Ibrihim was 100 years old, Allah gave him a son named Isaac. This was the son that Allah had promised.

- Later, Allah commanded Ibrihim to go and offer Isaac as a sacrifice to Allah. Ibrihim obeyed Allah, but before he could put the knife to Isaac the Angel of the Lord stopped him. Instead of Isaac, Allah provided a ram for the substitute sacrifice.

Summary: Allah wants us to know what He is like and what He requires of us. In Ibrihim, we see that right standing before Allah requires faith. (see Romans 4:1-5) Also, we see that Allah would not allow Ibrihim to offer his son as a sacrifice. Allah provided a substitute. But one day Allah would offer His Son Who would be the substitute for all people of faith. (see John 3:16)

5. Musa (Moses) Exodus chapters 12-20

- Allah’s people went and settled in Egypt. They were treated kindly there at first, but later they were made to be slaves and were treated harshly.

- Allah raised up Musa (Moses) to deliver His people from their bondage in Egypt.

- At Musa’s command, nine terrible plagues came on Egypt, but Fir'awn (Pharaoh, king of Egypt) would not let Allah’s people go.

⅋ Allah decided to send one final plague on Egypt – the first born of every creature was to die. Allah told his people that they were to sacrifice a lamb and splatter its blood on the doorposts of their houses. Allah would pass over the houses of those who believed Him and applied the lamb's blood; the firstborn there would not die, but live.

⅋ Through this last plague Allah delivered His people and caused them to pass from Egypt, through the Red Sea and into the wilderness.

⅋ Allah took His people to Mount Sinai and there he gave them His Law. As we saw, Satan had filled the minds of men with false ideas about what Allah is like and what He requires of people. The purpose of His Law was to reveal His righteousness and what He required of mankind.

⅋ Immediately after Allah gave Musa His commandments, He told Musa to build an altar so that when the people sinned they might bring a blood sacrifice as an offering for sin.

⅋ For the next 1,500 years, until 'Isa came, every day the people of Israel saw the penalty of sin – death!

⅋ Those who would be in right standing before Allah had to bring the offering that Allah required for their sin.

Summary: In the very fabric of the existence of His people Israel, Allah wove the picture of the blood sacrifice. The Passover feast that celebrated their deliverance from bondage reminded them of the lamb that died and became the substitute for them. The constant sacrifices for sin reminded them of the penalty of sin, which was death. The sacrificial animals died in their place. The one who would be in right standing before Allah and have his sins forgiven had to believe Allah and offer the proper sacrifice for his sins.

6. Dawuud (David) 1 Samuel 16-17 and 2 Samuel 5-7

⅋ Allah chose Dawuud to be king of His people Israel, because Dawuud was a man after Allah's own heart.

⅋ Allah enabled Dawuud to defeat Goliath and to do many other mighty feats to lift Dawuud up in the eyes of the people.

⅋ Allah told Dawuud that his throne (rule, authority) would be an everlasting throne. (2 Samuel 7:12-13 and Psalms 89:3-4)

Summary: The Messiah or Deliverer that was to come to Allah's people would be a descendant of Dawuud. He would be the King of kings and the Lord of lords, as

well as a Savior and Deliverer.

7. ‘Isa (Jesus) Matthew, Mark, Luke and John

⅋ John the Baptist came to Allah’s people telling them the Masiih (Messiah) that Allah had promised was coming and the Kingdom of Allah was at hand.

⅋ When ‘Isa came to John to be baptized, John looked at Him and said, “Behold the Lamb of Allah that takes away the sin of the world”. Remember that Allah’s people had a picture burned in their minds which is this: sin produces death, which is separation from Allah - Allah provides a substitute which is a blood sacrifice - Those who believe Allah and offer the proper offering are restored to right standing before Allah. So when John said the “Lamb of Allah” they knew he meant a sacrifice. But this one, John proclaimed could take away the sin of the whole world!

⅋ ‘Isa taught the people the truth of Allah. In Matthew chapter five he taught us that sin is not just our outward actions, but also the thoughts and intents of our hearts. As Allah told Samuel, the Lord looks at the heart.

⅋ ‘Isa lived a sinless life (Hebrews 4:15). Therefore, He did not owe the penalty of sin (Romans 6:23) that each descendant of Adam owes.

⅋ ‘Isa said that He came to pay the penalty of sin. He said, “For even the Son of Man did not come to be served, but to serve, and to give His life —a ransom for many.” Mark 10:45

⅋ When ‘Isa died on the cross, he was not dying to pay for His sin, but for our sin. Right before he died, he said, “It is finished.” John 19:30 In the original language of the New Testament, this phrase which is translated “it is finished” was one word. It was written on a bill when the final payment was made. It meant literally “paid in full.” ‘Isa was saying that as He died our sin debt was paid in full.

⅋ Allah confirmed that ‘Isa had indeed paid our penalty for sin by raising Him from the dead. (Romans 1:4 and Acts 17:31)

Summary: ‘Isa came to be the sacrifice for our sins. ‘Isa told us that He was going to die for our sins and then He died for us. Allah confirmed that He had accepted the sacrifice of ‘Isa for the penalty of sin by raising Him from the dead. After He was raised from the dead ‘Isa appeared to His disciples over a period of forty days. Then he ascended back to heaven to sit at the right hand of the Father. Before He ascended, he told His disciples to go and preach the Gospel (“good news” see also 1 Corinthians 15:1-4) to all people.

‘Isa as Savior.

Then He (‘Isa) said to them, "Go into all the world and preach the gospel to the whole creation. Whoever

believes and is baptized will be saved, but whoever does not believe will be condemned. Mark 16:15-16

For Allah loved the world in this way: He gave His One and Only Son, so that everyone who believes in Him will not perish but have eternal life. John 3:16

If you confess with your mouth, "’Isa is Lord," and believe in your heart that Allah raised Him from the dead, you will be saved. Romans 10:9

Point 1: Ibrihim Offered a Qurbaan.

- Do you know the story of Hazrat2 Ibrihim when he was told to do qurbaan with his son? What did Hazrat Ibrihim do?

Answer: Ibrihim took his son to offer as a qurbaan.

- What did Allah do at the last minute?

Answer: He sent an angel to stop the qurbaan

- What test was Allah giving to Ibrihim?

Answer: To see how much Ibrihim loved Allah.

- As Ibrihim and his son walked up the mountain, what did his son ask Ibrihim?

Answer: “The fire and the wood are here, but where is the lamb for the burnt offering?” Genesis 22:7

- What did Hazrat Ibrihim say in return to his son

Answer: “Ibrihim (Abraham) answered, ‘Allah (God) Himself will provide the lamb for the burnt offering, my son.’ Then the two of them walked on together.” Genesis 22:8

Point 2: The Meaning of Qurbaan

“What is the meaning behind the practice of qurbaan?”

I have studied the Tawraat and Injiil and have come to understand what true qurbaan is and how it should be done.

- The qurbaan animal must be pure and have no blemishes. The animal represents innocence. It cannot be purchased with corrupt money or from the black

market.

- The act of qurbaan is a picture of one who is innocent taking the punishment of one who is guilty. Hazrut Dawuud (David) said that the best qurbaan is one that takes place on the inside of a person. - Psalms 51:16-

17. Feeling sorry for your sin is the best qurbaan.

- The act of qurbaan is a symbol of the punishment we deserve for our sins.

- Followers of ‘Isa stopped the practice of sacrificing animals.

Does this sound to you like the correct qurbaan prayer?

2 Hazrat = a term of honor like “sir”

When we lay our hands on the animal, we should say, “Allah, I know that I am a sinner and that the required punishment is my death. Take the blood of this animal as a substitute for my punishment and forgive me and my family’s sins.”

Point 3: Isa – Qurbaan for the Whole World!

After ‘Isa died, His followers stopped doing animal qurbaan. Why was this so? Before ‘Isa died, he told his Muslim followers that Allah had decided to do qurbaan for the sins of the entire world, thus showing His love for all mankind. Just as Allah had provided the sacrifice for Ibrihim, He Himself would provide the sacrifice for all of mankind. Allah had stopped Ibrihim from sacrificing his son, but Allah did not stop the sacrifice or qurbaan of ‘Isa.

To do a qurbaan to cover the entire world, Allah decided to sacrifice the most innocent, holy, and powerful blood this world has ever seen. ‘Isa was that qurbaan who died for the sins of the whole world!

Ask: How do we know that Allah has accepted the qurbaan of ‘Isa to cover the sins of all people?

Response: God showed that He accepted the qurbaan of ‘Isa by raising Him from the dead!

He (Allah) has provided proof of this to everyone by raising Him (‘Isa) from the dead. Acts 17:31

Point 4: Eternal Life through Faith in ‘Isa

There are four things a Muslim needs to know:

First, we have sinned and cannot do enough to cover our sins. One sin put Adam out of Allah’s presence in the Garden of Eden. We have sinned many times. [See:

Romans 3:10-12, 3:23.]

Second, ‘Isa was born without sin and never sinned. He is the very “Ruhullah” (Spirit of Allah) and “Kalamtullah” (Word of Allah). His blood is innocent because he did not inherit Adam’s sin or commit any sin while alive. His blood is holy, and powerful. Allah asked Ibrihim to show his love for Allah by sacrificing his precious son. In the same way, to show His love for man, Allah decided to do qurbaan for all of mankind by sacrificing ‘Isa. [See: Romans 5:6-8; 2 Corinthians 5:21; Hebrews 4:15; 1 Peter 2:22; and 1 John 3:5.]

Third, ‘Isa died on the cross as the qurbaan for our sins. The Injiil tells us: “For Masiih (Christ) also suffered for sins once for all, the righteous for the unrighteous, that He might bring you to Allah (God).” 1 Peter 3:18

Fourth, If you believe in ‘Isa, you will be forgiven of your sins and have eternal life. In the Injiil, are written these words, “For Allah (God) loved the world in this way: He gave His One and Only Son, so that everyone who believes in Him will not perish but have eternal life.” John 3:16 Through ‘Isa we can go to Heaven when we die and live eternally with Allah. ‘Isa knows the way and is the way. If you truly believe that Allah did qurbaan by using the blood of ‘Isa to cover your sins, you can join ‘Isa in heaven.

Raise your hands to Allah and say these words:

“Allah, I believe that you are One. I believe that you love all people. I understand that I am a sinner and that I deserve to be forever separated from you when I die. I thank You that you showed Your love and mercy for me by doing qurbaan for me. I believe that you used ‘Isa’s blood as the substitute for my blood and punishment. I believe that it is through ‘Isa that I can come to you when I die.”

Therefore if anyone is in Christ, there is a new creation; old things have passed away, and look, new things have come. 2 Corinthians 5:17

1. A New Confession

INJIIL STORY: Paul Believes in ‘Isa - Acts 9:1-11

Saul, a chief teacher among the Jews, rejected the resurrection of ‘Isa and severely persecuted those who followed ‘Isa. On his way to Damascus to arrest the ‘Isahi, ‘Isa appeared to Saul. Saul asked ‘Isa, “Who are you, Lord?” ‘Isa answered, “I am ‘Isa, whom you persecute.” Saul said, “What would you have me to do Lord?” ‘Isa told him to go into Damascus where he would be told what to do. There, ‘Isa sent a man named Ananias to Saul. Ananias baptized Saul in the name of ‘Isa. Saul, who

later became known as Paul, began to preach the resurrection of ‘Isa and the forgiveness of sin and eternal life through faith in ‘Isa. People were amazed that this Saul, who had persecuted the ‘Isahi, was now calling them to confess ‘Isa as Lord and follow Him! Allah later used Paul to start many jamaatat (churches) and write a large part of the Injiil. Who knows how Allah might choose to use you?

Old confession: “There is no God but Allah and Mohammed is His prophet.”

New Confession: “‘Isa is Lord.”

“You are the only true Allah. If they know you, and ‘Isa Al Masiih whom you sent, they will live for ever.” John 17:3

(Peter speaking) “Allah has made this ‘Isa, whom you crucified, both Lord and Masiih!" When they heard this, they were pierced to the heart and said to Peter and the rest of the apostles: "Brothers, what must we do?" "Repent," Peter said to them, "and be baptized, each of you, in the name of ‘Isa Al Masiih for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. Acts 2:36-38

If you confess with your mouth, "‘Isa is Lord," and believe in your heart that Allah raised Him from the dead, you will be saved. Romans 10:9

‘Isa Al Masiih …There is no other name under heaven given to people by which we must be saved. Acts 4:10-12 ‘Isa told him, "I am the way, the truth, and the life. No one comes to the Father except through Me.” John 14:6

For this reason Allah also highly exalted Him and gave Him the name that is above every name, so that at the name of ‘Isa every knee should bow—of those who are in heaven and on earth and under the earth—and every tongue should confess that ‘Isa Al Masiih is Lord, to the glory of Allah the Father. Philippians 2:9-11

QUESTIONS:

- What did you learn about ‘Isa in this story?
- What was Saul’s response on the road when confronted by ‘Isahi?
- >> What does it mean to consider ‘Isa to be your “Lord?”
- What were the duties that Ananias was asked to perform?
- Describe what Paul told the people that he encountered.
- Describe ways that Allah can use you in His service.

MEMORY VERSES

If you confess with your mouth, "'Isa is Lord," and believe in your heart that Allah raised Him from the dead, you will be saved. With the heart one believes, resulting in righteousness, and with the mouth one confesses, resulting in salvation. For everyone who calls on the name of the Lord will be saved. Romans 10:9-10 and 13

2. A New and Certain Hope of Eternal Life

INJIIL STORY: The Good Shepherd – John 10:1-30

'Isa compares His love and care for us to that of a good shepherd. Sheep come to know the voice of their shepherd and they will not follow a strange voice. Their shepherd feeds them, cares for them and protects them from their enemies. A good shepherd will lay down his life to protect his sheep. 'Isa laid down his life for us so that we could be forgiven of our sins and have eternal life. Now our good shepherd, 'Isa, nurtures and leads us so that we can experience abundant life through Him. We must learn to hear His voice because, according to John 10:10, all the other voices are those of thieves and robbers. They only want to kill by eternal death and separation from Allah, and steal and destroy the abundant life He wants us to experience in 'Isa.

Note: Two possible stories are included here. Truth of the assurance of salvation.

INJIIL STORY: The Dying Criminal – Luke 23:32-43

When 'Isa was put to death on the cross (crucified) two criminals were crucified with him, one on either side. One mocked and ridiculed 'Isa, saying, "If you are the Masiih save yourself and us!" However, the other criminal, rebuked the first criminal. He admitted that he deserved to be there dying for his crimes, but that 'Isa had done nothing wrong. Then he looked to 'Isa for mercy and asked Him to remember him when He entered into His Kingdom. 'Isa said to him, "Today you shall be with Me in paradise." The criminal received a promise of eternal life in paradise with 'Isa. These three crosses represent all of humanity. Through 'Isa, Allah entered the human race to deliver humanity from the condemnation of sin and the power of the shaytaan. Many, like one of the criminals, reject 'Isa and die in their sin, eternally separated from Allah. But those who believe, like the good thief on the cross, are given eternal life in 'Isa.

Old Hope of Paradise: Observe the five pillars of Islam. Do good works. Then, maybe, Allah will accept you into paradise. However, only if Allah wills! One cannot know.

New Hope of Paradise: 'Isa has died to pay the penalty of your sin. You are forgiven and made right before Allah. By faith in 'Isa you have the sure hope of eternal life in paradise.

For Masiih also suffered for sins once for all, the righteous for the unrighteous, that He might bring you to Allah. 1 Peter 3:18

I assure you: Anyone who believes has eternal life. John 6:47

[‘Isa speaking] My sheep hear My voice, I know them, and they follow Me. I give them eternal life, and they will never perish —ever! No one will snatch them out of My hand. My Father, who has given them to Me, is greater than all. No one is able to snatch them out of the Father's hand. The Father and I are one." John 10:27-30

For I am persuaded that neither death nor life, nor angels nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing will have the power to separate us from the love of Allah that is in ‘Isa Al Masiih our Lord! Romans 8:38-39

QUESTIONS:

- What did you learn about ‘Isa in this story?
- What did the two thieves on the crosses next to ‘Isa have to say?
- Why did ‘Isa tell one of the men that he would be with ‘Isa in paradise that very day?
- Follow-up: Was there anything that this man did to earn salvation?
- >> Describe in your own words why it was necessary for ‘Isa to die for your sins.
- What hope do ‘Isahi have after they die?

MEMORY VERSES:

[‘Isa speaking] My sheep hear My voice, I know them, and they follow Me. I give them eternal life, and they will never perish —ever! No one will snatch them out of My hand. John 10:27-28

3. A New Family

INJIIL STORY: The First Jamaat– Acts 2:38-47

In this section of the Injiil, we get to see the very first Jamaat of ‘Isa and what it was like. We find it was like a family who loved one another and cared for the needs of one another. They frequently gathered together to study the teachings of ‘Isa that had been preserved for them by the apostles of ‘Isa. (We have the teaching of ‘Isa preserved for us in the Injiil). They also had fellowship with one another and prayed together. They took the bread and juice of the Lord’s Supper to

remember the body and blood of ‘Isa and what ‘Isa had done for them in His death on the cross. The members baptized the new believers. They were filled with joy and praised Allah together. They were obeying the command of ‘Isa to love Allah and love one another.

Old Family: You were born into a physical family.

New Family: You are now part of the family of Allah through the Jamaat of ‘Isa.

Note: This does not mean you forsake the family you were born into. But rather, it means that you have the expanded blessings of being part of Allah’s family in the world and having all the other followers of ‘Isa as brothers and sisters in Him. Sadly, friends and family may sometimes forsake the new follower of ‘Isa, but Allah gives you a wonderful promise in His Word: “Even if my father and mother abandon me, the LORD cares for me.” Psalm 27:10

For this reason I bow my knees before the Father from whom every family in heaven and on earth is named.

Ephesians 3:14-15

[‘Isa speaking] This is My command: love one another as I have loved you. John 15:12 Let brotherly love continue. Hebrews 13:1

Therefore, as we have opportunity, we must work for the good of all, especially for those who belong to the household of faith. Galatians 6:10

And be kind and compassionate to one another, forgiving one another, just as Allah also forgave you in Masiih.

Ephesians 4:32

QUESTIONS:

- Who belonged to the first jamat?
- How did the first ‘Isahi behave toward each other?
- What help did the believers give to one another?
- >> What people on earth form the family of Allah through Jamaat of ‘Isa?
- What command of ‘Isa led to this new family?
- What does this story tell you about ‘Isa?

MEMORY VERSES:

[‘Isa speaking] I give you a new commandment: love one another. Just as I have loved you, you must also love one another. By this all people will know that you are My disciples, if you have love for one another. John 13:34-35

4. A New Way to Pray

INJIIL STORY: Teach Us To Pray - Matthew 6:5-14

The disciples of ‘Isa often watched Him as He prayed. They asked Him to teach them to pray (Luke 11:1) This section of the Injiil, in the Gospel of Matthew, tells us the way ‘Isa taught us to pray. He told us that we should not be like the outwardly religious people who pray so that others would see them. He said that we should go into a secret place and pray to our Father in heaven. He also taught us not to repeat empty memorized words and phrases, but to pray from the heart like a child speaking to his Father and asking something of him. He said we don’t have to beg and plead with the Father, because He knows what we need even before we ask. Then he taught his disciples a prayer. This, of course, is not a prayer to be repeated for ‘Isa had just said not to use empty repetition. It is instead a pattern of how we should pray. Finally, he reminded us that if we expect to Allah hear us when we ask His supply, forgiveness, and help, we must be willing to forgive those who have harmed us.

Old Way To Pray: Pray five times daily, repeating memorized prayers. Answers were seldom or never seen.

New Way to Pray: Talk to Allah as a child speaks to his father, asking Him to work in your life and expecting Him to answer your prayers.

Because ‘Isa has removed our sin by His blood we can now boldly enter into the very presence of Allah. We see this in Ephesians 3:12 where Paul says: “In [‘Isa Al Masiih] we have boldness, access, and confidence through faith in Him.”

Keep asking, and it will be given to you. Keep searching, and you will find. Keep knocking, and the door will be opened to you. For everyone who asks receives, and the one who searches finds, and to the one who knocks, the door will be opened. What man among you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a snake? If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask Him! Matthew 7:7-11

I assure you: The one who believes in Me will also do the works that I do. And he will do even greater works than these, because I am going to the Father. Whatever

you ask in My name, I will do it so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it. John 14:12-14

Don't worry about anything, but in everything, through prayer and petition with thanksgiving, let your requests be made known to Allah. And the peace of Allah, which surpasses every thought, will guard your hearts and your minds in ‘Isa Al Masiih. Philippians 4:6-7

Pray constantly. 1 Thessalonians 5:17

Therefore let us approach the throne of grace with boldness, so that we may receive mercy and find grace to help us at the proper time. Hebrews 4:16

QUESTIONS:

- What does this story say about prayer?
- What does this story say about the relationship between Allah and ‘Isahi?
- Is there something in this story that bothers you?
- >> How will you pray differently because of this story?

MEMORY VERSE:

[‘Isa speaking] Until now you have asked for nothing in My name. Ask and you will receive, that your joy may be complete. John 16:24

5. A New Access to Truth

INJIIL STORY: The Vine and the Branches - John 15:1-8

‘Isa compared the relationship we have with Him to the connection between a vine (or tree) and its branches.

Through ‘Isa we are connected to the very life of Allah. His life flowing through us produces the fruit of ‘Isa in our lives. Just as the branch cannot bear fruit without the vine, or tree, even so we cannot bear eternal fruit apart from ‘Isa. ‘Isa tells us how this relationship works. He said, “If you remain in Me and My words remain in you, ask whatever you want and it will be done for you. My Father is glorified by this: that you produce much fruit and prove to be My disciples. (John 15:7-8) The follower of ‘Isa needs to fill his mind and heart with the truth of the Injiil.

The words of ‘Isa remain in us through a process the Bible calls “meditation.” It simply means “to repeat over and over again,” or “to think upon,” or “to ponder”. Meditating upon the words of ‘Isa is very simple to do, but it will have a great impact upon your life. To meditate involves four simple steps. First you must hear

a section of the Injiil; then you must memorize it; then you must ponder it (think upon it) over and over until ‘Isa gives you understanding; then you must do what it says. By this process of abiding in ‘Isa through prayer, and His words abiding in you through meditation, you will become a “true branch” through which ‘Isa produces eternal fruit.

The Old Access to Truth: Memorize the Qur’an and repeat the words without understanding them.

The New Access to Truth: Read and understand the Tawraat, Zabuur, Nabiyyiin (Prophets) and the Injiil.

Meditate upon the truths you learn and obey them and then see eternal fruit produced in your life.

How happy is the man who does not follow the advice of the wicked, or take the path of sinners, or join a group of mockers! Instead, his delight is in the LORD's instruction, and he meditates on it day and night. Psalms 1:1-2

So ‘Isa said to the Jews who had believed Him, "If you continue in My word, you really are My disciples. You will know the truth, and the truth will set you free." John 8:31-32

Finally brothers, whatever is true, …dwell on these things. Do what you have learned and received and heard and seen in me, and the God of peace will be with you. Philippians 4:8-9

Until I arrive, be sure to keep on reading the Scriptures in worship, and don't stop preaching and teaching. Use the gift you were given when the prophets spoke and the group of church leaders blessed you by placing their hands on you. Remember these things and think about them, so everyone can see how well you are doing. 1 Timothy 4:13- 15 (CEV)

QUESTIONS:

- How is ‘Isa like the vine and the ‘Isahi like the branches?
- What is the fruit that ‘Isa wants the ‘Isahi to produce?
- >> Describe how you feel knowing that Allah wants us to understand His Word and apply it to our lives?
- How can an ‘Isahi fill his mind and heart with the truth of the Injiil?
- What changes in your life will you need to make to spend time understanding all of Allah’s teaching?

MEMORY VERSES:

[‘Isa said] If you remain in Me and My words remain in you, ask whatever you want and it will be done for you.

My Father is glorified by this: that you produce much fruit and prove to be My disciples. John 15:7-8

6. A New Freedom

INJIIL STORY: Stand Firm in Your Freedom

Galatians 2:16-21, 5:1-14, Philippians 3:3

Paul, the apostle of ‘Isa, had gone into a region called Galatia, preached the good news of eternal life in ‘Isa and as a result, had started several jamaatat there. He had clearly taught them that salvation and eternal life came through simple faith in ‘Isa, the sacrifice (qurbaan) for their sin, and not by religious works. Later, some false teachers had come to the churches. They told them that if they wanted to go to paradise, they needed to add to their faith in ‘Isa a strict observance of the Jewish laws. Paul wrote them a letter to teach the truth. It is the letter to the Galatians in the Injiil. He told them that their faith and hope of eternal life rested upon the fact that ‘Isa had died for their sins. The righteous anger of Allah against sin had been satisfied in ‘Isa’s sacrifice and their salvation was the

gift of His grace. He said, “I do not set aside the grace of Allah, for if righteousness comes by the law, then Masiih died in vain (for nothing).” Paul told them not to become entangled again in a yoke of bondage of religious works, or even good works, to try to earn Allah’s favor. Allah’s favor rests on those who trust in ‘Isa. We have been saved and set free from the penalty of sin and the bondage of works. He warned them to be careful, however, not to use their freedom as an opportunity to indulge the flesh in things such as sexual immorality, drunkenness, and greed, but rather to use their freedom to serve ‘Isa and to love one another.

Old Bondage: Strictly observe the five pillars of Islam, try to do good works and hope that somehow it will be enough and Allah will be pleased with you.

New Freedom: Trust in ‘Isa and put no hope at all in your good works, knowing that eternal life in paradise is a gift from Him. You are free! Rejoice in your freedom in ‘Isa and use it to serve Him and to love you brothers and sisters in ‘Isa.

For we are the circumcision, the ones who serve by the Spirit of Allah, boast in ‘Isa Al Masiih, and do not put confidence in the flesh. Philippians 3:3

Rejoice in the Lord always. I will say it again: Rejoice! Philippians 4:4

For it is Allah's will that you, by doing good, silence the ignorance of foolish people. As Allah's slaves, [live] as free people, but don't use your freedom as a way to conceal evil. 1 Peter 2:15-16

QUESTIONS:

- What did you learn about Allah, His Spirit, and 'Isa in this story?
- Can anything substitute for what 'Isa did by dying on the cross for your sins?
- What does this story say about meaningless rituals?
- >>Does freedom have limits for the 'Isahi?
- What meaningless rituals do you perform that you should stop?

MEMORY VERSES:

Masiih has liberated us into freedom. Therefore stand firm and don't submit again to a yoke of slavery. For you are called to freedom, brothers; only don't use this freedom as an opportunity for the flesh, but serve one another through love. Galatians 5:1 and 13

7. A New Relationship to God

INJIIL STORY: A Rushing Mighty Wind – Acts 2:1-41

The night before 'Isa was crucified he told His disciples, "I will ask the Father, and He will give you another Counselor to be with you forever. He is the Spirit of truth. … I will not leave you as orphans; I am coming to you. In a little while the world will see Me no longer, but you will see Me. Because I live, you will live too. In that day you will know that I am in My Father, you are in Me, and I am in you." (John 14:16-20) When the Romans soldiers took 'Isa to crucify Him, His disciples ran away. While he was buried in the tomb, they hid in fear. After 'Isa rose from the dead, He appeared to the 'Isahi. He reminded them that when He ascended back to the Father in paradise, He would send another Helper to live in them – the Holy Spirit of Allah. To His fearful disciples, He said, "You shall receive power after the Holy Spirit has come upon you and you shall be witnesses to Me … to the ends of the earth." (KJV) Then the Holy Spirit came upon them like a mighty rushing wind. They were never the same after that. They suddenly became bold and fearless witnesses of 'Isa, who spread the Gospel of 'Isa throughout the world.

Old Relationship: Allah is a distant presence, unknowable to men. A man can not have a close relationship with Allah.

New Relationship: ‘Isa dwells in you through the Holy Spirit of Allah. He is your Comforter, Friend, and Helper as you serve Him each day.

"Repent," Peter said to them, "and be baptized, each of you, in the name of ‘Isa Al Masiih for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. Acts 2:38

In Him you also, when you heard the word of truth, the gospel of your salvation— in Him when you believed— were sealed with the promised Holy Spirit. Ephesians 1:13

[‘Isa said] Nevertheless, I am telling you the truth. It is for your benefit that I go away, because if I don't go away the Counselor will not come to you. If I go, I will send Him to you. John 16:7

I will never leave you or forsake you. Hebrews 13:5b

There is a friend that stays closer than a brother. Proverbs 18:24b

QUESTIONS:

- What is the meaning of this story?
- >>Who is the Holy Spirit and what does He do?
- What promises does this story talk about that are available to all ‘Isahi?
- >>What difference does it make to know Allah on a personal basis?
- Where is your Jerusalem, Judea, Samaria, and the ends of the earth?
- What is a witness?
- Under Who’s power and authority can you be a witness for our Lord?
- Is there anything that you need to change in order to obey the teachings in this story?

MEMORY VERSE:

Don't you know that you are Allah's sanctuary and that the Spirit of Allah lives in you? 1 Corinthians 3:16

8. A New Purpose in Life

INJIIL STORY: Fishing for Men - Luke 5:1-11

Peter was a fisherman. One day ‘Isa came where Peter fished, got into his boat and asked Peter if he would put his boat out a little way from the shore so that ‘Isa could teach the crowds that pressed around Him. After he had finished teaching the

people, ‘Isa asked Peter to launch his boat out into the deep water and drop his nets to catch fish. Peter told ‘Isa he had been fishing all night and had caught nothing. But because ‘Isa asked him, Peter and his partners went back out fishing. When they let down their nets, they caught so many fish that their nets were breaking and their boats were about to sink. When they got back to shore, Peter fell down at ‘Isa’s feet and said, “Go away from me, because I’m a sinful man, Lord!” ‘Isa told Peter, “Don’t be afraid. From now on you will be catching people.” (Luke 5:8, 11) At ‘Isa’s call, Peter left all he had and followed ‘Isa. Peter’s life was never the same! After ‘Isa was raised from the dead and ascended in heaven, Peter was used powerfully by Allah to proclaim the good news of salvation in ‘Isa and to bring many to salvation in ‘Isa. Peter’s life made an incredible eternal impact on this world! Allah can also use you to bring many to faith in ‘Isa.

Old Purpose in Life: Try to do enough good works to go to paradise and then hope you will make it. Do your best to survive from day-to-day.

New Purpose in Life: You are called to worship Allah, grow as a disciple of ‘Isa, and make new disciples.

Your life now takes on eternal significance.

Then ‘Isa came near and said to them, "All authority has been given to Me in heaven and on earth. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age." Matthew 28:18-20

Whatever you do, do it enthusiastically, as something done for the Lord and not for men, knowing that you will receive the reward of an inheritance from the Lord—you serve the Lord Masiih. Colossians 3:23-24

Now brothers, I want to clarify for you the gospel I proclaimed to you; you received it and have taken your stand on it. You are also saved by it, if you hold to the message I proclaimed to you—unless you believed to no purpose. For I passed on to you as most important what I also received: that Christ died for our sins according to the Scriptures, that He was buried, that He was raised on the third day according to the Scriptures. 1 Corinthians 15:1-4

QUESTIONS:

- What did ‘Isa do before calling Peter to following Him?
- What was Peter’s response when ‘Isa called him to be a disciple?

- >>Does ‘Isa still call people to follow Him? If so, how or through whom does He work?
- What change in lifestyle does this story call you to obey and change?

MEMORY VERSE:

Therefore, we are ambassadors for Masiih; certain that Allah is appealing through us, we plead on Masiih’s behalf, "Be reconciled to Allah." He made the One who did not know sin to be sin for us, so that we might become the righteousness of Allah in Him. 2 Corinthians 5:20-21

9. A New Hope of Reward

INJIIL STORY: The Faithful Servants – Luke 19:11-27

Isa told this story to show us what we can expect when the Day of Judgment comes. Read these two verses and then tell the story.

[Allah] has set a day on which He is going to judge the world in righteousness by the Man He has appointed.

He has provided proof of this to everyone by raising Him from the dead." Acts 17:31

For we must all appear before the judgment seat of Christ, so that each may be repaid for what he has done in the body, whether good or bad. 2 Corinthians 5:10

A wealthy man traveled to a far country. He called in his servants and distributed his goods to them and told them to do his business while he was gone. He gave to some more than others, in the same way that we all have different levels of wealth, abilities and opportunities. When he returned, he called his servants in to give an account. Those who faithfully sought to do his business received great rewards. The master did not rebuke the servant with five talents for not making ten. ‘Isa holds you accountable only for what he has given you, not what he has given another. Each faithful servant of ‘Isa can look forward to hearing these blessed words, “Well done, good and faithful slave! You were faithful over a few things; I will put you in charge of many things. Share your master's joy!” (Matthew 25:23)

Old Hope of Reward: Will I even enter paradise? Will there be any eternal rewards for me?

New Hope of Reward: ‘Isa has already secured for me my entry into paradise. Now by His Spirit, He will help me to serve Him and then eternally reward my faithful service to Him.

But Allah … made us alive with the Masiih … so that in the coming ages He might display the immeasurable riches of His grace in [His] kindness to us in ‘Isa Al Masiih. Ephesians 2:4-7

[‘Isa said] Blessed are you when they insult you and persecute you and falsely say every kind of evil against you because of Me. Matthew 5:11

[‘Isa said] Look! I am coming quickly, and My reward is with Me to repay each person according to what he has done. Revelation 22:12

QUESTIONS:

- What is the purpose of this parable told by ‘Isa?
- Are good works necessary for salvation? (Optional: If possible, how many good works would it take for an ‘Isahi to achieve the perfection required for access to paradise?)
- If ‘Isahi receive eternal life as a free gift, why should they do any good works at all?
- What does it mean to be an ‘Isahi that is found faithful when “working with a few things?”
- What responsibilities has the Lord entrusted you to oversee?
- What changes do you need to make in your lifestyle to become faithful today?

MEMORY VERSE:

Well done, good and faithful slave! You were faithful over a few things; I will put you in charge of many things.

Share your master's joy! Matthew 25:23

10. A New Resistance

INJIIL STORY: Counting the Costs – Luke 14:25-33

Because he healed the sick, taught with authority and spoke of eternal life and rewards, great crowds followed ‘Isa everywhere He went. But ‘Isa did not deceive anyone about the cost of following Him. One day he stopped, turned to the crowd and said, “If anyone comes to Me and does not hate his own father and mother, wife and children, brothers and sisters—yes, and even his own life—he cannot be My disciple.” (Luke 14:26) What an astounding statement! Of course He did not

literally mean we were to hate our family. The Injiil itself commands you to honor your father and mother, and love your wife like ‘Isa has loved us. What ‘Isa meant was that we must love Him supremely. If we have to choose between family and ‘Isa we must choose ‘Isa. To come and follow ‘Isa is to choose Him above all else. The cost of following ‘Isa is often very high. Consider these Scriptures:

[‘Isa said] If you were of the world, the world would love [you as] its own. However, because you are not of the world, but I have chosen you out of it, the world hates you. Remember the word I spoke to you: “A slave is not greater than his master.” If they persecuted Me, they will also persecute you. If they kept My word, they will also keep yours. John 15:19-20

In fact, all those who want to live a godly life in Masiih ‘Isa will be persecuted. 2 Timothy 3:12

Old Resistance: There was little or no resistance. There is an old proverb that says, “Let sleeping dogs lie.” Before you came to ‘Isa and began to tell of the good news of eternal life in ‘Isa, shaytaan left you alone for you caused his kingdom no harm.

New Resistance: Because you now belong to ‘Isa and seek to tell others about Him, shaytaan attacks you through those that belong to shaytaan.

‘Isa told the crowd that followed Him that they should consider the costs of following Him. One would not begin to build a house if he knew he did not have enough money to finish it. Neither should we follow after ‘Isa, unless we are willing to accept the cost. This is very hard to hear, but listen to the good news of the verses that follow:

The Spirit Himself testifies together with our spirit that we are God's children, and if children, also heirs—heirs of God and co-heirs with Christ—seeing that we suffer with Him so that we may also be glorified with Him. For I consider that the sufferings of this present time are not worth comparing with the glory that is going to be revealed to us. Romans 8:16-18

For our momentary light affliction is producing for us an absolutely incomparable eternal weight of glory. So we do not focus on what is seen, but on what is unseen; for what is seen is temporary, but what is unseen is eternal. 2 Corinthians 4:17-18

So He [‘Isa] said to them, " I assure you: There is no one who has left a house, wife or brothers, parents or children because of the kingdom of God, who will not receive many times more at this time, and eternal life in the age to come." Luke 18:29-30

QUESTIONS:

- What does being an ‘Isahi require?
- Who is the true family of ‘Isa?
- >> What changes do you need to make to put your love for ‘Isa above all other priorities?
- What is the reward for being a faithful follower of ‘Isa?

MEMORY VERSE:

[‘Isa said] Blessed are you when they insult you and persecute you and falsely say every kind of evil against you because of Me. Be glad and rejoice, because your reward is great in heaven. For that is how they persecuted the prophets who were before you. Matthew 5:11-12

Seven Questions to ask about each story from the Book of Acts

1. What did Allah do?
2. How did the ‘Isahi respond?
3. How did those who were not followers of ‘Isa respond?
4. Was the Jamaat (Church) of ‘Isa helped or hurt?
5. What do you like about this story?
6. What troubles you about this story?
7. Through this story, what is Allah telling you to do?

Stories from the Book of Acts

1. Acts 1:1-11

‘Isa appears to His followers and tells them to wait for the Holy Spirit to come and empower them to be His witnesses. Their witness of ‘Isa will begin where they are, in Jerusalem, but will expand throughout the world. Then, He ascends into heaven.

2. Acts 2:1-41

The Holy Spirit comes upon the disciples and they preach with power and in languages they do not know. Peter preaches and 3,000 people believe in ‘Isa and are baptized in one day.

3. Acts 2:41-47

The first jamaat is formed and we can see what it is like.

4. Acts 3

A lame man is healed and Peter uses the opportunity to tell the good news of the forgiveness of sins and eternal life in ‘Isa. The new Jamaat has little money and no buildings but it has great power through the Holy Spirit dwelling in them.

5. Acts 4

The religious leaders in Jerusalem, who rejected ‘Isa, begin to stand up against the preaching of the good news of ‘Isa.

6. Acts 5:1-16

Isa purifies His Jamaat of the sin of hypocrisy (pretending to be what you are not in order to receive the honor of men).

7. Acts 5:17-42

Persecution from the religious leaders begins to rise up against the new jamaat in Jerusalem.

8. Acts 6:1-7

Having first failed to corrupt the new Jamaat (Acts 5:1-6), shaytaan attempts to cause divisions among them. The young Jamaat finds a way to deal with its problems.

9. Acts 6:8-7:60

Stephen becomes the first martyr of the jamat. A martyr is one who is killed directly because of his faith in ‘Isa.

10. Acts 8

Persecution of the followers of ‘Isa becomes intense, so many of them begin to go and proclaim the good news of ‘Isa in other places, just as ‘Isa had said in Acts 1:8. Philip leads a non-Israelite to faith in ‘Isa and baptizes him.

11. Acts 9

Saul the chief persecutor of the Jamaat of ‘Isa is confronted by ‘Isa and comes to faith in Him. His name is changed to Paul (Acts 13:9) and He becomes the main agent for taking the good news of ‘Isa to the Gentiles (non-Jews).

12. Acts 10

Peter is commanded by Allah to take the good news of ‘Isa to a Gentile named Cornelius. Cornelius and his household believe in ‘Isa and are baptized. The door is thus opened to take the good news of ‘Isa into the whole world.

DEALING WITH COMMON OBJECTIONS

Objection #1: “The Bible has been changed.”

You will hear this objection over and over again as you work with Muslims, but there is an effective answer found in the Qur’an itself. Simply ask your Muslim friend to turn to Sura 6:115.

Sura 6:115 Perfected is the Word of the Lord in truth and justice. There is nothing that can change His words. He is the hearer and the knower.

There is really no effective response to this. The Qur’an confirms that the Tawraat and Injiil are the words of the Lord. Allah taught them directly to ‘Isa - Sura 3:50. If the Jews would have observed the Tawraat and the Injiil they would have had their sins forgiven and been brought to heaven (Gardens of Delight) – Sura 5:65-66. So either the Muslim must admit that the Qur’an is wrong and the Tawraat and Injiil have been changed, or that that Qur’an is true and the Tawraat and Injiil have not been changed.

You can also have him turn to Sura 10:94.

Sura 10:94 If you are in doubt concerning that which We reveal unto you, then question those who read the Scripture before you. Verily the Truth from the Lord has come unto you so be not of the waverers.

The “before Scriptures” were to be searched out because the Truth was found in them. The Tawraat and Injiil (Bible) that we read today are translated from manuscripts dating from before the time of Mohammed. So if they were true and uncorrupted in Mohammed’s day, and nothing can change Allah’s words then they must be true and uncorrupted today as well.

Objection #2: “But ‘Isa is not the ‘Son of Allah’.”

Sura 21:91 We breathed into her (Maryam) of our Spirit and made her and her son a token (sign) for all peoples.

Sura 3:45 O Maryam! Lo! Allah gives you glad tidings of a word from Him whose name is the ‘Isa Al Masiih.

Question #1: A Muslim boy goes to school on the first day. What two questions do they ask him?

Expected Answer: What is your name; what is your father's name?

Question #2: If 'Isa went to school the first day, He would say, "My name is 'Isa." What would He say that His father's name is?

Expected Answer: [no answer!]

Of course, he will have no answer! The only answer he can give is that Allah is 'Isa's Father and he will probably not say that.

The angel said to her (Maryam), "the Holy Spirit shall come upon you, and the power of the Highest shall overshadow you, therefore, also that Holy One who is to be born of you will be called the Son of Allah." Luke 1:35

In the beginning was the Word and the Word was with Allah and the Word was Allah … and the Word became flesh (human) and dwelt among us. John 1:1, 14

The problem is that when a Muslim hears the term "son of Allah." He hears this: "Allah had sexual relations with Maryam and had a son." That, of course, is not what the Bible teaches.

Explain to him that Allah designed the world so that no woman would every spontaneously have a child. Her seed must be acted upon from the outside. In every case but one that outside action was the seed of a man. 'Isa's birth was not spontaneous either. Maryam's seed was acted upon from the outside. Allah spoke and Maryam conceived. Allah breathed of His Spirit and Maryam conceived. 'Isa came from Allah, therefore the Injiil says that 'Isa is the Son of Allah.

Objection #3: "But, 'Isa didn't die on the cross."

Muslims commonly believe that 'Isa didn't die on the cross. They have been taught that somehow Allah blinded those who tried to crucify 'Isa and put someone else in his place who looked like 'Isa. It is critical that we do our best to answer this objection because the fact that 'Isa died is at the very core of the Gospel. It is important to note that the Qur'an does not state that 'Isa did not die! Here is the passage in the Qur'an the Muslims use to prove 'Isa didn't die.

Sura 4:157 And because of their (the people of the Scripture - Jews) saying: "We slew the Messiah 'Isa, the son of Maryam, Allah's messenger – They slew him not nor crucified, but it appeared so unto them; Lo! Those who disagree concerning it are in doubt thereof; they have no knowledge thereof except pursuit of a conjecture; they slew him not for certain.

Point out to him that this passage does not say that 'Isa did not die. It only says that the Jews did not kill him. The Injiil agrees! The Jews did not crucify 'Isa.

They did not have the authority to crucify Him. They were under Roman occupation and Roman authority. They could have killed Him, but not legally. They had to turn ‘Isa over to the Romans and hope that the Romans would crucify ‘Isa for them. And the Romans, not the Jews, did crucify Him! The next verse in the Qur’an (4:158) states that Allah took ‘Isa up to Himself. The Injiil agrees, but goes on to explain that ‘Isa was resurrected after He died.

But the Qur’an also seems to indicate that ‘Isa died. From Sura 3:55, ask if your Muslim friend knows the Arabic word for “death.” If he has the Arabic Qur’an, ask him to read verse 55.

Phonetically, it would sound like this:

3:55: Iz qa_lalla_hu ya_ 'isa_ inni mutawaffika wa ra_fi'uka ilayya wa mutahhiruka minal lazina kafaru_ wa ja_'ilul lazinattaba'u_ka fauqal lazina kafaru_ ila_ yaumil qiya_mah(ti), summa ilayya marji'ukum fa ahkumu bainakum fima_ kuntum fihi takhtalifu_n(a).

Ask what the Arabic word, “mutawaffika” means. The root of the word is “tawaffa”. It is most often translated “to die” in the Qur’an. He should answer, “to die” or “death.”

“Does ayya 55 say that Allah would cause ‘Isa to die then raise him?”

Notice that 4:157 says that, “those who disagree are in doubt thereof….” At best 4:157 is unclear as to whether ‘Isa died, and 3:55 seems to indicate that he did. Remember that the Qur’an says, “If you are in doubt concerning that which We reveal unto you question those who read the Scripture (that was).” If a Muslim doubts or does not understand if ‘Isa died, he should listen to what the “before Scriptures” (Injiil) say! And the before Scriptures are very clear – ‘Isa died!

Objection #4: “Mohammed is the greatest prophet.” “Where does it say that in the Qur’an?”

The Qur’an does not say that Mohammed is the greatest prophet. It does say that he is the “seal of the prophets” in Sura 33:40, seal means only the last, not the greatest.

Then ask him to read Sura 46:9 and Sura 3:144.

Sura 46:9 I am no new thing among the messengers, nor know I what will be done with me or with you … I am but a plain warner.

Sura 3:144 Mohammed is but a messenger, messengers (the like of whom) have passed away before him.

We see in these passages that neither Mohammed nor his followers claimed that he was the greatest prophet.

Then you can ask this question: “What is the greatest question in life?” Of course the greatest question in all of life is, “What will happen to me when I die?” We see from Sura 46:9 that Mohammed did not claim to have a certain answer to that question, for himself or for his followers.

Read passages such as John 6:47 and especially John 14:1-6. Here we see that ‘Isa did claim to have a certain answer to life’s greatest question. The greatest prophet should have the answer to life’s greatest question!

Objection #5: “Mohammed has superseded ‘Isa.”

Sura 21:91 And she who was chaste (Maryam), therefore We breathed into her of our Spirit and made her and her son a token for all peoples.

Sura 3:55 I am setting those who follow you (Isa) above those who disbelieve until the day of resurrection.

The Qur’an says that ‘Isa is to be followed and honored, not only until Mohammed comes, but all the way until the final day of resurrection!

In a similar way to this, Muslims will say that the Qur’an has superseded the Tawraat and Injiil. They were to be read until the Qur’an came, but now that we have the Qur’an they are no longer necessary, like a student uses the seventh grade textbook until he goes to the eighth grade, then he sets it aside and uses the eighth grade textbook.

Again, challenge you to show you where the Qur’an says this. What the Qur’an actually says is to believe the before Scriptures (Sura 4:136); to clear up doubts by consulting the before Scriptures (Sura 10:94); and to obey those before Scriptures so that you can have forgiveness of sin and a home in heaven (Sura 3:50 and 5:65-66).

Objection #6: “One can only really understand the Qur’an if he understands Arabic.”

Sura Shuuraa (Counsel) 42:7

42:7 “And thus We have inspired in you a lecture in Arabic that you may warn the mother-town (Mecca) and those around it of a day of assembling whereof there is no doubt. A host will be in the Garden, and a host of them shall be in the Flame.”

It is clear that the purpose of the words of Mohammed being in Arabic was because the hearers spoke Arabic. It was so that they would understand him. It was

not so that they would receive some blessing for simply hearing the words in a language they did not understand! Mohammed said that he was a “plain warner” in Sura 46:9. What good is a warner unless you can understand what he says?

late Saudi Arabian King Fahd, during his lifetime, invested

millions of dollars in having the Qur’an translated into the languages of the Muslim people so that they can read it and understand what it says. Why did he do that if the Qur’an can only be understood if you read it in Arabic?

Objection #7: “Ibrihim (Abraham) offered Ishmael as a sacrifice, not Isaac.”

This is the commonly held belief among Muslims, but the Qur’an does not say this. Ask your Muslim friend to read Sura 37:100-113. Then ask him if the Qur’an says the name of the son that Ibrihim (Abraham) offered. It does not! You might possibly come across a translation that has Ishmael in parenthesis. Explain to your Muslim friend that a parenthesis means that the word or name is not in the original text. This is someone’s interpretation that has been added to the text!

When he agrees that the Qur’an does not say which son Ibrihim offered, ask him to read Sura 10:94. Then ask him what Sura 10:94 tells him to do if he does not understand something in the Qur’an. Of course, it tells him to find out what the before Scriptures say!

Then ask him if you can show him what the Tawraat says. You may have to first deal with the issue of the Tawraat being changed, if he brings this up. Then ask him to read Genesis 22:1-18. There in the Tawraat he will see that it clearly states that the son offered was Isaac

Objection #8: “But, I have no doubts about what is in the Qur’an or what it says.”

“Do you know for sure that you are going to paradise when you die?”

“Did you know that the Injiil (the before Scriptures) tells us that we can know we are

going to paradise?”

I have written these things to you who believe in the name of the Son of Allah, so that you may know that you have eternal life. 1 John 5:13

“Do you know the things that ‘Isa commanded you to do?”

In Sura 3:50, the Qur’an says that it is our duty to Allah to obey ‘Isa. The Qur’an does not tell us what those commands of ‘Isa are. But the Injiil does tell us what ‘Isa commanded us to do.

So, you have doubts about whether you will go to paradise when you die and you have doubts about how to fulfill your duty to Allah. The Qur'an tells you what to do if you have doubts about what is revealed in the Qur'an. In Sura 10:94 it tells you to go to the "before Scriptures" and find out what they say.

A brief history of Allah

When we study Allah seriously, the important feature to learn is that Allah has quite a fascinating history. In ancient Arabia, during biblical time, many millenniums before Muhammad was born, Allah was worshipped by the desert Bedouins of Arabia. The ancient Arabs associated Allah with the moon which shone clearly in the night sky of the vast and wild desert for most of the year. The reason why Allah was treated as a moon god is not difficult to understand. The Bedouin Arabs had a nomadic life. Living in a harsh, barren, desert-land, devoid of any perennial river for irrigation and incapable of sustaining an agricultural society, the Bedouin Arabs belonged to a pastoral society. They were half-starved anarchic tribes (Rodinson, 2002, p. 17). Their meagre livelihood grossly depended on grazing and tending cattle, conducting frequent raids and plunder on other tribes or on the passing caravans. Rodinson writes that the unruly Arabs vendetta is the pillar of Bedouin society (Rodinson, 2002, p. 14). The Bedouins during those days also had a life of unceasing cycles of plunder and revenge. Day-time travel was nearly impossible due to the unbearable heat of the sun. Most journeys were undertaken at night, on moonlight and beneath a sky bedecked with glittering stars. They marvelled at the exquisitely beautiful night sky with the moon at its centre of beauty. To them the emergence of the graceful moon was the appearance of the king of the night sky. That is why those indigent Bedouin Arabs were so intimately connected with the moon and its phases. Their lives were literally governed by the moon.

To them, the moon was their life-sustainer. They based their primitive calendar on the movement of the moon; their religious and communal ceremonies were all arranged according to the moon's position and phases. No wonder, that those desert Arabs considered moon as their highest deity-Allah Taalaa-the supreme God. Professor of Arab History, the late, Phillip K. Hitti, writes that the moon-worshipping is principally a pastoral society and the sun-worshiping is chiefly an agricultural society (Hitti, 2002, p. 97). To the Arab Bedouin folks, moon was an absolute holy entity to be worshipped and revered with utmost zeal. After Muhammad forced, at the point of sword, Islam on these desert Arab indigents, these neo-Muslim Bedouins still continued with the practice of their age-old belief that their life was regulated by the moon.

Even today, we find that this obsession with the Arab Bedouin moon is strongly prevalent in Islam. Islam is intimately connected with the moon. All its rituals are based on the sighting of the moon or on the moon calendar. No matter how much Islam advocates that it shuns idolatry or Paganism, it has not shed off its past connection with Paganism and idolatry. The truth is: Islam is still symbolised with the moon, especially the crescent shape. Even the flags of many Islamic countries show either the crescent moon and star

together, or the crescent moon alone. Please remember that the holiest object in Islam is the stone of **Ka'ba**. This stone (or stones-presumably three broken pieces of rocks, as reported by many historians) was also the stone of worship by the Pagan Arabs. Even Muhammad kissed hugged it in his chest it with deep reverence, Caliph Umar did the same and the Muslims are supposed to do this at least once in their life times.

We will now briefly review the history of Allah (see the stone-carved Pagan Allah **here**).

Historians believe that that the Arabian Allah originated in Syria. The Aramaeans inhabited Syria around 1300 BC. These Syrians used to worship passionately a few deities, the principal among them were the storm-god Hadad; the sky-god Alaha and the goddess Athargatis. The Syrians probably got Allah (in some form of image) from the Sumer in the ancient city of **Babylon**. According to many historians, Alaha is the Syrian name of Allah (Walker, 2004, p. 20). To them, Allah was a male God, the supreme God, who had three daughters, Allat, Uzza and Manat. The Nabateans, the first-born son of Ismail around Sinai Peninsula, were the first to bring Allah to Arabia from Syria (Walker, 2004, p. 22) The Nabateans probably worshipped Allah in other names as well, such as: *Elh and Alh* (ibid). Besides Allah, the Nabateans also brought from Syria Hubal, a huge male idol. This Hubal was later placed in the precinct of Ka'ba. Hubal was the greatest of all idols in and around Ka'ba. The massive statue of Hubal was made of red agnate in the form of a man with right hand broken off. The Quraysh received Hubal in this form from Khuzaymah ibn Mudrikah, a Meccan who brought it from Syria. Later, the Quraysh made for it a hand of gold. Hubal stood in front of Ka'ba. The Pagan Quraysh considered Ka'ba for Hubal only (Rodinson, 2002, p. 54). They used divination arrows to determine the legitimacy of a newly born child (Al-Kalbi, 1952, p. 23). Many historians believe that Hubal was the physical representation of Allah at Ka'ba. In his youth Muhammad helped with the ritualistic preparations being ardently made for the ceremonial installation of Hubal in Ka'ba (Walker, 2004, p. 42). Muhammad's biographer, Martin Lings, a Catholic convert to Islam, agrees that Hubal was from Syria (Lings, 1983, p. 5, 11). Arab Historians believe that the mighty Hubal was actually an ancient variation of Allah (Walker, 2004, p. 31). The word (Hubal) is derived from the Semitic word *Hu,* which means 'He' or 'He is' with the suffix *El*, which, of course, is another name for Allah. The deified name of Hubal was ceremoniously invoked by the Quraysh during war cry (ibid). Gradually, the concept of Allah, the God spread all around Arabia. An inscription found in south Arabia bears the name of Allah. Allah is Hallah in the Safa inscription. This was five centuries before Islam. The Arabs used to invoke Allah during times of special peril. This all-powerful Allah gradually became the supreme tribal deity of the Quraysh. Even the holy Qur'an confirms this in verses **6:109**,**6:136**, **10:22**, **31:22**,and **31:29** (Hitti, 2002, pp. 100-101). Other names by which Allah was known are: the Babylonian and Assyrian *Ilu*, the Canaanite *El*, the Hebrew *Elohim* and *Ilah* of central Arabia (Walker, 2004, p. 420).

Another name of Allah was Wadd-the moon god which stood at the head of the Minaean Pantheon. Allat, Uzza and Manat were the three daughters of

Allah for this Wadd (Hitti, 2002, pp. 97-98).

An additional version of Allah came from Hadramawt in south Arabia. There, Allah was known as *Sin*, the moon god. A famous south Arabian ancient city was Saba, where the queen of Saba or queen Bilqis ruled. The Sabaeans also worshipped Allah. People there called Allah as Almaqah (Hitti, 2002, p. 60). In the Qur'an we find the reference of queen of Saba in **sura 27** (sura an-Naml), where this ancient biblical city is called Sheba and the queen Bilqis is referred simply as queen Sheba. Sabaean religion was based on planetary astral system in which the cult of the moon was prevalent. Invariably, the Sabaeans worshipped Allah as a moon God. However, unlike the Pagan Arabs, they had no clear picture of their Allah and thought Him to be a shapeless, male deity of supreme power. On this deity, Benjamin walker writes:

> A shadowy ineffable deity, Allah was not represented by any image, nor did he enjoy popular cult adoration, as did the lesser gods and goddesses. To distinguish him from the other gods, he was given the title of Allah Taala, 'God Most High' (Walker, 2004, p. 42).

Besides Allah and other Gods, the Nabateans also worshipped two other gods (probably lesser to Allah), namely; ar-Rahman and ar-Rahim. Both ar-Rahman and ar-Rahim were devoutly worshipped together in conjunction with honor and prestige. The Qur'an, surprisingly, retains the names of these two Pagan deities, though claiming that these two names belong to Allah. The very first sura of the Qur'an (**sura Fatiha**) mentions these two names, just during the beginning. Furthermore, sura 19 (**sura Maryam**) is dominated by the names of these two deities.

According to Professor Hitti, the Pagan Nabateans of north Arabia first introduced ar-Rahman and ar-Rahim probably from southern Syria. Later these two names of Pagan gods found their place in the pantheons of South Arabian temples (Hitti, 2002, p. 105). Muhammad's competitor, Maslama (or Musaylima) preached in the name of ar-Rahman, the south Arabian Allah (Rodinson, 2002, p. 67, 119). This could probably be the reason why Muhammad, later abandoned ar-Rahman and adopted the Allah of the Meccan Pagans as his only God.

According to Arab historians, Petra (north Arabia, close to Syria, the home of the Nabateans), had a kind of Ka'ba with Dushara (Dusares), worshipped under the form of a black rectangular stone, at the head of the pantheon (Hitti, 2002, p. 72).

The Bedouin Arabs' primary concern was with the moon Allah, their supreme deity and His daughters, Allat, Uzza and Manat. As explicated before, the moon is the central religious theme in a pastoral society. The illiterate, half-starved and ill-informed Bedouin Arabs associated the moon with strength, vitality, force, power and everything to do with masculinity. As such, the moon (and Allah) was really a male God; there should be very little doubt on this (you will read more on this later). So, how about the sun? Had the sun any position as god in the Pagan society? The answer is yes. The Bedouins also worshipped a sun god. Its name was **Baal**. Curiously, the Syrians and the Phoenicians also worshipped Baal-Lord, an idol. It is

believed that Baal was worshipped in the days of Prophet Elisha (Hughes, 1004, p. 35). The Egyptians adopted Baal as their Lord (or sun Allah). Baal (see Baal **here**) was represented as a man with pointed beard and with horned helmet. He was a god of war, sky, storm, fertility and good harvest. In Qur'an we find the mention of Baal when Prophet Elias admonished his people for worshipping Baal (the sun Allah), instead of the moon Allah, the best of creators (**37:125**). A contradictory version of the sun god is that the sun was a goddess, called Shams (Rodinson, 2002, p. 23). Oddly, there is a sura in the Qur'an (**sura 91**, a Meccan sura) whose title is ***Shams*** or the Sun. Muhammad clearly preferred *Shams* to Baal, the Egyptian sun god. Not surprisingly though, there is also a sura in the Qur'an titled ***Qamar*** or the moon (**sura 54**, a Meccan sura).

Why Muhammad had a profound dislike for the sun Allah, Baal? The answer is quite simple. The sun is the principal source of an agricultural society. Therefore, it is natural that an agricultural society will adopt the sun Allah, Baal as its principal deity. That was why, Egypt, an agrarian society adopted Baal. Muhammad, who belonged to a pastoral society, was not interested in agriculture (more on this later)-so, why should he bother about Baal? Thus, Baal, the sun Allah was not that popular in Muhammad's Arabia.

Clearly, the Meccan Pagans were very familiar with their moon Allah (read more on this below). They were so used to their moon Allah that they practiced to divide their offerings of crops to Allah and other idols, like: Ammanas in the Khaulan country (**6.136**) (ibn Ishaq, 2001, p. 37). It was a customary religious system for the Pagan Arabs that they had practiced for generations. Then Muhammad started preaching, exhorting the Meccan Quraysh to worship Allah only (kind of only Allah's monotheism). Muhammad had now his own version of Allah, which the Pagan Arabs found very confusing and distressing. He started admonishing them for sharing their crop with other deities besides Allah, Muhammad's variety of Allah, to be specific. But the Meccan Quraysh were tolerant. They let Muhammad preach whatever he wished. The trouble came when Muhammad wanted to hit the Quraysh's principal source of revenue, the pilgrimage and the tourism which were closely connected with the visit of their pantheon of many gods and goddesses. The Meccan Pagans even had the images of Abraham, Jesus and Mary-just to attract Christian and Jewish tourists. During Muhammad's time, according to Phillip Hitti, the eminent Arab historian, Mecca had a colony of Abyssinian Christians (Hitti, 2002, p. 106).

Thus Mecca pilgrimage-tourism was a great source of income (Ibid, p. 64). In the beginning, the Meccan Pagans did not want to disrupt severely their flourishing tourism's attractiveness by creating anarchy with Muhammad's followers. Despite Muhammad's harangues and tirades they left him alone. Even the eminent historian al-Tabari admits that Muhammad had very little sufferings from the Meccan Pagans. According to Tabari, Muhammad's followers were largely young men, some of whom were sons and younger brothers of the leading merchants. Muhammad had very little suffering in the hands of the Quraysh, apart from little annoyance. Abu Talib's (Muhammad's uncle) protection had saved Muhammad from personal harassment (Tabari, 1988, p. 6.43).

The main reason for the opposition of Muhammad was the requirement of generosity which would diminish the profit of the greedy Meccan merchants. These merchants

also felt that Muhammad was probably threatening their political control of the Meccan affairs. The Quraysh were not particularly hostile to Muhammad until he mentioned their idols. In particular, the rejection of Allat, one of the daughters of Allah, affected the business of Taif merchants (Ibid, pp. 6.42, 43).

Allah frequently changes His residence

From the very short history of Allah narrated above, we can draw the following conclusions about different versions of Allah. Here is a short list of Allahs' (plural!) and their probable places of residences.

The Sumerian Allah: (Sumer, Babylon; and then Mecca).
The Alaha Allah: (Syria, then Mecca).
The Elh Allah: (Syria, then Mecca).
The Ilah Allah: (Syria, then Mecca).
The moon Allah: (south Arabia, then Mecca).
The sun Allah (Baal): (Egypt, then probably Mecca).
The Hubal Allah: (Syria, then Ka'ba, Mecca).
Ila Allah : (central Arabia, then Mecca).
The ar-Rahman Allah: (north Arabia, south Arabia, then Mecca).
The ar-Rahim Allah: (Yemen, then Mecca).
Sin Allah: (Hadramawt, then Mecca).
Hallah Allah: (Syria, then Mecca).
Ilu Allah: (Babylon, Syria and then Mecca).
El Allah: (Palestine, then Mecca).
Wadd Allah: (Minaean, then Mecca).
Almaqah Allah: (City of Saba, then Mecca).
Allah Taa'la, the most high Allah: (Ka'ba, Mecca).

We might be amazed at so many different versions of Allah. But hold on. Does not the Qur'an say that Allah has many names? If fact, the Islamic scholars insist that Allah has ninety-nine names (including Allah, this makes it a century, to be precise). Although we do not find any verses in the Qur'an which specifically spells out this number (ninety-nine), we should not be surprised at so many names (in reality, different versions) of Allah. The only problem is: if we read the Qur'an carefully, cover to cover, several times, we might find many more names of Allah than the ninety-nine as claimed by the Islamist scholars. We should not be amazed if we note that there are around three hundred (yes, three hundred) descriptions of Allah-to be exact.

What should be most startling is that all those Allahs (plural!) lived at different locations but only within the boundaries of Arabia, Syria, Palestine, Mesopotamia, Babylonia and Iraq. Why should Allah choose only these places (Arab lands, to say it bluntly) to live when the entire universe is His? This question is not hard to answer when we figure out the depth of geographical knowledge of those ancient Arabs, Sumerians and Babylonians. The fascinating point is: having lived in those territories for many millenniums, Allah suddenly changed His mind with the birth of Muhammad, the Prophet of Islam. Islam claims that Allah made Ka'ba 2 000 years before He created Adam (Ghazali, 1993, p. 1.190). There is evidence to suggest that Allah did, at least for a while, live in Mecca. An inscription found during the digging of Ka'ba

foundation by Muhammad's grandfather Abdal Muttalib read, "I am Allah, the Lord of Bakka-" (ibn Ishaq, 2001, p. 85).

Having travelled through all those desert lands, finally, when Allah learned about the birth of Muhammad, He determined to settle permanently in Mecca, at Ka'ba, to be specific. This should not surprise anyone. Because the other name of Ka'ba is *Bait Allah* (Allah's residence).
Therefore, it will be quite correct to say that Allah does have a permanent physical abode (at least a temporary one) on earth, and it is Ka'ba. Every year millions of Muslims travel to Ka'ba just for this reason-to meet Allah in person, in the Ka'ba stone.

Here are a few verses from the Qur'an which confirm that Allah decided finally to permanently settle in Mecca when Muhammad was in Mecca.

During Muhammad's time in Mecca, Allah lived in Mecca; He was the Lord of Mecca; Muhammad is commanded to serve the Lord of the city (of Mecca) and to be of those who submit to Islam-**27:91**.

The Quraysh should adore Allah for giving them the security and importance of Ka'ba (i.e., K'aba is the abode of Allah)...**106:1-3**.

Ka'ba is the house of Allah; visit Allah there at any time-pilgrimage or not...**2:158**.

Readers should understand that here we are talking of Muhammad's Allah. The Pagans of Arabia, for a long time before Muhammad started his preaching, knew that Allah, along with His consorts, daughters and companions lived in Mecca. What they could not accept was Muhammad's complete rejection of the associates of Allah, the numerous idols which the Pagans believed interceded with Allah. Thus, they betook Muhammad's Allah as a new brand of God which they rejected out of hand.

> Islam preaches that Allah is the only owner of the universe; He has no want (**31:26**), no penury and no competitors. Incredibly though, we read in the Qur'an that Allah does have competitors. In verse 23:14 Allah says that He is one of the best of creators. Allah used this verse to convince the Pagan Arabs that there could be no comparisons between Allah and other creators. Let us read the verse:
>
> > YUSUFALI: Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create!
> > PICKTHAL: Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of creators!

SHAKIR: Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators. [023.014]

I included three translations for the readers to judge that these three translations indicate the same meaning; that is, Allah does compete with His competitors.

Here is another verse to confirm that we get the correct meaning. In this verse Allah admonished the Baal worshippers. This is simply because Baal, the sun Allah of the Egyptians competed with the moon Allah of Arabia.

YUSUFALI: "Will ye call upon Baal and forsake the Best of Creators,-
PICKTHAL: Will ye cry unto Baal and forsake the Best of creators,
SHAKIR: What! do you call upon Ba'l and forsake the best of the creators, [037.125]

Allah is a Bachelor

The brief history of Allah demonstrated with ample epigraphic evidences that Allah had consort/s and children. This was the version of moon Allah that the Bedouin Arabs believed firmly. But Muhammad wanted to stand out from the crowd Pagans. So he claimed that Allah never had any wives or children. In essence, his claim meant that Allah is a perpetual bachelor.

Let us read verse 2:116.

YUSUFALI: They say: "Allah hath begotten a son" :Glory be to Him.-Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him. [002.116]

Dr Muhammad Taqiuddin al-Hilai and Dr Muhammad Muhsin Khan, the translators of The Noble Qur'an comment on this verse by quoting this hadith from Sahih Bukhari.

Volume 6, Book 60, Number 9: Narrated Ibn Abbas:
The Prophet said, "Allah said, 'The son of Adam tells a lie against me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have offspring. No! Glorified be Me! I am far from taking a wife or offspring.' "

This hadith confirms Muhammad's claim that Allah is a Bachelor, void of wives, concubines or

children.

Here are a few more verses from the Qur'an which tell us that Muhammad's Allah prefers to remain wifeless and childless.

> Allah neither has a son nor a daughter; He has no preference for daughter-**37:153-154**.
> If Allah had a son, Muhammad would still be the first to believe in Him and refute the claim that Allah has a son...**43:81**.
> It is not true that humans have sons and Allah has only daughters...**53:21**.

Allah bestowed children to Satan but not to Himself

Though Muhammad's Allah prefers to remain a Bachelor, He has no qualm to bestow his implacable foe, Satan, with children-plenty of them. Here is a verse from the Qur'an in which Allah confirms his bequeath of children to Satan.

Do not follow the progeny (Satan has children or offspring) of Satan...**18:50**.

Allah does not have the personality of a weak female, He is a male.

Even when Allah is a Bachelor He still prefers male children-if He would ever like to have them. Allah considers females to be weak and, therefore would not like to be associated with anything resembling a female character. Here is verse 43:18 in which Allah tells us that He would never like to have daughters.

The weak personality of females cannot be associated with Allah; Allah does not like daughters...**43:18**.

Allah has His signs (insignia) on earth: they are Safwa and Marwa

Here are a few hadith which say that Allah does have symbols (just like the Pagan idols).

The early Muslims were reluctant to run between Safwa and Marwa like the Pagans did; but Allah decreed that Safwa and Marwa were two sacred places (2:158)-(Sahih Bukhari, **2.26.706**,**710**).

Muhammad wanted to continue with the Pagan tradition, so Allah revealed (**2:158**) that Safa and Marwa were two symbols of Allah. So it is all right to ambulate (Tawaf) between them- (Sahih Bukhari, **6.60.22**).

When the Ghassan asked Muhammad about circumambulation between Safa and Marwa Allah revealed, "Verily al-Safa' and al-Marwa are among the Signs of Allah"-(Sahih Muslim, **7.2927**, **2928**).

Not only that Safwa and Marwa, the two mountains in Mecca are two physical symbols of Allah, the moon and the sun are also Allah's symbols. The Pagans had been correct al along, Muhammad confirmed. Let us read this hadith.

The Sun and the Moon are the two signs of Allah; they do not prostrate because of

someone's death- (Sahih Bukhari, **4.54.424**, **426**).

Circumambulation, running between Safwa and Marwa, and casting stones at the pillars are for the remembrance of Allah- (Sunaan Abu Dawud 2.10.1883).

The online version of Sunaan Abu Dawud does not contain this hadith. So I shall quote this hadith from the print version of Sunaan Abu Dawud.

Sunaan Abu Dawud, vol.ii, Book 7, hadith number 1883:
'Aishah reported the Apostle of Allah (may peace be upon him) as saying: Going round the House of (the Ka'ba), running between al-safa' and lapidation of the pillars are meant for the remembrance of Allah.

Touching Ka'ba is touching hands of Allah (Ibn Majah, 4.2957).

> Sunaan Ibn Majah, Vol IV, Hadith number 2957:
> This is a hadith narrated by Ibn Hisham
> -When we reached Rukn Aswad (the Black Stone) he said, "O Abu Muhammad, "What (command) has reached you regarding this (sic)
> Black Stones?" Ata' said: Abu Huraira (Allah be pleased with him) related to me that he heard Allah's Messenger (peace and blessings of Allah be upon him) saying, "He who touches it in fact touches the Hand of the Merciful (Allah)."-

Similar hadith are found in Sahih Bukhari and Sahih Muslim. Readers are requested to consult online version the following hadith.

Umar kissed the Ka'ba stone because Muhammad did it likewise... (Sahih Bukhari, **2.26.667**, **675**, **679**, **680**).
Muhammad kissed the corner of the black stone in Ka'ba... (Sahih Bukhari, **2.26.673**).

Muhammad kissed the black stone in Mecca; background to **2:199**---'then hasten on from where the people hasten----'- (Sahih Muslim, **7.2806**, **2807**).

Muhammad touched the corner of Ka'ba and then kissed his hand- (Sahih Muslim, **7.2910**).

Umar kissed the black stone of Ka'ba because Muhammad did so- (Sahih Muslim, **7.2912**, **2913**, **2914**, **2915**).

Incredible though it might sound, even today, the single most revered object in Islam is a piece of stone-the stone of Ka'ba. Faithful Muslims turn towards it every day-five times, to worship-in the name of Allah. This was exactly what the Pagan Arabs did-worship stones and idols.

The Pagans of Mecca knew Allah very well.

We learned before that the concept of one-moon Allah was nothing new to the Pagans of Mecca. They were absolutely familiar with this all-powerful, almighty,

benevolent (at times) and utterly destructive (at times) nature of Allah. When the Islamist scholars talk about Allah, they would like to give the impression that Allah was something unique that Muhammad alone knew about. What the Pagans of Mecca did not like about Muhammad was that he imposed on the easy-going, secular-minded gullible Pagans his own idea about this powerful moon deity, Allah. With his invention of a new Allah, Muhammad tried to ridicule the Allah these Pagans knew about for millenniums. They used to name their children with Allah's name. Even Muhammad's father's name was Abd Allah. Here are a few comments from eminent scholars and from the primary sources of Islam which irrefutably prove that the Pagans were ever cognisant about Allah, that Muhammad simply confused those Meccans.

Muhammad did not invent the concept of the unity of Allah; this concept was not new-**38:5**.
Many Pagans had heard the story of resurrection from past tales; it was nothing new to them-**23:83**.
Ask the unbelievers to whom belongs the earth and they will answer it is Allah...**23:84-85**.
Ask the unbelievers under whose hand is the sovereignty and against whom there is no protector and they will answer it is Allah; so how could they deceive and turn away from Allah-**23:88-89**.
The Pagans thought that the angels were females and they (the angels) are the daughters of Allah; Allah vehemently rejects this idea-**37:149-150**.
The unbelievers do agree that almighty Allah created the universe-**43:9**.
The Pagans thought that it was ar-Rahman's (Allah) wish that they should worship the partners of ar-Rahman (Allah)-**43:20**.
If the unbelievers accept Allah as the creator of the universe then why should they deviate from His message?-**43:87**.
The Pagans in Mecca, during Muhammad's time, believed that Allah was a high God . (**29:61-65**).
Other deities interceded with Allah on behalf of their worshippers (**39:38**).
Other deities interceded with Allah, **10:18**, **36:23**, **43:86** (Tabari, 1988, p. 6. xxii).

When Abd al-Muttalib and his companions found an inscription by digging in the desert they cried out, "Allah Akbar"(ibn Ishaq, 2001, p. 63).

The Quraysh used to cry, "Allah Akbar." When Abd al-Muttalib dug Zamzam he cried, "Allah Akbar" (Ibid, p. 62).

Abd al-Muttalib, Muhammad's grandfather was a very handsome man. He was also very wealthy. Abd al-Muttalib had many wives. He prayed to Allah to bless him with ten sons. His prayer was granted. He promised to sacrifice one of his sons to Allah. His youngest son was Abd Allah. Abd al-Muttalib loved Abd Allah the most (Lings, 1983, p. 12).

When the Quraysh made it difficult for Abd al-Muttalib to dig Zamzam, he vowed that if ten sons were born to him and they reached puberty, he would sacrifice one of them.

Allah fulfilled his desire of having ten sons. The lot fell on Abdallh b. Abd Muttalib. Abd Al-Muttalib asked Allah if he should sacrifice Abdullah or 100 camels instead. He cast lots and the lot fell on 100 camels (Tabari, 1988, p. 6.2).

Allah does not necessarily mean the monotheistic Allah. Abd Al-Muttalib stood beside Hubal while praying to Allah (Ibid, foot note 4).

Abd Al-Muttalib took a large knife, took Abdallah to Isaf and Nailah, the idols of the Quraysh to sacrifice him (Ibid, p. 6.4).

While the custodian was casting lot, Abd Al-Muttalib stood beside Hubal praying to Allah. The lot fell against Abdullah (Ibid).

When Abdullah was taken for sacrifice, Abd al-Muttalib stood by Hubal and prayed to Allah. During the visit to the woman sorceress, Abd al-Muttalib prayed to Allah. A spirit used to visit this woman. She used to get inspiration from this spirit (ibn Ishaq, 2001, p. 67).

When the Quraysh were carrying out the sorceress' instructions Abd al-Muttalib was praying to Allah (Ibid, p. 68).

The polytheists believed in the existence of one supreme deity- (Sahih Muslim, **7.2671**).

> Sahih Muslim, Book 007, Number 2671:
> Ibn 'Abbas (Allah be pleased with them) reported that the polytheists also pronounced (Talbiya) as: Here I am at Thy service, there is no associate with Thee. The Messenger of Allah (may peace be upon him) said: Woe be upon them, as they also said: But one associate with Thee, you possess mastery over him, but he does not possess mastery (over you). They used to say this and circumambulated the Ka'ba.

In a foot note on this hadith, the translator of Sahih Muslim, 'Abdul Hamid Siddiqi writes:

The polytheists believed in the existence of One Supreme Deity but they also believed that there were some other deities also who were to be worshipped besides them (Siddiqi, 2004, v.2, p. .704, foot note 1596).

All those references prove, without any doubt, that the Pagans of Mecca had no problem with Allah. They were very much devoted to their Allah without any trouble whatsoever. They did not do any acts for which Muhammad should despise them and declare war on them. So why was it that Muhammad had to be so vicious towards them, to force them to believe in his version Allah? The answer to this question is that Muhammad craved attention and praise. With his lowly background and nothing to offer to the Quraysh he was searching for a method-a pretext to ridicule, despise, insult and blaspheme the Meccan Pagans and their religions to grab attention. A waif, deprived of love, affection, care and protection during childhood, he simply hankered for those exceedingly powerful human emotions.

Muhammad, therefore, turned to Allah to seek His love and absolute attention. He declared himself to be the greatest friend and confidante (as if, Allah, too, hankered for his love and care) of the Allah of the Pagan Arabs, whom all the Pagans revered with utmost ardour. This was a failsafe method by which Muhammad could get what

he missed out in his dejected, lonely and featureless childhood.

Sahih Bukhari provides the reason why, all on a sudden, Allah decided to hate and deplore the Pagan Meccans. It was simply because Allah was in love with Muhammad, while the Pagans did not love him. So Allah had to abandon these Bedouin folks in favour of Muhammad. Muhammad became Allah's most favourite person. Let us read this hadith.

> Volume 2, Book 26, Number 725:
> Narrated Muhammad bin Jubair bin Mut'im:
> My father said, "(Before Islam) I was looking for my camel." The same narration is told by a different sub-narrator. Jubair bin Mut'im said, "My camel was lost and I went out in search of it on the day of 'Arafat, and I saw the Prophet standing in 'Arafat. I said to myself: By Allah he is from the Hums (literally: strictly religious, Quraish were called so, as they used to say, 'We are the people of Allah we shall not go out of the sanctuary). What has brought him here?"

The above hadith tells us that there was absolutely no reason for Allah to be angry with the Quraysh. They were utterly devoted to Him. The trouble only started when Muhammad received his claimed special love of Allah for him. Suddenly, Allah turned his face away from the Meccan; Allah became obsessed with Muhammad, abandoning the Meccan Pagans.

Allah frequently changes His name, only Muhammad was allowed to change Allah's name.

As told before, the ancient Arabs knew Allah as well as they knew their palms. They were consistent with the Allah they were devoted to- never changing His name or His attributes. On the contrary, after Muhammad came in the scene, he claimed that Allah has ninety-nine names (**59:22-24**). The Pagans of Mecca were not convinced because they never had the authority to change the name of Allah at their will. To this, Muhammad's response was that Allah authorised only him to change His name. This was because Allah had special love, adore and mercy for Muhammad.

Let us read the following hadith from the print version of Sunaan Abu Dawud.

> Sunaan Abu Dawud, Vol. I. Hadith number 1472:
> Ubayy b. Ka'b reported: The Prophet (may peace be upon him) said: Ubayy, I was asked to recite the Qur'an. I was asked: In one mode or two modes? The angel that accompanied me said: Say in two modes. I said: In two modes. I was again asked: In two modes or three? The angel that was in my company said: Say, in three modes. So I said: In three modes. The matter reached up to seven modes. He then said: each mode is sufficiently health-giving, whether you utter "all-hearing and all-knowing" or instead "all-powerful and all-wise". This is valid until you finish the verse indicating punishment on mercy and finish the verse indicating mercy on punishment.

Here is the crux. Muhammad changed, at will, his taste even when Gabriel, Allah's postman brought from Allah instructions with stipulated specifications. Why? The answer is provided in a foot note by Professor Ahmad Hasan, the translator of Sunaan Abu Dawud. In a foot note on this hadith, he writes:

> The Prophet (may peace be upon him) was allowed to make minor change in the name of Allah at the end of the verses. But ordinary persons cannot be allowed to do so ('Awn al-Ma'baf, I, 551) (Hasan, 2001, v.1. p. 387, foot note 819).

After changing at will, Allah's name, Muhammad claimed that whoever believes in their meanings and acts accordingly will enter Paradise (Sahih Bukhari, **8.75.419**). Muhammad even went to the extent of claiming that just by learning those ninety-nine names of his Allah one could be in Paradise (Sahih Bukhari, **3.50.894**).

Curiously, some names by which Muhammad called his Allah were actually the names of Pagan idols. Benjamin Walker writes:

> Thus Wadd, a moon god was assimilated into and survived in al-Wadud, 'the Loving'; Munim, worshipped in north Arabia survives in al-Mani, 'the Withholder'; Salm, a deity of Tayma, in al-Salaam, 'the Peace'; Kaus or Kayis, regarded as the consort of Manat, is retained in al-Kawi, 'the Strong'; Aziz of north Arabia is preserved unchanged is al-Aziz, 'the Mighty'.The pre-Islamic designations of God, al-Rahman, 'the Merciful', and ar-Rahim, 'the Compassionate', remain conspicuous in Islam (Walker, 2004, p. 43).

Allah loves to be known as a deity (god or goddess).

Once we grasped what the above quote, from an eminent historian means, we should have no qualm in realising that Allah loves to be known as a deity (god or goddess). The Qur'an confirms this.

Let us read the following verses from the Qur'an

> YUSUFALI: And your Allah is One Allah: There is no god but He, Most Gracious, Most Merciful. **[002.163]**
> YUSUFALI: It is He Who is Allah in heaven and Allah on earth; and He is full of Wisdom and Knowledge. [043.084]

A hadith in Sunaan Abu Dawud talks about these verses. This hadith is not available online. I shall quote from the print version of Sunaan Abu Dawud.

> Sunaan Abu Dawud, vol.1, hadith number 1491: Asma' daughter of Yazid reported the Prophet (may peace be upon him) as saying: Allah's Greatest Name is in these two verses: "And your deity is one deity: there is

no deity but He, the Compassionate and the Merciful, and the beginning of Surah Al-Imran, "A.L.M, Allah there is no deity but He, the living, the eternal."

In the beginning Muhammad was not sure of his Allah.

When we learn what Muhammad was up to with his Allah, we can derive only one conclusion: confusion and hesitancy. In the beginning, In the beginning Muhammad was not so sure who should be his Allah-ar-Rahman, ar-Rahim, Allat, Uzza, Wadd, Hubal, Aziz-or any other numerous deities that the Meccan Pagans used to worship. Besides Hubal, Allah, Allat, Uzza, Manat-each tribe in Arabia, had their own favorite idol or deity. This is confirmed from the Sirah (biography) of ibn Ishaq. As an example, he writes that Hudhayl b. Mudrika b. Ilyas b. Mudar adopted Suwa. Suwa was at Ruhat, a place near Yanbu. Kalb b. Wabra of Quba adopted Wudd in Dumat al-Jandal (ibn Ishaq, 2001, p. 36).

Even in the Qur'an we read the obsession of the Arabs with idols. Here are two verses from the Qur'an which tell us about the worshipping of various idols by the people of Noah.

Noah complained to Allah that people with money and children were the most corrupt on earth and they refused to abandon their idols Wadd, Suwa, Yaguth, Yau'q and Nasr -**71:21-23**.

With so much idolatry in practice and with so many deities around, Muhammad, in the beginning of his career as a Prophet, was utterly indecisive. He tried a few other brands of Allah; was disappointed with the response from his audience and changed his mind several times. In the end, he realized that all the Pagans, despite their numerous idols, had one aspect in common: all of them were wholly devoted to their moon God, Allah, because they believed that Allah had the wherewithal to inflict punishment as well as rewards. This last reason propelled Muhammad to turn to Allah to be his succor. This worked wonderfully, since no Arab could reject their variety of Allah, even tough they were also totally confused with the new version of Allah that Muhammad was pushing to them.

Here are a few comments on the hesitancy and confusion in Muhammad about his Allah.

First we read the Qur'an:

None but Allah (Muhammad uses another name, Rahman) protects during day and at night-**21:42**.

Muhammad has no knowledge of Allah but he only gives warning plainly and publicly; angels only bring Allah's messages to him-**38:67-70**.

Muhammad believed in all scriptures but he is commanded to judge between other people's books; Muslims' Allah and the Allah of the people of the Books (the Jews and the Christians) are same...**42:15**.

No Book was sent to the Pagans of Arabia to testify their claims of ascribing partners

to ar-Rahman-**43:21**.

Then we read hadith.

Muhammad considered himself to be the messenger of ar-Rahman. The Meccans did not know of any ar-Rahman other than the ar-Rahman of al-Yamamah. (ibn Sa'd, 1972, p. 1.189).

The word 'ar-Rahm (womb)' derives its name from ar-Rahman (i.e., one of the names of Allah) and Allah said- (Sahih Bukhari, **8.73.17**, **18**).

And, finally, comments from a few eminent writers:

Was Muhammad, a warner, an admonisher or the messenger of Allah (Tabari. 1988, p. 6. xxxix)?

The word "Allah" does not occur in the earliest passages of the Qur'an or does so only rarely. The Jews and the Christians, when speaking about Allah in Arabic, presumably used the word, "Allah" (Ibid, p. 6.33).

Regis Blanchere did the latest attempts of the chronological order of the Qur'an in his French translation in 1949. In the first 17 suras, the word Allah occurs only three times namely: (91:130, 10 (95:8), 16 (87:7). Instead of Allah, we find "your Lord (rabbuka) in 96:13 or "we" in 94:14, The Satanic verses indicate the confusion between Allah conceived monotheistically and Allah as a "high Allah" (Ibid, p. 6.34).

Ar-Rab-the Lord, the Sustainer, the supreme. 3:44 (Allah) Allah is my Lord and your Lord. 18:14

Allah's Likes and Dislikes

Allah does not like any challenges

The Bedouin Pagans challenged Muhammad to prove his claims of divine inspiration from Allah. Having failed to successfully meet their challenge, Muhammad became irate, frustrated and vengeful. In Mecca, he had no raw muscle power to subdue those Quraysh who were constantly harassing him through many poems and intellectual debates. In all those debates those Pagan intellectuals beat Muhammad—hands down. Many poets in Mecca flattened Muhammad intellectually in their compositions—insisting that Muhammad's claims were nothing new. Dejected, saddened and hopelessly dispirited, Muhammad now turned to his Allah. Allah quickly sent down verses to placate his intimate, dearest friend. In these verses, Allah steadfastly asserted that He too is angered and insulted by the insolence of the Pagan Arabs who dared to impugn Him with compositions quite akin or better than the Quranic verses.

Allah promised His wrath, vengeance, terror and threatened the Quraysh Pagans with Hell if they dared to continue with their challenge to him (i.e. Muhammad). Allah was deeply perturbed with the 'puny' poems of the Meccan poets who defeated the Quran, Muhammad's composition of Allah's Words. Muhammad was unable to prove that his Quran was really from Allah. So, Allah had to come to rescue His dearest Apostle. Allah now challenged those Meccan poets to compose one sura similar to the Quran. The poets of Mecca, of course met this challenge. Angered, Allah then asked the Pagans to compose ten suras similar to the Quran. The Pagan poets duly met this challenge as well. Greatly perturbed, Allah then challenged those poets of the desert to compose a book which will be superior to the entire Quran and the Taurat (Torah) combined. Those Arab poets had no difficulty in meeting this challenge from Allah (i.e. Muhammad). Infuriated and frustrated, Allah, citing how he had, in the past, destroyed many generations for indulging in such calumny, issued warrants that henceforth He would never forgive those who dared to challenge Him (i.e. Muhammad).

Let us read a few verses from the Quran about Allah's absolute dislike for his challengers.

First, Allah challenged the Pagans to bring a sura like the Quran, if anyone doubts it… 10:38

> YUSUFALI: Or do they say, "He forged it"? say: "Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allah, if it be ye speak the truth!" [Q 10.38]

Then Allah challenged the Pagans to compose ten suras similar to the Quran.

> Quran is the direct speech of God; when the unbelievers insist that Muhammad himself had written the Quran, Allah challenges them to bring ten Suras like the Quran...11:13
>
> YUSUFALI: Or they may say, "He forged it," Say, "Bring ye then ten suras forged, like unto it, and call (to your aid)

whomsoever ye can, other than Allah!- If ye speak the truth! [Q 11.13]

Finally, Allah challenged the Pagan poets to compose the entire Quran and the Taurat.

If the unbelievers could bring a book better than the two (Quran and Taurat?) then Muhammad would have followed that book…28:49

YUSUFALI: Say: "Then bring ye a Book from Allah, which is a better guide than either of them, that I may follow it! (do), if ye are truthful!" [Q 28.49]

Allah is now furious and in extreme frustration. He threatens with hell-fire those who dared to challenge Him. He even cites the fate of earlier generations who threw challenges to Him.

Challenging Allah is incurring hell (Allah does not like any challenges)...22:51

YUSUFALI: "But those who strive against Our Signs, to frustrate them,- they will be Companions of the Fire." [**022.051**]

Allah metes out a humiliating punishment to the challengers of the Quran…34:5

YUSUFALI: But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating. [**034.005**]

Allah will punish those who challenge the Quran…34:38

YUSUFALI: Those who strive against Our Signs, to frustrate them, will be given over into Punishment. [**034.038**]

Allah will mete out retribution to those who challenge Him…51:14

YUSUFALI: "Taste ye your trial! This is what ye used to ask to be hastened!" [**051.014**]

Allah does not like the tolling of bells and music

Muhammad never had any likings for music and songs. In the ancient Arabian society these two artistic skills were highly prized. This is true even today. Listen to any Arab music or songs and you will be astonished by its vibrancy, rhythm, eloquence, lilting

tunes and its enthralling power to enrapt the audience. Muhammad did not posses any such skills. He had nothing to contribute to the rich culture of Arab music, song and dance. So he had to disparage the skilful music composers and their enchanting songs. The Christian Arabs used the appealing music of the bell to invite their adherents to their Churches. Muhammad hated this. So Allah also had to hate music and songs. Allah compared those who tolled the bells and composed music with the activities of Satan and promised a severe retribution to those who indulged in such pleasure. While we do not read any verse in the Quran which specifically prohibits tolling of bells or playing of music, there are plenty of hadith which do prohibit music, song and dance. In sharia law, music and dance are strictly forbidden. Let us read a few hadith on the banning of music, song and dance.

> The bell is the musical instrument of Satan… (Sahih Muslim, 24.5279)
>
> ***Book 024, Number 5279:***
>
> Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The bell is the musical instrument of the Satan.

Similar hadith are found in *Sunaan Abu Dawud.*

> The bell is a musical instrument of Satan…(Sunaan Abu Dawud, 2.14.2550)
>
> *Sunaan Abu Dawud, Vol ii, Book 14, Hadith Number 2550:*
>
> Abu Hurairah reported the Prophet (may peace be upon him) as saying: The bell is wooden wind and musical instrument of Satan.

Let us read another hadith from Sunaan Abu Dawud.

> Singing, playing and simple amusement without musical instrument is allowed… (Sunaan Abu Dawud, 3.41.4905
>
> *Sunaan Abu Dawud, Vol.iii, Book 41, Hadith Number 4905:*
>
> Anas said: When the Apostle of Allah (may peace be upon him) came to Medina, the Abyssinians played for his coming out of joy; they played with spears.

Allah likes perfume

Yes, that is correct. Imam Ghazali writes that on the Resurrection Day, Allah will wear such a perfume that its fragrance will beat even the fragrance of the musk (Ghazali, 1993, p. 4.322). This means that Allah is really physical, otherwise how could an entity wear perfume if it does not possess a physical existence?

Imam Ghazali writes:

> …The Prophet said, “There is account for everything lawful and there is punishment for what unlawful (*sic*). He also said: People will be asked on the resurrection day (*sic*) for everything, even why he applied antimony to his eyes, why he muddled the earth with his fingers, why he touched the things of his brother. He said: He applies scent for the sake when Allah will come on the Resurrection Day with such a fragrance which will become more scented than musk. He who applies it for other than Allah will come on the Resurrection Day with stench more than that of a dead animal. ….

The above passage clearly demonstrates why Allah likes to wear perfume: yes, it is because Muhammad had a great taste for musk perfume. When meeting delegates and women, he always wore that perfume. Allah also likes perfume—only for Muhammads sake.

Allah loves blind believers; He feels pleased and comfortable with them

Allah’s love for the blind believers knows no bound. Previously, we saw how much Allah hates those people who challenge Him intellectually and question about Him. Demanding unflinching devotion, allegiance and faithfulness, Allah promises His admiration and the garden of Paradise for such absolute blind followers of Islam. Let us read a few verses from the Quran which demonstrate Allah’s passionate love for His blind, ardent believers.

> Allah will admire those who put blind faith in Him; believing in Him without any question and argument…50:31–33

> **YUSUFALI:** And the Garden will be brought nigh to the Righteous,- no more a thing distant. [050.031]
> **YUSUFALI:** (A voice will say:) "This is what was promised for you,- for every one who turned (to Allah) in sincere repentance, who kept (His Law), [050.032]

> **YUSUFALI:** "Who feared (Allah) Most Gracious Unseen, and brought a heart turned in devotion (to Him): [050.033]

To be rewarded with fabulous richness of Paradise a believer must fear Allah, even though He is unseen. The believer must, without any hesitancy or doubt, obey Allah and His dearest companion Muhammad.

> There is a great reward for those who fear the unseen Allah...67:12

YUSUFALI: As for those who fear their Lord unseen, for them is Forgiveness and a great Reward. [067.012]

The blind believers are the true followers when they say 'we hear and we obey'…24:51

YUSUFALI: The answer of the Believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, "We hear and we obey": it is such as these that will attain felicity. [024.051]

A hadith in *Sunaan Ibn Majah* says that a true believer (Muslim) is like a camel; he follows blindly. Let us read this hadith.

Sunaan Ibn Majah, Vol. i, Hadith Number 43:

ʻAbd ar-Rahman b. ʻAmr as-salami said that he heard ʻIrbad b. Sariya as saying, “Allah’s Messenger (peace and blessings of Allah be upon him) delivered a sermon to us whereby the eyes welled forth the tears and the hearts were softened. We said, “Allah’s Messenger, this is sermon of a person bidding farewell! So what would you enjoin upon us?” He said, “I am leaving you on brightness: its night is (as bright) as its day. None would deviate from it except the one who is doomed to perish. Whoso survives would certainly find much differences *(sic)*. Then it would be incumbent upon you to adhere to my *sunna* and the *sunna* of the righteous and pious caliphs, with which you are familiar. Hold fast it *(sic)* with teeth and the obedience (of the ruler) is obligatory for you even if he is an Abyssinian slave. Verily, the (true) believer is like a camel having a (pricking) bridle in its nose. To whichever direction, *(sic)* it is driven, it surrenders itself in submission.

Allah does not like questions about Him

Having failed to prove decisively his claim that Allah had appointed him as His agent on earth, Muhammad resorted to fear tactics He cast fear in the minds of the illiterate and uninformed Bedouin Arabs. When those handful of Arab Pagans, who had enough information and knowledge on religious matters, cornered Muhammad with embarrassing questions, Muhammad was exasperated but was unable to provide any plausible answers to their questions. He remained taciturn, vacuous, and recondite. His only response was to curse those who questioned him and doubted his claims. The upshot was that in desperation, he talked about the greatest fear in all human—the fear of death and warned those questioners that Allah will not forgive those who ask questions about the Quran and about Allah. He curtly replied their questions with Quranic verses, insisting they were from Allah. Here are a few such verses.

Do not ask questions on matters of Quran revelations...5:101

YUSUFALI: O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-forgiving, Most Forbearing. [005.101*]*

Asking questions about Quran may cause one to lose faith...5:102

YUSUFALI: Some people before you did ask such questions, and on that account lost their faith. [005.102]

Do not question Allah for His acts but He will question everyone...21:23

YUSUFALI: And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like there unto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true. [002.023]

It is utter impudence for men to question about how their petrified bones will become alive on the resurrection day… 36:78

YUSUFALI: And he makes comparisons for Us, and forgets his own (origin and) Creation: He says, "Who can give life to (dry) bones and decomposed ones (at that)?" [036.078]

None should question about Allah's retribution; you should be crying instead of laughing and bow down to Him… 53:59-62

YUSUFALI: Do ye then wonder at this recital? [*053.059]*
YUSUFALI: And will ye laugh and not weep,- [*053.060]*
YUSUFALI: Wasting your time in vanities? [*053.061*]
YUSUFALI: But fall ye down in prostration to Allah, and adore (Him)! [Q *053.062]*

It is a great insolent to question the resurrection day when you are alive…75:5-6

YUSUFALI: But man wishes to do wrong (even) in the time in front of him. [075.005]
YUSUFALI: He questions: "When is the Day of Resurrection?" [075.006]

And here is a hadith from *Sahih Bukhari* which tells us that if you question about the ancestry of Allah, you are a Satan.

> Whoever questions who created Allah is Satan… (Sahih Bukhari, 4.54.496).
>
> *Volume 4, Book 54, Number 496:* Narrated Abu Huraira:
>
> Allah's Apostle said, "Satan comes to one of you and says, 'Who created so-and-so? 'till he says, 'Who has created your Lord?' So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts."

Sahih Muslim also confirms that a doubter of Allah and Muhammad is a Satan.

> It is Satan who asks such questions as who created the heaven, who created the earth; answer such questions with, “It is Allah.”… (Sahih Muslim, 1.0242, 0243).
>
> ***Book 001, Number 0242:***
>
> It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: Men will continue to question one another till this is propounded: Allah created all things but who created Allah? He who found himself confronted with such a situation should say: I affirm my faith in Allah.
>
> ***Book 001, Number 0243:***
>
> This hadith has been transmitted by Mahmud b. Ghailan by another chain of transmitters (and the words are): The Messenger of Allah (may peace be upon him) said: The Satan will come to everyone of you and say: Who created the heaven, who created the earth? (And the man) replies: It is Allah, Then the remaining part of the hadith was narrated as mentioned above and the words 'His Prophets" were added to it.

Allah does not like a woman who refuses to have sex with her husband.

There are a number of hadith which tell us Allah's great obsession with women and sex. Allah wanted all Arab Bedouins who converted to Islam to have sex aplenty. Allah was fearful that if those uncouth, Bedouin jihadists did not have unrestricted sex with women, especially with those women captives of war, these nascent fighters of Allah will lose motivation to continue. Here is a sample hadith from *Sahih Muslim*.

Allah gets displeased with the woman who does not immediately respond when her husband demands sex from her… (Sahih Muslim, 8.3367, **3368**).

> *Book 008, Number 3367:*
>
> Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is in the heaven is displeased with her until he (her husband) is pleased with her.

In fact, Allah says that a woman must sexually satisfy her husband even when on top of a camel… (Ibn Majah, 3.1853). Let us read this hadith.

> *Ibn Majah, Vol. iii, hadith Number 1853:*
>
> ʻAbdullah b. Abi' Auta (Allah be pleased with him) is reported to have said that when Mu'adh (Allah be pleased with him) came from Syria, he prostrated before the Holy Prophet (peace and blessings of Allah be upon him). He (the Holy Prophet) said, "O Mu'adh, what is it?" He replied, "I went to Syria and found them (the Syrians) prostrating before their archbishops and their emperors. I liked it in my heart that we should do so for you." Upon this, Allah's Messenger (peace and blessings of Allah be with him) remarked, "Don't do so. If I were to command anyone to prostrate before anyone besides Allah, I would have commanded the wife to prostrate before her spouse. By him in Whose Hand lies my life, a woman can not carry out the right of her to surrender herself (to him for sexual intercourse) she should not refuse him even if she is on a camel's saddle.
>
> According to Zawaid, Ibn Hibban transmitted it in his *Sahih*. Sandi said, "It is as if he means that it is *hadith* having good *isnad*.

The reason why a woman's primary Islamic duty is to satisfy her husband's sexual desire is also explained in a few hadith. Let us read them.

A woman is a sexual property, the righteous woman is the best property…(Ibn Majah, 3.1855).

Sunaan Ibn Majah, Vol. iii, Hadith Number 1855:

ʻAbdullah b. ʻAmr (Allah be pleased with him) is reported to have said that Allah's Messenger (peace and blessings of Allah be upon him) said, "Verily, the world is a property and nothing of the property of the world is better than a righteous woman.

Muhammad Tufail Ansari, the translator of *Ibn Majah*, in a note, explains this hadith in this manner:

The word *mata* has many connotations. It implies enjoyment, pleasure, object of delight, possession, merchandise, household effects, articles *(sic)* of everyday use. All these connotations are applicable here.

Marriage makes vagina lawful to a man… (Ibn Majah, 3.1954).

Sunaan Ibn Majah, Vol. iii, Hadith Number 1954:

ʻUqba b. ʻAmir (Allah be pleased with him) is reported to have said on the authority of the Holy Prophet (peace and blessings of Allah be upon him), "The most worthy condition that must be fulfilled is that which makes vagina lawful for you."

A husband is the owner of his wives chastity.. (Ibn Majah, 3.2388).

Sunaan Ibn Majah, Vol. iii, Hadith Number2388:

ʻAmr b. Shu'aib (Allah be pleased with him) reported his father to have said on his grandfather's authority that Allah's Messenger (peace and blessings of Allah be upon him) said in a sermon he delivered, "It is not lawful for a woman (to make a donation) from her property but with the consent of her husband when he becomes the owner of her chastity (i.e. when he marries her).

Allah likes Muslims who beat their wives and treat them as domestic animals

Thanks to the power of the Internet, it is now widely known that Islam allows Muslim husbands to physically beat their wives. This deep secret and shame of Islam is finally out quite extensively to the world. Here is the verse from the Quran which permits a

Muslim husband to beat his wife/wives whenever he wished to do so. In this verse the reason why Allah allowed men to beat their wives is also provided. It is because the men are the owners of their women (wives and sex–slaves). In part-3(ii) of this series we learned from a few authentic hadith that a woman is a husband's property or chattel and that the husband is the owner of his wives' private parts, including every element of her reproductive organ (read more on this **here** and **here**). See Islamic beating of women **here**.

> Men are protectors and maintainers of women; women must be devoutly obedient, if not then beat them...4:34

> YUSUFALI: Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all). [Q4:34]

When reading the above translation, please ignore the words inside the parenthesis. They were inserted by Abdullah Yusuf Ali, who was deeply embarrassed and ostensibly wanted to portray the Quran as a merciful book, especially towards women. The original Quran does not have the word 'lightly'.

The following verse from the Quran tells us that a true believer (i.e., a true Muslim) is not hesitant to beat his wives. In this verse Allah is talking about his ardent slave, Prophet Job (Ayub).

> Allah asked Job to beat his wife with a little grass (or a green branch?); he was a true believer (Allah likes wife-beating)…38:41–44

> YUSUFALI: Commemorate Our Servant Job. Behold he cried to his Lord: "The Evil One has afflicted me with distress and suffering!" [Q**038.041**]

> YUSUFALI: (The command was given:) "Strike with thy foot: here is (water) wherein to wash, cool and refreshing, and (water) to drink." [Q038.042]

> YUSUFALI: And We gave him (back) his people, and doubled their number,- as a Grace from Ourselves, and a thing for commemoration, for all who have Understanding. [Q038.043]

> YUSUFALI: "And take in thy hand a little grass, and strike therewith: and break not (thy oath)." Truly We found him full of patience and constancy. How excellent in Our service! ever did he turn (to Us)! [Q038.044]

If you are confused then reads the translation (38:44) by Shakir.

> SHAKIR: And take in your hand a green branch and beat her with It (sic)and do not break your oath; surely We found him patient; most excellent the servant! Surely he was frequent m returning (to Allah).

Now, here is a hadith which tells us that a Muslim man does not need to provide any reason to beat his wife/wives. Allah has bestowed the absolute right to Muslim men to beat women, whenever and wherever they wish. Please note that this hadith has been narrated by Umar, the mighty Caliph of Islam.

> A man will not be asked as to why he beat his wife... (Sunaan Abu Dawud, 11.2142).
>
> Book 11, Number 2142: Narrated Umar ibn al-Khattab:
>
> The Prophet (peace_be_upon_him) said: A man will not be asked as to why he beat his wife.

Even Muhammad's dearest wife, Aisha complained that the Muslim women received the worst beating from their husbands.

Let us read the following hadith from Sahih Bukhari.

> A woman received worst beating from her impotent husband (Aisha: Muslim women were the worst sufferers); Muhammad approved the beating...(Sahih Bukhari, 7.72.715).
>
> Volume 7, Book 72, Number 715: Narrated 'Ikrima:
>
> Rifa'a divorced his wife whereupon 'AbdurRahman bin Az-Zubair Al-Qurazi married her. 'Aisha said that the lady (came), wearing a green veil (and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allah's Apostle came, 'Aisha said, "I have not seen any woman (sic) suffering as much as the believing women. Look! Her skin is greener than her clothes!" When 'AbdurRahman heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, "By Allah! I have done no wrong to him but he is impotent and is as useless to me as this,"

holding and showing the fringe of her garment, 'Abdur-Rahman said, "By Allah, O Allah's Apostle! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa'a." Allah's Apostle said, to her, "If that is your intention, then know that it is unlawful for you to remarry Rifa'a unless Abdur-Rahman has had sexual intercourse with you." Then the Prophet saw two boys with 'Abdur-Rahman and asked (him), "Are these your sons?" On that 'AbdurRahman said, "Yes." The Prophet said, "You claim what you claim (i.e. that he is impotent)? But by Allah, these boys resemble him as a crow resembles a crow,"

Has Muhammad ever beaten any women? To answer this formidable question let us read these hadith from Sahih Bukhari.

A dignified woman, Jauniyaa (a princess) was brought to Muhammad to have sex with him but she was reluctant to give herself to Muhammad; Muhammad was angry and raised his hand to beat her... (Sahih Bukhari, 7.63.181, 182)

Volume 7, Book 63, Number 181: Narrated Al-Awza:

I asked Az-Zuhri, "Which of the wives of the Prophet sought refuge with Allah from him?" He said "I was told by 'Ursa that 'Aisha said, 'When the daughter of Al-Jaun was brought to Allah's Apostle (as his bride) and he went near her, she said, "I seek refuge with Allah from you." He said, "You have sought refuge with The Great; return to your family."

Volume 7, Book 63, Number 182: Narrated Abu Usaid:

We went out with the Prophet to a garden called Ash-Shaut till we reached two walls between which we sat down. The Prophet said, "Sit here," and went in (the garden). The Jauniyya (a lady from Bani Jaun) had been brought and lodged in a house in a date-palm garden in the home of Umaima bint An-Nu'man bin Sharahil, and her wet nurse was with her. When the Prophet entered upon her, he said to her, "Give me yourself (in marriage) as a gift." She said, "Can a princess give herself in marriage to an ordinary man?" The Prophet raised his hand to pat her so that she might become tranquil. She said, "I seek refuge with Allah from you." He said, "You have sought refuge with One Who gives refuge. Then the Prophet came out to us and said, "O Abu Usaid! Give her two white linen dresses to wear and let her go back to her family." Narrated Sahl and Abu Usaid: The Prophet

> married Umaima bint Sharahil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet ordered Abu Usaid to prepare her and to provide her with two white linen dresses. (See Hadith No. 541).

Please ignore the word ‘in marriage’ inserted inside the parentheses by the translator. Muhammad clearly wanted free sex from this princess (taken as a captive in an Islamic raid), as he asked her to surrender her person to him as a gift. In Islam one is not allowed even to look at an unrelated stranger woman. So how could Muhammad simply ‘pat’ her either on her shoulder, cheek or back?

Muhammad even beat or punched his dearest wife, Aisha. Let us read this hadith from Sahih Muslim

> When sleeping with Aisha, Muhammad surreptitiously left his bed and went to the graveyard at Baqi; Aisha spied on him and followed Muhammad; when Muhammad learned Aisha’s misdeed he hit her (beat her) on her chest that caused much pain to Aisha…4.2127

> **Book 004, Number 2127:**

> Muhammad b. Qais said (to the people): Should I not narrate to you (a hadith of the Holy Prophet) on my authority and on the authority of my mother? We thought that he meant the mother who had given him birth. He (Muhammad b. Qais) then reported that it was 'A'isha who had narrated this: Should I not narrate to you about myself and about the Messenger of Allah (may peace be upon him)? We said: Yes. She said: When it was my turn for Allah's Messenger (may peace be upon him) to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: Why is it, O 'A'isha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger

> of Allah, may my father and mother be ransom for you, and then I told him (the whole story). He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. He struck me on the chest which caused me pain, and then said: Did you think that Allah and His Apostle would deal unjustly with you? She said: Whatsoever the people conceal, Allah will know it. He said: Gabriel came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you (for he did not come to you), as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. He (Gabriel) said: Your Lord has commanded you to go to the inhabitants of Baqi' (to those lying in the graves) and beg pardon for them. I said: Messenger of Allah, how should I pray for them (How should I beg forgiveness for them)? He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you.

Lastly, here is what Allah had told the Mumin Muslims during the last pilgrimage of Muhammad.

Women are domestic animals; beat them (Tabari, 1990, pp. 9.112-114)

This narration is quite lengthy. I shall quote only the relevant part. Please note that al-Tabari sources this hadith from this chain of narrators:

> Ibn Humayd—Salamah—Ibn Ishaq—‘Abdallah b. Abi Najih:
>
> ...“Now then, O people, you have a right over your wives and they have a right over you. You have [the right] that they should not cause anyone of whom you dislike to tread your beds, and that they should not commit any open indecency (fahishah). If they do, then God permits you to shut them in separate rooms and to beat them, but not severely. If they abstain from [evil], they have the right to their food and clothing in accordance with custom (bi’l-maruf). Treat women well, for they are [like] domestic animals (‘awan) with you and do not possess anything for themselves. You have taken them only as a trust from God, and you have made the enjoyment of their persons lawful by the word of God, so understand and listen to my words, O people. I have conveyed the Message, and have left you with something which, if you hold fast to it, you will never go astray; that

> is, the Book of God and the sunnah of His Prophet. Listen to my words, O people, for I have conveyed the message and understand [it]. Know for certain that every Muslim is a brother of another Muslim, and that all Muslims are brethren. It is not lawful for a person [to take] from his brother except that which he has given him willingly, so do not wrong.

Allah hates the private parts of His believers, especially Muslimahs' private parts

According to Islam, Allah had created every part of a human being. Without any of these parts our body cannot function efficiently, especially our private organs. Without them no creature on earth could survive. Surprisingly, Allah hates these crucial organs. His greatest distaste is reserved for the sexual organs of human beings, especially those of women. Allah just hates women's sexual organs. That is why he commands all Muslimahs to be inside Burka, theIslamic mobile tent, you might call them.

Let us read a few hadith on Allah's great distaste for women's pudenda.

> If a woman puts off her clothes in a place other than her house then she tears the veil between her and Allah… (Sunaan Abu Dawud, 31.3999**)**

> Sunaan Abu Dawud, Book 31, Number 3999: Narrated Aisha, Ummul Mu'minin:
>
> AbulMalih said: Some women of Syria came to Aisha. She asked them: From whom are you? They replied: From the people of Syria. She said: Perhaps you belong to the place where women enter hot baths (for washing). The said: Yes. She said: I heard the Apostle of Allah (peace_be_upon_him) say: If a woman puts off her clothes in a place other than her house, she tears the veil between her and Allah, the Exalted.

> You can show your private parts only to your wives and your slave women; in public no one should look at private parts of each other; when alone you should also show shyness to Allah, do not be naked when alone…(Sahih Bukhari, **31.4006**).

> Aisha never saw Muhammad's private parts (ibn Sa'd, p.1.179).

> 'Abd al-Hamid al-Himmani informed us on the authority of Sufyan at-Thawri, he on the authority of Mansur, he on the authority of Musa Ibn 'Abd Allah Ibn Yazid, he on the authority of a woman, she on the

> authority of ‘Ayisha; she said: I never saw the (private parts) of the Prophet, may Allah bless him.

Allah likes Muslims who sexually molest small child-girls

Allah allows Muslim men to sexually molest, child girls—even baby girls. Allah had allowed Muhammad to do this. So, this provision is applicable to all Muslims.

The following verse in the Quran tells us that a Muslim man can marry a child girl who is yet to attain puberty, that is, who has not yet started her period.

> For menopause women, the waiting time for divorce is three months, same for women who are yet to menstruate (i.e., a Muslim man can have sex with a girl who has not yet started menstruating–a child-girl); for the pregnant women, the waiting time is until she delivers the child...**65:4-5**

Allah’s messenger, Muhammad did just this. He married a little girl, Aisha, his friend Abu Bakr’s daughter when she was merely six years old. Muhammad then had sex with her when she turned nine. In recent times much has been written about this child-bride of Muhammad. I shall just cite a few hadith on Allah’s permission to marry a child-girl.

> Khadijah died three years before Muhammad went to Medina; he then married Aisha when she was six and consummated the marriage when she turned nine... (Sahih Bukhari, **5.58.236**)

> Muhammad married Aisha when she was six and she went to live with Muhammad when she was nine. Aisha’s mother prepared Aisha to live with Muhammad… (Sahih Muslim, **8.3309, 3310**)

Muhammad even wanted to marry a crawling baby-girl. Let us read what ibn Ishaq, the most authentic biographer of Muhammad wrote about this.

> (Suhayli, ii.79: In the riwaya of Yunus I. I recorded that the apostle saw her (Ummu’l–Fadl) when she was a baby crawling before him and said, ‘If she grows up and I am still alive I will marry her.’ But he died before she grew up and Sufyan b. al-Aswad b. ‘Abdu’l-Asad al-Makhzumi married her and she bore him Rizq and Lubaba… (ibn Ishaq, 2001, p. 311).

Here are a few hadith that tell us how Muhammad used to fondle a child-girl Aisha. This is Allah’s permission to sexually molest a little girl—about nine or ten years old.

> During her period Muhammad used to fondle Aisha in bath … (Sahih Bukhari, **1.6.298**)
>
> Muhammad put his cheek and chest in between the naked thighs of a menstruating Aisha... (Sunaan Abu Dawud, **1.0270**)
>
> After sexual intercourse with Aisha and Maimuna, Muhammad washed his penis by pouring water from his left hand then he performed ablution… (Sahih Muslim, **3.0616**, **0620**).
>
> After sexual intercourse Muhammad and Aisha used to take bath from the same container… (Sahih Muslim, **3.0625**, **0628**, **0629**, **0630**).

Allah will not look at those who trail their garments

Allah does not like people who dress in a royal manner.

> Muhammad possessed deep hatred for all rulers and so does Allah. He even hated the manners in which they dressed, so much so, that anyone who dressed in the fashion of a king Muhammad cursed him. Here is a hadith from Sunaan Abu Dawud.
>
> > If anyone trails his garment arrogantly Allah will not look at him on the Resurrection Day… (Sunaan Abu Dawud, 3.32.4074).
> >
> > This hadith is not available online. So let me quote it from the print version of Sunaan Abu Dawud.
> >
> > Sunaan Abu Dawud, Vol.iii, Hadith number 4074:
> >
> > Ibn ‘Umar reported the Apostle of Allah (may peace be upon him) as saying: If anyone trails his garment arrogantly, Allah will not look at him on the Day of Resurrection. Then Abu Bakr said: One of the sides of my lower garment trails, but still I remain careful about it. He said: You are not of those who do so conceitedly.

Allah loves to terrorize infidels

> Allah casts terror in the hearts of unbelievers; they will reside in hell...**3:151**

> Go forth to fight alone or in parties all together (Islamist terrorists in Bangladesh, like Jamiatul Mujahidin use this verse to justify their terror actions)...**4:71**
>
> Strike terror in the hearts of the unbelievers; smite the unbelievers at their necks (i.e. behead the non-Muslims) and cut off their fingers...**8:12**

Allah loves bad breath of Muslims

Allah loves unhygienic Muslims. Allah has special favour for those Muslims who fast and resort to unhygienic oral health, that is: they do not brush teeth during fasting hour. Allah considers the foul smell emanating from such fasting believers as the smell of best perfume on earth. The smellier the breath, the more powerful the perfume is, believe it or not. This might explain why most Islamic Paradises have such enormous health and hygiene problems. It is Allah's wish that the ardent Muslims must resort to unhygienic oral practices. Let us read the following hadith from *Sahih Bukhari*.

> The smell of the mouth of a fasting person is better to Allah than the smell of musk… (Sahih Bukhari, 7.72.811).
>
> *Volume 7, Book 72, Number 811:* Narrated Abu Huraira :
>
> The Prophet said, "(Allah said), 'Every good deed of Adam's son is for him except fasting; it is for Me. and I shall reward (the fasting person) for it.' Verily, the smell of the mouth of a fasting person is better to Allah than the smell of musk."

Allah loves to see His believers (Muslims) fall ill and suffer torment, except when the Muslims kill non-Muslims

Earlier, we noted that Allah loves to frighten and torment the believers. One of the methods by which Allah inflicts torment to the believers is through disease, ill health, poor nutrition and what not. Have a look at the television programs depicting hungry, malnourished, skeletal, diseased children and adults. In almost all cases they will be from such Islamic Paradises as: Mali, Mauritania, Sudan, Nigeria, Bangladesh, Pakistan, and Afghanistan—virtually all the Muslim or Muslim- majority countries save a few oil-reach Arab nations. We should not be surprised at this. Please read the following hadith where Allah glorifies disease, murrains, pestilence, malnutrition, draught and poverty. These scourges of humanity are Allah's blessings on His ardent believers.

> Allah may test believers by afflicting them with leprosy, baldness and blindness… (Sahih Muslim, **42.7071**)

Let us read another lengthy hadith from *Sunaan Abu Dawud:*

> Allah likes illness; He expiates sins through illness (Sunaan Abu Dawud, **2.20.2083**).

Commenting on this hadith, the translator of *Sunaan Abu Dawud* admits that Allah does, indeed like illness and disease. Let us read his comment.

> Allah is so kind to Muslims that He remits their sins by their illness. The Prophet (may peace be upon him) has pointed out that a Muslim should bear illness cheerfully. It serves as atonement for his sins (Hasan, 2001, vol. ii, p. 879, foot note 2557).

We may be surprised that Allah has a condition by which He might let a Muslim recover from His affliction of illness. The requirement is that the recovered person should go and kill non-Muslims. We might find this impossible to believe. But here it is, in writing. Let us read this hadith from *Sunaan Abu Dawud*.

> *Book 20, Number 3101:* Narrated Abdullah ibn Amr ibn al-'As:
>
> The Prophet (peace_be_upon_him) said: When a man comes to visit a sick person, he should say: O Allah, cure Thy servant, who may then wreak havoc on an enemy for Thy sake, or walk at a funeral for Thy sake.

As usual, the translator of *Sunaan Abu Dawud*, in a foot note completely agrees with Allah, that one should pray for a Muslim to recover from illness so that he is ready to destroy non-Muslims (Ibid, p.884, foot note 2571).

Allah curses poets except those who praise Him and Muhammad

Allah's great dislike for poets should not surprise us. We read before that Muhammad could not answer the Arab poets who composed better verses than Muhammad's Quran. As a result of such calumnies from those insolent poets, Allah too was angry with them. Along with Muhammad, Allah cursed the poets and their poems. Here are some verses from the Quran to demonstrate Allah's boundless ire, reserved especially for the poets who dared to challenge Muhammad.

> Poets are evils; those who follow poets are in error; they are mischievous and do not practice what they preach… 26:224–226
> YUSUFALI: And the Poets,- It is those straying in Evil, who follow them [**026.224**]
> YUSUFALI: Seest thou not that they wander distracted in every valley?- [**026.225**]

> YUSUFALI: And that they say what they practise not? [**026.226**]

But Allah also practices double standard. Frustrated with his feeble response to the giant Pagan poets of those days, Muhammad hastened to commission a poet, Hasan b. Thabit to compose poetry for Allah. This pleased Allah so much that He quickly sent down from sky a revelation approving Muhammad's appointment of poets to lambaste the Arab bards. Mind you, Allah's poets must have a deep hatred and vengeance towards the infidels. Only and only then Allah will like them. Mere composition of liturgy for Allah's praise is not enough; the Islamic poets must compose poems declaring their deep hatred for the non-Muslims.

> Those poets who are believers, who fear Allah and are revengeful towards the unbelievers, are liked by Allah… 26:227

> **YUSUFALI:** Except those who believe, work righteousness, engage much in the remembrance of Allah, and defend themselves only after they are unjustly attacked. And soon will the unjust assailants know what vicissitudes their affairs will take! [**026.227**]

Allah likes the Arabian people; He sent Quran to them

Islam claims to be a universal religion. But is it really so? The following verse tells us that Allah sent Muhammad exclusively to the Arabs. It was because Allah claims that before Muhammad no Prophet was sent to the Arabs. Thus, with so much love in mind for the Arabs, Allah sent down Muhammad as a mercy to them.

Let us read verse 32:3

> The Quran is not forged; it is a warner to people who had no apostle before Muhammad (that is, Quran is for the people of Arabian Peninsula)...32:3

> YUSUFALI: Or do they say, "He has forged it"? Nay, it is the Truth from thy Lord, that thou mayest admonish a people to whom no warner has come before thee: in order that they may receive guidance. [**032.003**]

Thus, the Quran, strictly speaking, is only for the people of Arabian Peninsula, if we are to believe Allah's words.

Allah loves to curse the Jews and the Christians

With so much daily hatred aired in television news, this should not surprise anyone. We witness, almost on a daily basis, how Allah's soldiers (Hamas, Hezbollah, Islamic Jihad, al–Qaeda, Lashkar-e-Taiba, Jaishe Muhammad and so on) spits out venom towards all the Kafirs, especially the Jews and the Christians. Each and every failure in the Islamic world is ascribed to the deep conspiracy of the Zionists and the infidels. The Islamic world pretends, as if the non-Muslim world owes them a living. One might assume that once the un-Islamic world heeds to all the demands of the Islamic world, the unbound rage of Islam will subside. We must perish this thought, for the limitless Islamic hatred is for eternity. Even when the infidels accede to all the demands and satisfy all the hunger of the Islamic world the hatred will not go away. Here are the reasons. Please refer to the Quran where Allah terms the Jews and infidels as pigs, monkeys (**5:60**) and worse than cattle and animals (**24:44**).

Here are a few hadith which express Allah's unremitting hatred for the Kafirs, especially for the Jews and the Christians.

> Muhammad requested Allah to curse the Jews and the Christians because they built places of worship at the graves of their Prophets… (Sahih Bukhari, 1.8.427, **428**)
>
> *Volume 1, Book 8, Number 427:* Narrated 'Aisha and 'Abdullah bin 'Abbas:
>
> When the last moment of the life of Allah's Apostle came he started putting his 'Khamisa' on his face and when he felt hot and short of breath he took it off his face and said, "May Allah curse the Jews and Christians for they built the places of worship at the graves of their Prophets." The Prophet was warning (Muslims) of what those had done.
>
> The Jews and the Christians used to pray Asr prayer but Allah gave them less rewards than the Muslims … (Sahih Bukhari, 1.10.532)
>
> *Volume 1, Book 10, Number 532:* Narrated Salim bin 'Abdullah:
>
> My father said, "I heard Allah's Apostle saying, 'The period of your stay as compared to the previous nations is like the period equal to the time between the 'Asr prayer and sunset. The people of the Torah were given the Torah and they acted (upon it) till mid-day then they were exhausted and were given one Qirat (of gold) each. And then the people of the Gospel were given the Gospel and they acted (upon it) till the 'Asr prayer then they were exhausted and were! given one Qirat each. And then we were given the Qur'an and we acted (upon it) till sunset and we were given two Qirats each. On that the people of both the scriptures said, 'O our Lord! You have given them

two Qirats and given us one Qirat, though we have worked more than they.' Allah said, 'Have I usurped some of your right?' They said, 'No.' Allah said: "That is my blessing I bestow upon whomsoever I wish."

Allah likes dirty feet and unkempt hair

If we are perturbed at Allah's fascination for bad breath, poverty, illness, disease, torment and illiteracy, we should not be taken aback that Allah loves dirty Muslims. In fact, He has reserved His unlimited blessing and mercy for those Muslims who have dirty feet and dishevelled hair. The dustier the feet the better they are—Paradise is guaranteed.

> If feet are covered with dust for Allah's cause then Allah will them from hell-fire... (Sahih Bukhari, 2.13.30)
>
> *Volume 2, Book 13, Number 30:* Narrated Abu 'Abs:
>
> I heard the Prophet saying, "Anyone whose feet are covered with dust in Allah's cause, shall be saved by Allah from the Hell-Fire."

Allah loves dirty, dusty feet, dishevelled hair, beggars and mendicants. A visit to any Islamic country will confirm this. Pay a visit to an Islamic Paradises, like Bangladesh, Pakistan, Sudan, Nigeria or Mauritania and you will be amazed at the number of beggars who are engaged in this profession for the sake of Allah. Let us see why this is so. We will read the following hadith.

> Allah loves people with dishevelled hair who are driven away from door… (Sahih Muslim, 40.6836)
>
> ***Book 040, Number 6836:***
>
> Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Many a people with dishevelled hair are driven away from the door (but they are so pious) that if they are to swear in the name of Allah, He would definitely fulfil that.

While reading the above hadith please ignore the comment inside brackets. Embarrassed, the translator has introduced them.

Even Allah's courier, Gabriel, had a dirty, dusty head. Aisha confirmed this. The eminent Islamist historian, Baladhuri writes:

> *Gabriel appears to Prophet.* 'Abd-al-Wahid ibn Ghiyath from 'Aishah: When the Prophet was done with the battle of al-Ahzab, he went into the wash-room in

> order to wash. There Gabriel appeared to him and said, “Muhammad, thou hast laid down thy arms; but we have not yet. Hasten against he banu-Kuraizah.” ‘Aishah upon this said to the Prophet: “O Prophet of Allah, I have seen him [Gabriel] through a hole in the door with the dust around his head! (Baladhuri, 2002, p. 40).”

Allah likes Muslims with long, hanging hair

Yes, that’s right. Why should Allah like such hippy–fashioned, rock–style singer-like performers? It is because Muhammad kept long hair. Muhammad loved to copy the biblical Prophets—in all aspects of them. He even copied their hair-styles, especially the hair-style of **Moses**. See Muhammad’s pictures **here**.

Let us read these two hadith.

> Muhammad used to copy the people of the scriptures with hanging hairs.... (Sahih Bukhari, 4.56.758)
>
> *Volume 4, Book 56, Number 758:* Narrated Ibn 'Abbas:
>
> Allah's Apostle used to let his hair hang down while the infidels used to part their hair. The people of the Scriptures were used to letting their hair hang down and Allah's Apostle liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Then Allah's Apostle parted his hair.
>
> Muhammad used to copy the people of the scriptures in matters where there was no order from Allah... (Sahih Bukhari, 7.72.799)
>
> *Volume 7, Book 72, Number 799:* Narrated Ibn 'Abbas:
>
> The Prophet used to copy the people of the Scriptures in matters in which there was no order from Allah. The people of the Scripture used to let their hair hang down while the Pagans used to part their hair. So the Prophet let his hair hang down first, but later on he parted it.

Allah loves to behead and burn people

Allah’s method of killing people is either by burning or by beheading. This should not surprise us as we watch in television how Allah’s minions are beheading hostages in Iraq and Afghanistan.

> Muhammad ordered to kill someone and not to burn him because only Allah punishes with fire… (Sahih Bukhari,

4.52.259)

Volume 4, Book 52, Number 259: Narrated Abu Huraira:

> Allah's Apostle sent us in a mission (i.e. an army-unit) and said, "If you find so-and-so and so-and-so, burn both of them with fire." When we intended to depart, Allah's Apostle said, "I have ordered you to burn so-and-so and so-and-so, and it is none but Allah Who punishes with fire, so, if you find them, kill them."

Even Baladhuri confirms that Allah likes beheading. And as the head is severed from the neck, a good Muslim should shout 'Allahu Akbar'. Allah loves those Muslims who behead infidels in this manner.

> Allah likes beheading—Kais cut off the head of al-Aswad and shouted 'Allah is great' (Baladhuri, 2002, p. 161]

See Islamic **beheading** here.

Allah loves to kill apostates; He is scared of them

Below, I have summarised a few verses from the Quran which clearly call for the murder of the deserters of Islam:

> Seize and slay the renegades (i.e., apostates) wherever you find them (death for the apostates as per Baydawi; ref. Leaving Islam, p. 17, as per the translator of Noble Quran kill those who reject Islam after accepting it)...**4:89**

> If the enemies violate their oaths (i.e., if they apostatize or do not accept Islam) and taunt the faith then fight them (i.e., death for the apostates as per Maudoodi; ref. Leaving Islam, p. 18)...**9:12**

> Covenant with Allah must be honoured; deserters (apostates) cannot escape death or being killed (death for the apostates)...**33:15-16**

> Allah curses the hypocrites, diseased hearts; they are not able to stay as Muhammad's neighbour; wherever they are found they will be seized and slain mercilessly (i.e., kill the apostates and the hypocrites) …**33:60-61**

> There is a terrible penalty for those who dispute about Allah after accepting Islam (apostates)...**42:16**

And here are a few hadith on how apostasy against Islam was treated during Muhammad's time.

> Muhammad ordered to kill the apostates; if somebody (a Muslim) discards his religion, kill him') …4.52.260
>
> *Volume 4, Book 52, Number 260:* Narrated Ikrima:
>
> Ali burnt some people and this news reached Ibn 'Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet said, 'Don't punish (anybody) with Allah's Punishment.' No doubt, I would have killed them, for the Prophet said, 'If somebody (a Muslim) discards his religion, kill him.' "
>
> Khalid killed some apostates and ordered those taken as captives to be killed too... (Sahih Bukhari, 5.59.628).
>
> *Volume 5, Book 59, Number 628:* Narrated Salim's father:
>
> The Prophet sent Khalid bin Al-Walid to the tribe of Jadhima and Khalid invited them to Islam but they could not express themselves by saying, "Aslamna (i.e. we have embraced Islam)," but they started saying "Saba'na! Saba'na (i.e. we have come out of one religion to another)." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us his Captive. When there came the day then Khalid ordered that each man (i.e. Muslim soldier) should kill his captive, I said, "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached the Prophet, we mentioned to him the whole story. On that, the Prophet raised both his hands and said twice, "O Allah! I am free from what Khalid has done."
>
> An apostate was killed for no reason (long hadith, click to read)... (Sahih Bukhari, **5.59.630**).
>
> M'uadh would not sit down until the apostate was killed (long hadith, click the link)... (Sahih Bukhari, **9.84.58**)
>
> Whoever changed his Islamic religion must be killed... (Sahih Bukhari, 9.84.57)
>
> *Volume 9, Book 84, Number 57:* Narrated 'Ikrima:
>
> Some Zanadiqa (atheists) were brought to 'Ali and he burnt them. The news of this event, reached Ibn 'Abbas who said, "If I had been in his place, I would not have

> burnt them, as Allah's Apostle forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Apostle, 'Whoever changed his Islamic religion, then kill him.'"

Allah loves pebbles and stones, especially odd numbers of them; they are His mercy

Do not remove pebbles while praying; pebbles are mercy of Allah... (Sunaan Abu Dawud, 3.0945)

Book 3, Number 0945:

Narrated AbuDharr:

The Prophet (peace_be_upon_him) said: When one of you gets up to pray, he must not remove pebbles, for mercy is facing him.

The above hadith tells us that Allah, truly, is represented by pebbles.

But Muhammad did not hesitate to tell his people to use stone to cleanse their private parts. This must reflect on the dual character of Allah/Muhammad.

Use odd number of stones to clean your private parts... (Sahih Bukhari, 1. 4.162)

Volume 1, Book 4, Number 162:

Narrated Abu Huraira:

The Prophet said, "Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones."

Use odd number of pebbles after the call of nature… (Sahih Muslim, **2.0458**, **0460**, **0463**).

Use odd number of stones to clean private parts as well as casting pebbles at the Jamras… (Sahih Muslim, **7.2982**)

In ibn Majah we read that Allah does love odd numbers. Here is a hadith on this

Allah loves odd numbers.

Sunaan Ibn Majah, Vol. v, Hadith number 3861:

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) said, "Allah has ninety–nine names, one hundred but

one. Verily He is Odd (in number i.e. One) and loves odd number. He who commits them to memory enters the Heaven; and these are (*note: the names of Allah are then listed: the italics and the underline words are mine*).

Allah loves to inflict cruelty to animals and shed their blood.

Islamic ritual to slaughter animal for their meat is mind-boggling, if not outright disgusting and cruel. Every year, hundreds and thousands of animals (camels, cows, and sheep) are slaughtered for no reason other than securing Allah's love and blessing. Non-Muslims will never understand why such unneeded shedding of animal-blood is necessary. Here I am quoting two hadith which tell us that Allah do, indeed, love the blood of sacrificial animals.

Allah loves most the animal slaughtered during hajj… (Sunaan Abu Dawud, 2.10.1761)

Sunaan Abu Dawud, Vol. ii, Book 10, Hadith Number 1761:

'Abd Allah b. Quri reported the Apostle of Allah (may peace be upon him) as saying: The greatest day in Allah's sight is the day of sacrifice and next the day of resting which Isa said on the authority of Thawr is the second day. Five or six sacrificial camels were brought to the Apostle of Allah (may peace be upon him) and they began to draw near to see which he would sacrifice first. When they fell down dead, he said something in a low voice, which I could not catch. So I asked: What did he say? He was told that he had said: Anyone who wants can cut of his piece.

Killing animal during hajj is the most excellent… (Ibn Majah, 4.2924)

Sunaan Ibn Majah, Vol. iv, Hadith Number 2924:

Abu Bakr as–Siddiq (Allah be pleased with him) is reported to have said that Allah's Messenger (peace and blessings of Allah be upon him) was questioned, "Which of deeds is the most excellent?" He said, "Raising voice in *talbiya* and slaughtering sacrificial animals.

Torture a camel before slaughter… (Ibn Majah, 4.3097).

Sunaan Ibn Majah, Vol. IV, Hadith Number 3097:

Ibn Abbas (Allah be pleased with him) is reported to have said that the Holy Prophet (peace and blessings of Allah be upon him) made a mark on a camel or cow destined for sacrifice at Makka in the right side of the hump and removed the blood from it.

And 'Ali (Allah be pleased with him) said in the hadith transmitted by him: (He did so) in Dhul-Hulaifa and put on two sandals around (camel's neck).

The translator of Ibn Majah, Muhammad Tufail Ansari, commenting on this hadith writes the following note:

Ash'ara means: he slain *(sic)*, killed. Here it means: He marked a beast destined for sacrifice at Makkah by stabbing in the right side of its hump so that blood flowed from it in order that it might be known to be destined for sacrifice (Ansari, 2003, p. 333, foot note 1).

After slaughter dip sandals in animal's blood…(Ibn Majah, 4.3106).

Sunaan Ibn Majah, Vol. IV, Hadith Number 3106:

Najiyat ul-Khuza'I (Allah be pleased him) 'Amr in his hadith said: He was the keeper of the animal of sacrifice of the Holy Prophet (peace and blessings of Allah be upon him) is reported to have said, "I asked Allah's Messenger, what should I do with the animal of sacrifice some part of which is destroyed?" He replied, "Slaughter it and dip its sandal (hanging around its neck) in its blood, strike its side and leave it among the people so that they may eat it."

Blood of animal is very dear to Allah… (Ibn Majah, 4.3126).

Sunaan Ibn Majah, Vol. iv, Hadith Number 3126:

'Aisha (Allah be pleased with her) reported to have said that the Holy Prophet (peace and blessings of Allah be upon him) said, "Adam's son does not do a deed on the Day of Nahr which is dearer to Allah, the Mighty and Glorious, than the shedding of blood and it (the sacrifice) will come on the Day of Resurrection with its horns, cloven hoofs and hair and the blood gets a rank from Allah, the Mighty and Glorious, before it falls on the ground, so please the soul with it.

Muhammad Tufail Ansari, the translator of *Sunaan Ibn Majah* writes that the meaning of *Nahr* is slaughtering the camels or other animals or shedding of blood; *Nahr* is done by cutting carotid artery at the root of the neck. (Ibid, p. 351, foot note 2).

Slaughter an animal to please Allah…(Ibn Majah, 4.3167).

Sunaan Ibn Majah, Vol. iv, Hadith Number 3167:

Nubaisha is reported to have said, "A man called Allah's Messenger (peace and blessings of Allah be upon him) and said, "We used to offer '*atira* during Ignorance *(sic)* in the month of Rajab. What do you command in regard to it?" He said, "Slaughter it for the sake of Allah, the Mighty and Glorious in a month whichever it is; and do good and feed (the needy)." The (audience) said, "Allah's Messenger, we used to offer fara'a during the Ignorance. What do you command us about it?" He said, "For every grazing animal, there is fara'a which your cattle nourish. When it (is stout enough) to bear the burden, then slaughter it and give its flesh in *sadaqa* (charity)- I think he said: to the way-farer for it is good.

Allah loves illiteracy and poverty; He hates education and prosperity

Sahih Bukhari tells us that Muhammad was sent as the guardian of the illiterates. Allah loves illiterate people and he hates the educated people. Let us read this hadith.

Sahih Bukhari, Volume 3, Book 34, Number 335: Narrated Ata bin Yasar:

I met Abdullah bin 'Amr bin Al-'As and asked him, "Tell me about the description of Allah's Apostle which is mentioned in Torah (i.e. Old Testament.") He replied, 'Yes. By Allah, he is described in Torah with some of the qualities attributed to him in the Quran as follows:

"O Prophet! We have sent you as a witness (for Allah's True religion) And a giver of glad tidings (to the faithful believers), And a warner (to the unbelievers) And guardian of the illiterates. You are My slave and My messenger (i.e. Apostle). I have named you "Al-Mutawakkil" (who depends upon Allah). You are neither discourteous, harsh Nor a noise-maker in the markets And you do not do evil to those Who do evil to you, but you deal With them with forgiveness and kindness. Allah will not let him (the Prophet) Die till he makes straight the crooked people by making them say: "None has the right to be worshipped but Allah," With which will be opened blind eyes And deaf ears and enveloped hearts."

In fact Allah's love for illiteracy is so intense that He has promised the first entry to Paradise to the illiterate Muslims and the last entry to the Muslims who are educated.

Let us read the following hadith from *IbnMajah.*

Sunaan Ibn Majah Vol. v, Hadith Number 4290:

Ibn 'Abbas (Allah be pleased with him) reported that the Holy Prophet (peace and blessings of Allah be upon him said: We are the last umma to (come) and the first umma who will be reckoned. It will be said, "Where is the unlettered *umma* and its Prophet? We are the last *(umma)* and the first *(umma)* to be reckoned and admitted in the Paradise.

According to al-Zawa'id its *isnad* is *sahih* and its authorities are reliable. Abu Salam is Musa b. Islamil al-Basri al-Tabudhani

Not only that Allah loves illiteracy, because his most beloved person, Muhammad was illiterate, Allah also loves poverty. He vehemently hates wealth, prosperity and the rich people. Let us read this hadith.

Sahih Muslim, Book 001, Number 0264:

It is narrated on the authority of Abu Malih that Ubaidullah b. Ziyad visited Ma'qil b. Yasar in his illness. Ma'qil said to him: I am narrating to you a hadith which I would have never narrated to you had I not been in death-bed. I heard Allah's apostle (may peace be upon him) say: A ruler who has been entrusted with the affairs of the Muslims but he makes no endeavours (for the material and moral uplift) and does not sincerely mean (their welfare) would not enter Paradise along with them

Commenting on the above hadith the translator of *Sahih Muslim* writes that Allah hates monarchs, loves the poor (Siddiqi, 2004 vol.i, p. 99, foot note 250).

Imam Ghazali, in his famous book, *Ihya' Ulum al-Din (Revival of Religious Learnings*) writes that prayer, a big family and poverty will ensure Paradise (al-Ghazali, 1993, p. 2.28). To promote further admiration of poverty among the Muslims, he writes that Allah and His Prophet praised one who remains satisfied with poverty (ibid, p. 3.181). Ghazali even goes to the extent to exhort Muslims to condemn wealth but praise poverty; poverty is better than wealth, he writes (ibid, p. 3.201).

With such glorifications of poverty and illiteracy, there should be no surprise that most Islamic countries are desperately poor; their population largely illiterate, ill-educated or in many cases un-educated.

Allah does not want to fight by himself but loves those who fight for Him

The holy Quran is replete with verses which tell us about the colossal and mighty power of Allah. However, it is surprising, when it comes to fighting the infidels Allah is totally helpless. He is precariously dependent upon human beings to chastise (i.e. to kill) the infidels. Sahih Bukhari tells us that Muhammad exhorted his followers that if they fight for Islam they are, in reality Allah's soldiers, fighting for Allah.

He who fights for Islam fights for Allah… (Sahih Bukhari, 1.3.125)

Sahih Bukhari, Volume i, Book 3, Number 125: Narrated Abu Musa:

A man came to the Prophet and asked, "O Allah's Apostle! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness." The Prophet raised his head (as the questioner was standing) and said, "He who fights so that Allah's Word (Islam) should be superior, then he fights in Allah's cause."

Allah likes memorization without understanding

Memorization is the forte of Islam. From the very childhood, when Muslim children learn the Quran they are forced to memorise the Quranic verses, even though they understand nothing of the contents of those verses. This had always been the tradition of Islamic learning—the method of rote learning and memorisation. In reality, Allah really discourages Muslims to use their brains, even when Allah gave them this precious organ.

There are many hadith where Allah assiduously glorifies memorization and promises the diehard believers the taste of Paradise for simply memorising His many names. Let us read one such hadith.

If you memorize the ninety-nine names of Allah, you will go to Paradise … (Sahih Muslim, 35.6475).

Sahih Muslim, Book 035, Number 6475:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There are ninety-nine names of Allah; he who commits them to memory would get into Paradise. Verily, Allah is Odd (He is one, and it is an odd number) and He loves odd number. And in the narration of Ibn 'Umar (the words are):" He who enumerated them."

If we thought that the above hadith is outdated then here is a surprise. The eminent Imam of Saudi Arabia, Shaikh ibn Uthaiman issued a fatwa that Allah likes memorisation without understanding. In answering a question he told the questioner the virtue of memorisation. Here is this fatwa:

Question 334: I continually read the Quran but I do not understand its meaning. Will I be rewarded by Allah for that?

Response: The Noble Quran is full of blessings. Allah has said, “[This is] a Book which we have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember” *(Sad 29)*

A person is rewarded for reciting the Quran regardless of whether he comprehends it or not. But a believer must not recite the Quran without understanding it while he is responsible to apply it. If a person wants to learn medicine, for example, he studies the books of medicine, he will not benefit from them until he understands their meanings and explanations. In fact, he will be very desirous to take advantage of every opportunity to understand their meanings in order to apply them. If that is the case with books like medicine, what must be the case with respect to reading the Book of Allah without thought and understanding of its meaning while it is a cure for what is in the hearts and an admonition for mankind? This is why the Companions would not go beyond ten verses until they understood the meanings of those verses with respect to what they contain of knowledge and how to apply them. A person is rewarded and recompensed for reciting the Quran whether he understands it or not. However, he must be most anxious and use every opportunity to understand its meaning and to take that meaning from the trustworthy scholars, like [studying] the Quranic commentaries by ibn Jarir al-Tabari, ibn Katheer and others. (ibn al-Musnad, 1996, p. 362).

In case you are confused: what this Imam is saying is that for most ordinary folks, memorisation of the Quran is good enough—understanding is secondary or not necessary at all. Furthermore, he qualifies the comprehension of the Quran to the Islamic interpreters only. We must not use our own brain to understand these verses, even though the Quran is adamant that it is clear and easy to understand (**2:242**, **5:15**, **19:97**, **24:34**, **28:1–2**)

Allah likes to brand kafirs on their noses.

Here is a verse from the Quran which says that Allah will brand the unbelievers on their noses who challenge Him (68:16). Islamically speaking, this will be done to identify the unbelievers on the Day of Judgment.

YUSUFALI: Soon shall We brand (the beast) on the snout! [Q068.016]

The kafirs should note that Allah loves call them beasts.

Allah does not like agriculture; He prefers plundering as His profession

That's right. If we are wondering why there is so much bloodshed, mayhem, beheading and anarchy in the Islamic world, perhaps the above caption will explain the reason for Islamic bloodletting around the globe. It is quite simple to comprehend Allah's dislike for an agrarian society: Muhammad and his followers had scanty experience with agricultural production. His livelihood was totally dependent upon raids and plunder.

Let us read the following hadith from Sahih Bukhari to learn about Allah's great disdain for agriculture and agricultural implements.

Allah does not like agriculture; He prefers jihad and plunder… (Sahih Bukhari, 3.39.514)

Sahih Bukhari, Volume iii, Book 39, Number 514:

Narrated Abu Umama al-Bahili:

I saw some agricultural equipments *(sic)* and said: "I heard the Prophet saying: "There is no house in which these equipment enters except that Allah will cause humiliation to enter it."

Commenting on the above hadith, Dr Muhammad Muhsin Khan, the translator of Sahih Bukhari writes:

This *Hadith* indicates that the profession of cultivation is often of oppressive humiliation especially under the feudal system. By indulging in this work, one may neglect *Jihad* in Allah's Cause and other important Allah's obligation. It is also said that this *Hadith* is concerned with those living near the enemies. If they got busy in agriculture and left *Jihad* , the enemies might overcome and humiliate them. Of course, the Hadith is not to be taken literally. Farming is not undesirable itself but we should beware the results of indulging too much in it (*Fath Al–Bari, Vol 5, Page 402)* (al-Zubaidi, 1994, p. 505).

Let us now read a few hadith which say unmistakably that Allah prefers that the Muslims engage in raid and plunder as their principal means of livelihood. Muhammad did this and so it is almost compulsory for all Muslims.

That, the major means of livelihood for the Muslims in Medina was from the proceeds of plunder and the forced *Jizya* tax on non-Muslims, can be confirmed from the following *Hadith* in *Sahih Bukhari:*

Volume 4, Book 53, Number 388:

Narrated Juwairiya bin Qudama At-Tamimi:

We said to 'Umar bin Al-Khattab, O Chief of the believers! Advise us." He said, "I advise you to fulfil Allah's Convention (made with the Dhimmis) as it is the convention of your Prophet and the source of the livelihood of your dependents (i.e. the taxes from the Dhimmis.)."

[Please note that this *Hadith* has been removed by the compiler from the summarised Translated (by Dr. Muhammad Muhsin Khan) version of *Sahih Al-Bukhari*. However this *Hadith* is **available** in the Internet version of Translation of *Sahih Al-Bukhari*]

How did Muhammad earn his living in Medina? What job did he do? In what occupation was he employed? What business was he involved in? All these questions remain unanswered. Except for the following *Hadith* from *Sahih Bukhari*, all the *Sunna*, the *Sahih hadith*, the *Sirah* (biography) never mention of any form of acceptable and/or dignified profession/occupation that Muhammad engaged in to support himself and his retinue of ever increasing number of wives and concubines: Here is that incredible *Hadith:*

EXACT QUOTE AND FOOTNOTE, VOL-IV (88) CHAPTER.

Narrated Ibn 'Umar that the Prophet (SA) said, "My livelihood is under the shade of my spear,(1) and he who disobeys my orders will be humiliated by paying Jizya"

Footnote:- (1) "Under the shade of my spear" means "from war booty".

That's right, Muhammad, the messenger of Allah earned his livelihood by plunder; the above hadith is very clear on this. Please note that this hadith has been carefully removed from the Internet version of *Sahih Bukhari.* This hard-to-believe hadith can only be found in the original print version of the Translation of *Sahih Bukhari* by Dr. Muhammad Muhsin Khan. [Ref: The Translation of the Meanings of Sahih Al-Bukhari, Arabic-English, Vol.IV (page 104) by Dr. Muhammad Muhsin Khan, Islamic University—Al-Medina Al-Munauwara] Please consult the reference provided if you have doubt. It is also interesting to note that in the footnote the translator explains the meaning of 'spear' as 'booty'.

Here is another hadith, also from *Sahih Bukhari*, which says that Allah made Muhammad rich through war and conquest (booty from raid and plunder).

Sahih Bukhari Volume iii, Book 37, Number 495: Narrated Abu Huraira:

Whenever a dead man in debt was brought to Allah's Apostle he would ask, "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer their friend's funeral prayer. When Allah made the Prophet wealthy through conquests, he said, "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs. "

Allah loves Muslims who, ignoring the sensitivity of their wives engages in sex with their sex-slaves

I shall finish this prolix part by quoting the following verse from the Quran. Please note that Allah sent down this verse when Muhammad took in the quarter of his wife Hafsah his sex-slave, Mariah. He was caught red-handed right in the bed of Hafsah while having sex with this vivacious sex-slave (Mariah). A furious Hafshah forced Muhammad to apologise to her with the promise that he will never sleep with Mariah again. However, Allah was not pleased with Muhammad's decision. So Allah quickly admonished Muhammad for refraining himself from the enjoyment which he had made absolutely *halal* for him (i. e. to have sex with his concubines whenever and wherever he wished). Allah even permitted Muhammad to negate on his pledge to his wives (in this case Hafsah and Aisha).

YUSUFALI: O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful. [Q 066.001]

Allah’s Executive Office

Allah's Throne, Sun Rests on It, Shakes on Jihadi's Death, Angels Sit on Chairs. Allah Manages Affairs, Visits Sites, Conduct Yearly Tour, Has Assistant & Official Seal, Writes Laws with Own Hands, Keep Records, Uses Balance to Judge People.

Does Allah have an executive office? Does Allah have a desk, a chair, and a diary – a super-duper one–to manage His affairs of heaven and the earth? Where is His Throne? How does it look like? Does Allah have secretaries and personal assistants? We already saw Allah does have hands, feet, and eyes. Does Allah have telephones, fax machines, PCs, CDs, DVDs, PDAs, the Internet, and all other office equipment which are used by every executive in a modern office? Nay, Allah does not need them because there are no earthlings who know how to fix them because Murphy’s Law is supposed to work everywhere and yes, that includes Allah’s Executive Office too.

All those questions are silly and blasphemous--no doubt, aren’t they? A good Muslim should never ask such preposterous questions. The Holy Quran clearly admonishes any Muslims asking such questions, because these are not permitted (**5:101**, **102**), for the fear that if you ask such silly questions you may end up losing your faith. This is the worst crime a Muslim could commit. Therefore, you had better watch out. Let us hear from Allah Himself:

Allah has a Throne; sitting there, Allah watches and manages the affairs of the earth.

In many verses of the Quran Allah manifestly declares that He does indeed have a huge executive office. He admits that after the creation of the Heavens and the Earth He walked to sit on his executive chair—His Throne to be precise. Allah even discloses the location of his throne: it is above the seventh heaven. Sitting on this ponderous Throne He looks at the earth and the earthlings. Here are a few verses (summarised) which will leave no doubt that Allah manages His affairs from His Executive Office.

> Allah created the heavens (first) and (then) the earth in six days and then He ascended on His Throne; He regulates all His affairs from His firmly established Throne ...**10:3**

> Allah raised heavens without pillars (supports) (first), (then) established His Throne, (then) subjected the sun

> and (then) the moon to run their courses; He regulates all affairs...**13:2**
>
> Allah is present over His Throne…**20:5**
>
> The unbelievers admit that Allah is the Lord of the seven Heavens and the supreme Throne...**23:86**
>
> Allah is most forgiving, kind, possessing the glorious Throne…**85:14-15**

Sunaan Abu Dawud provides a little more details of Allah's executive Chair, the Throne. It is above the Heavens, like a dome over Him—just like the thrones of mighty emperors have a canopy over them. Just to make sure that Allah's Throne is real, Sahih Bukhari even tells us that the throne makes some noise when Allah takes His seat there—just the way the saddle of a horse rider emits a mild raspy sound during riding. Let us read this hadith. This hadith is not available online, so I shall quote it from the print version.

> You cannot choose anyone as Allah's intercessor; Allah's Throne is above the heavens, like a dome over him; the Throne groans as a saddle does because of the rider; Allah is above the heavens… (Sunaan Abu Dawud 3.40.4708)
>
> *Sunaan Abu Dawud, Vol iii, Book 40, Hadith number 4708:*
>
> Muhammad b. Jubair b. Mut'im said from his father on the authority of his grandfather: An A'rabi (a nomadic Arab) came to the Apostle of Allah (may peace be upon him) and said: People are suffering distress, the children are hungry, the crops are withered, and the animals are perishing, so ask Allah to grant us rain, for we seek you as our intercessor with Allah, and Allah as our intercessor with you. The Apostle of Allah (may peace be upon him) said: Woe to you: Do you know what you are saying? Then the Apostle of Allah (may peace be upon him) declared Allah's glory and he continued declaring His glory till the effect of that was apparent in the faces of his Companions. He then said: Woe to you: Allah is not to be sought as intercessor with anyone. Allah's state is greater than that. Woe to you! Do you know how great Allah is? His throne is above the heavens thus (indicating with his fingers like a dome over him), and it groans on account of Him as a saddle does because of the rider.
>
> Ibn Bashshr said in his version: Allah is above the throne, and the throne is above the heavens. He then mentioned the rest of the tradition. 'Abd al-A'la, Ibn al-Muthanna and

> Ibn Bashshr transmitted it from Yaq'ub b. 'Utbah and Jubair b. Muhammad b. Jubai from his father on the authority of his grandfather.

A gigantic angel bears Allah. His size is so humongous that the distance between the widths of his shoulder is the distance of the journey of seven hundred years. In this sense the journey probably meant the distance a camel could cover in a day's walk—possibly around thirty kilometers. Multiply this distance by seven hundred years (i.e. 255,500 days) and we end up with a figure of 7,665,000 kilometers. That's correct, a distance of around 7.7 million kilometers. And remember this is the distance between the earlobe and the shoulder. So the total width of the angel's shoulder, from ear lobe to ear lobe will be about 15.4 million kilometers. With this numerical figure in mind, now, imagine the width, depth and the height of Allah's Throne.

Let us peruse this incredible hadith:

> *Sunaan Abu Dawud, Vol iii, Book 40, Hadith number 4709:*
>
> Jabir b. 'Abd Allah reported the Prophet (may peace be upon him) as saying: I have been permitted to tell about one of Allah's angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years.

Professor Ahmad Hasan, the translator of *Sunaan Abu Dawud* agrees with the above hadith. He writes:

> These traditions indicate that there is a throne on which Allah has taken His seat. The modality of these things is not intelligible to the people. As the Jahmiyyah denied the existence of the throne of Allah, their belief has been refuted by these traditions (Hasan, 2003, p. iii. 1324, foot note 4119).

In *Sunaan Ibn Majah* we read that Allah, truly, is seated on His Throne. Let us read this hadith:

> *Sunaan Ibn Majah*, *Vol. i, Hadith Number 193:*
>
> 'Abbas b. Abdul Muttalib (Allah be pleased with him) is reported to have said, "I was at Batha with a band of people and Allah's Messenger (peace and blessings of Allah be upon him). He looked towards it and asked, "What do you call this (cloud)?" They (the people) said, "(It is) *sahib* (cloud)." He (the Holy Prophet) said, "It is also called) *al-muzn* i.e. rain-cloud." They (the companions) said, "*Muzan",* upon which he remarked, "And '*anan* also." Abu Bakr (Allah be pleased with him) said that they said,

> “And ‘*anan*?’ He (the Holy Prophet) said, “How much (distance) do you think is there between yourselves and the heaven?” They said, “We do not now.” Thereupon, he said, “(The distance) between you and it is equivalent to (the distance to be covered in) seventy-one, or seventy-two or seventy-three years. The heaven above it has a similar distance”…till he counted seven heavens… “Then beyond the heavens is a river. Its upper and the lower bank has as much distance between them as a distance stretched from one heaven to the other one. Then beyond it, there are eight Angels in the shape of mountain goats. The distance between their hoofs is as much as the distance between the two heavens. Then, there lies on their back the Throne. The distance between its upper and lower side is as much as the distance between the two heavens. Then, Allah, the Blessed and Exalted is (seated) on this (Throne).”

The above hadith will surely stretch beyond belief one’s imagination.

Another hadith, almost similar to the above (*ibn Majah),* is found in *Sunaan Abu Dawud.*

Let us read (*Sunaan Abu Dawud* **3.40.4705**)

Not only that Allah has a mighty Throne, but His throne also has a footrest, on which Allah rests His feet. This footrest is known as *Allah’s Kursi.* Many Muslims wrongly believe that *Kursi* means Allah’s Throne. Imam ibn Taimiyah, one of the most formidable imams in the Islamic world corrects this wrong notion. According to Imam Taimiyah Allah’s throne is known as ‘*Arsh*. Commenting on verse **2:255** where this term (*Kursi)* is mentioned, the translator of the Noble Quran writes:

> (V.2.255). *Kursi)* Literally a footstool or chair, and sometimes wrongly translated as Throne. The *Kursi* mentioned in this Verse should be distinguished from the ‘*Arsh* (Throne) mentioned in V.**7:54**, **10:3**, **85:15** and elsewhere. Prophet Muhammad said, “The *Kursi* compared to the ‘*Arsh* is nothing USC-MSA Compendium of Muslim Texts but like a ring thrown out open upon a space of the desert.”
>
> If the *Kursi* extends over the entire universe, then how much greater is the *'Arsh*. Indeed, Allah, the Creator of both the *Kursi* and the ‘*Arsh*, is the Most Great. Ibn Tayimiyah said in the chapters: a) To believe in the *Kursi* b) To believe in the ‘*Arsh* (Throne). It is narrated from Muhammad ibn ‘Abdullah and from other religious scholars that the *Kursi* is in front of ‘*Arsh* (Throne and it is at the level of the feet [*Fatwa Ibn Taimiyah,* Vol. 5, pages 54, 55] (Hilali and Khan, 1996, p. 67, foot note 1)

Just like any mighty emperors, Allah's executive office – His official Throne-Room is surrounded by His attendees. Angels are there at Allah's beck and call. These angels spend their time singing Allah's praise and seeking Allah's forgiveness. Then Allah will forgive whom Muhammad had forgiven. Allah will have a list of those creatures (human and jinni) forgiven by Muhammad. All the prophets and messengers (postmen) of Allah will be seated in Allah's court. Here are a few more verses from the Quran on the enormous jurisdiction of Allah's Executive office.

> The angels surround on all sides of the Throne of Allah … **39:75**
>
> Those (angels) who bear Allah's Throne and those around Allah's Throne ask for Allah's forgiveness; Muhammad is to forgive those who repent and obey him...**40:7**
>
> All apostles (messengers) will be gathered together beside the Throne...**77:11**

To grasp the capaciousness of Allah's Executive office, we must remember this statistics: Allah's Throne has 8,000 pillars and the distance between each pillar is 3,000,000 (yes, three million) miles (Hughes, 1994, p. 28). Multiply these two numbers and try out.

> Muhammad will fall unconscious on the judgment day but will be the first to regain consciousness; he will see Moses holding the side of Allah's Throne… (Sahih Bukhari, **3.41.594**, **595**)
>
> Above Al-Firdaus is the Throne of Allah... (Sahih Bukhari, **4.52.48**).
>
> On the day of resurrection, Muhammad will be the first person to recover consciousness and Moses will be catching hold of Allah's Throne … (Sahih Muslim, **30.5853**, **5854**).
>
> Moses will be clinging to Allah's throne (Sahih Bukhari, 6.60.337).

It is worth quoting here the last hadith:

> ***Sahih Bukhari, Volume 6, Book 60, Number 337:*** Narrated Abu Huraira:
>
> The Prophet said, "I will be the first to raise my head after the second blowing of the trumpet and will see Moses hanging the Throne, and I will not know whether he had

> been in that state all the time or after the blowing of the trumpet."

Allah's Executive office (Throne) is over water and it has a title

Previously, we noted that Allah's Throne is above al-Firdous, the highest grade of paradise. In Islamic Paradise, a river flows with heavenly water which no one had ever tasted. This river emanates from the location of Allah's Throne, possibly from beneath it. Naturally, we can safely assume then that Allah's throne is floating on water—much like some Hindu deity that is shown seated on a Lotus throne which is afloat over water. Allah even keeps His diary and necessary Books just near His Throne, so that He could quickly and easily refer to them. The Tablet, Al-Lauhu-L-Mahfuz (the prescribed tablet; Hughes, 1994, p.285) on which the Quran is presumably written, rests on Allah's huge executive Table. Just like any other deity's sign over its seated throne, Allah also has His seal (or title) of His Throne. Here are a few hadith to confirm those outstanding features of Allah's Executive office.

> In the beginning there was nothing, then Allah created His Throne; Allah's Throne is over the water, He then wrote everything in the Book… (Sahih Bukhari, **4.54.414**)

> Allah wrote, "My mercy overpowers my anger" and His creation in a Book and kept it in His Throne…**4.54.416**

> After finishing creation, Allah wrote over his Throne: 'My mercy preceded my anger'... (Sahih Bukhari, **9.93.518**)

While Allah sits on His Throne His angels sit on their chairs

Just like any authoritative ruler or a king Allah also has graded His employees and servants. While he seats on His titanic '*Arsh* (Throne), his untiring employees, the angels sit on modest chairs—clerical chairs, we might say. Even Muhammad himself had seen Allah's angles seated on chairs. Let us read this hilarious hadith from *Sahih Bukhari*.

> Muhammad heard a voice from the sky and saw an angel in the sky sitting in a chair, he hurried home and Allah revealed **74:1-5** ... (Sahih Bukhari, 1.1.3).

> ***Sahih Bukhari, Volume 1, Book 1, Number 3:*** Narrated 'Aisha:

> (The mother of the faithful believers) The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with

him the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read.

The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous." (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while.

> Narrated Jabir bin 'Abdullah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran):
>
> *'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment)…up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly."*

Allah's Throne shakes at the death of diehard jihadists

That's right. Allah is so much enamoured with His jihadist fighters that He mourns their death by allowing His Throne to convulse with the news of death of a diehard jihadist. This simply means that Allah is greatly unnerved and perturbed at the death of His soldiers, so much so, that He himself is shaken and this is what causes His Throne to shake.

Here is a hadith:

> The Throne of Allah shook at the death of Sa'd bin Muadh… (Sahih Muslim, 31.6033, **6034**, **6035**).
>
> Sahih Muslim, Book 031, Number 6033:
>
> Jabir b. 'Abdullah reported Allah's Messenger (may peace be upon him) as saying while the bier of Sa'd b. Mu'adh was placed before them: The Throne of the most Gracious shook at the death of Sa'd b. Mu'adh.

The sun takes rest under Allah's Throne

We noted that beneath Allah's throne is the scintillating flowing-river of Paradise. Allah also let the sun take rest there after its daily routine of shining over all subjects of Allah. In fact, the Islamic sun is a living creature: it actually prostrates under Allah's Mighty Throne and effusively seeks His permission to be sent for its daily chore.

Let us read the following hadith and attempt to comprehend Allah's limit of insanity.

> The sun prostrates underneath Allah's Throne... (Sahih Bukhari, 6.60.326).
>
> Sahih Bukhari, Volume 6, Book 60, Number 326: Narrated Abu Dharr:

Once I was with the Prophet in the mosque at the time of sunset. The Prophet said, "O Abu Dharr! Do you know where the sun sets?" I replied, "Allah and His Apostle know best." He said, "It goes and prostrates underneath (Allah's) Throne; and that is Allah's Statement:--

'And the sun runs on its fixed course for a term (decreed). And that is the decree of All-Mighty, the All-Knowing....' (36.38)

The sun's fixed course is underneath Allah's Throne... (Sahih Bukhari, 9.93.528).

Sahih Bukhari, Volume 9, Book 93, Number 528: Narrated Abu Dharr:

I asked the Prophet regarding the Verse:--'And the sun runs on its fixed course for a term decreed for it.' (36.28) He said, "Its fixed course is underneath Allah's Throne."

The sun goes to its resting place and then under Allah's Throne then seeks Allah's permission to rise again… (Sahih Muslim, 1.0297).

Sahih Muslim, Book 001, Number 0297:

It is narrated on the authority of Abu Dharr that the Messenger of Allah (may peace be upon him) one day said: Do you know where the sun goes? They replied: Allah and His Apostle know best. He (the Holy Prophet) observed: Verily it (the sun) glides till it reaches its resting place under the Throne. Then it falls prostrate and remains there until it is asked: Rise up and go to the place whence you came, and it goes back and continues emerging out from its rising place and then glides till it reaches its place of rest under the Throne and falls prostrate and remains in that state until it is asked: Rise up and return to the place whence you came, and it returns and emerges out from it rising place and then it glides (in such a normal way) that the people do not discern anything (unusual in it) till it reaches its resting place under the Throne. Then it would be said to it: Rise up and emerge out from the place of your setting, and it will rise from the place of its setting. The Messenger of Allah (may peace be upon him) said. Do you know when it would happen? It would happen at the time when faith will not benefit one who has not previously believed or has derived no good from the faith.

Allah conducts site visits; He performs His yearly site tour on earth

Once Allah finishes His daytime tasks, He often leaves His Executive office and goes on a site tour. Every night, on the third part of it, (probably between 11:00 P.M and 2:00 A.M) Allah descends on the nearest heaven to earth and observe activities of His slaves. On special occasions, such as on the Day of 'Arafat Allah changes His residence to Ka'ba (read part 2 of this series) to monitor the hajj pilgrims.

Elaborating the concept of Islamic monotheism, Dr Muhammad Muhsin Khan writes:

> (iii) we must confirm all of Allah's Qualifications which Allah has stated in His Book (the Quran) or mentioned through His Messenger (Muhammad) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things [e.g. Allah is present over His Throne as mentioned in the Quran (V.20.5)]. Allah said: "The most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne," over the seventh heaven, and He only comes down over the first (nearest) heaven to us on the day of 'Arafat (Hajj, i.e. the 9th of Dhul Hijja), and also during the last third part of the night as mentioned by the prophet, but He is with us by His Knowledge only, not by His Personal-Self (Bi-Dhatihi)…

Allah's official transport is a Buraq; He does not ride it, only Muhammad rode it

Among all the incredible feats of Muhammad, the most perplexing is his night-journey, riding a strange transport, the Buraq to Jerusalem. The Quran does not describe in detail this amazing transport system of Allah. The shortest version of this story runs thus: After Muhammad had returned from his failed proselytizing mission to Taif, he slept in the house of Umm Hani, his cousin sister and his old love flame. He spent the night at her residence and in the morning he told her that, when all were asleep, he was awakened by a noise, found a strange animal, half-angel, half-horse, presumably sent by Allah as a transport for his sojourn to the farthest mosque (at Jerusalem). He gladly rode this creature (called Buraq) and in an instant safely arrived at Jerusalem. At Jerusalem Allah hanged down a rope (or a ladder in some version) which Muhammad, with the help of Gabriel climbed effortlessly to have a conducted tour of all the Heavens, met all the past Prophets and had a glimpse of Allah's veil. Then he went down, boarded the Buraq, one more time, and returned to the residence of Umm Hani.

To many readers this might sound to be a cock-and-bull story. But hang on, the most revered books of Islam, the hadith provides vivid descriptions of this incredible voyage of Muhammad. From these hadith we can draw one conclusion: Allah's Executive Office does have a VIP transport facility (much like King's and President's limousine). This transport system uses a unique machine named Buraq which is half-human and half-animal in appearance. But the strange point is Allah Himself never rides this transport. There is no Qura'nic verse or any hadith where we find that Allah had ever ridden this transport of His.

Let us read the a few hadith on this incredible official transport system of Allah.

Gabriel opened the roof of Muhammad's house; opened his chest and washed it with Zam Zam water, then Gabriel took Muhammad for a ride to the heavens where Muhammad met all the previous prophets (stories of Isra and Miraj; long hadith read the link)...(Sahih Bukhari, **1.8.345**)

An angel cut Muhammad's body, washed Muhammad's abdomen with Zam Zam water, then Gabriel and Muhammad set out on a Buraq (horse with wings and the face of a woman angle); description of Isra and Miraj travel…(Sahih Bukhari, **4.54.429**)

Background to 32:23. On his Miraj Muhammad said that he met Moses and Jesus in heaven. Moses was a tall brown curly haired man; Jesus was of medium height and of Moderate complexion… (Sahih Bukhari, 4.54.462)

Sahih Bukhari, Volume 4, Book 54, Number 462: Narrated Ibn Abbas:

The Prophet said, "On the night of my Ascent to the Heaven, I saw Moses who was a tall brown curly-haired man as if he was one of the men of Shan'awa tribe, and I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colours and of lank hair. I also saw Malik, the gate-keeper of the (Hell) Fire and Ad-Dajjal amongst the signs which Allah showed me." (The Prophet then recited the Holy Verse): "So be not you in doubt of meeting him' when you met Moses during the night of Mi'raj over the heavens" (32.23)

Narrated Anas and Abu Bakra: "The Prophet said, "The angels will guard Medina from Ad-Dajjal (who will not be able to enter the city of Medina)."

Muhammad tells the details of his journey to meet Allah (Miraj)... (Sahih Bukhari, **5.58.227**)

Muhammad's journey to heaven was done by a Buraq (an animal white and long, larger than a donkey but smaller than a mule)… (Sahih Muslim, **1.0309**)

The angels are Allah's assistants; they surround Allah's Throne, ready for service at His beck and call

We had already learnt that the angels are Allah's employed servants. Here are the confirmations.

Let us read verse 82:10

> YUSUFALI: But verily over you (are appointed angels) to protect you,- [Q 082.010]

This verse tells us that the angels are appointed employees of Allah. They are entrusted with the daily chores of Allah's activities. In fact, Dr Muhammad Muhsin Khan, the co-translator of the Noble Quran cites a hadith from Sahih Bukhari to further ascertain the roles and duties of Allah's angels.

Here is the hadith from Sahih Bukhari

> All angels assemble at Fajr and at Asr prayer times… 4.54.446
>
> Sahih Bukhari, Volume 4, Book 54, Number 446:
>
> Narrated Abu Huraira:
>
> The Prophet said, "Angels keep on descending from and ascending to the Heaven in turn, some at night and some by daytime, and all of them assemble together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you over-night, ascent unto Allah Who asks them, and He knows the answer better than they, "How have you left My slaves?" They reply, "We have left them praying as we found them praying." If anyone of you says "Amin" (during the Prayer at the end of the recitation of Surat-al-Faitiha), and the angels in Heaven say the same, and the two sayings coincide, all his past sins will be forgiven."

In Allah's executive office Angels' beat their wings in His obedience

Declaring unquestioned allegiance to Allah is the central theme of all the core literatures of Islam. To his impressionable listeners Muhammad always planted the seed of excruciating fear of Allah. He demanded unquestionable, unflinching obedience from his followers. He used to cite the examples Allah's angels, who, according to Muhammad, show their obedience to Allah by beating their wings. He even claimed that some angels have 600 wings (300 pairs?). Muhammad also described the sound of beating of angels' wings: it was the sound of chains being dragged on a floor.

We will now read a few hadith on this incredible claim of Muhammad.

> Angels beat their wings in obedience to Allah (**34:23**)... (Sahih Bukhari, 6.60.223).
>
> Sahih Bukhari, Volume 6, Book 60, Number 223:
>
> Narrated Abu Huraira:

The Prophet said, "When Allah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock." ('Ali and other sub-narrators said, "The sound reaches them.") "Until when fear is banished from their (angels) hearts, they (angels) say, 'What was it that your Lord said? They say, 'The truth; And He is the Most High, the Most Great.' (34.23) Then those who gain a hearing by stealing (i.e. devils) will hear Allah's Statement:-- 'Those who gain a hearing by stealing, (stand one over the other like this).

(Sufyan, to illustrate this, spread the fingers of his right hand and placed them one over the other horizontally.) A flame may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sufyan said, "Till the news reaches the earth.") Then the news is inspired to a sorcerer who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say. 'Didn't he tell us that on such-and-such a day, such-and-such a thing will happen? We have found that is true because of the true news heard from heaven."

The Quran (35:1) says Allah had created angels with wings of two, three or four pairs.

035.001
YUSUFALI: Praise be to Allah, Who created (out of nothing) the heavens and the earth, Who made the angels, messengers with wings,- two, or three, or four (pairs): He adds to Creation as He pleases: for Allah has power over all things.

Allah’s angel, Gabriel has 600 wings… (Sahih Bukhari, 4.54.455)

Sahih Bukhari, Volume 4, Book 54, Number 455:

Narrated Abu Ishaq-Ash-Shaibani:

I asked Zir bin Hubaish regarding the Statement of Allah: "And was at a distance of but two bow-lengths or (even) nearer; so did (Allah) convey The Inspiration to His slave (Gabriel) and then he (Gabriel) Conveyed (that to Muhammad). (53.9-10) On that, Zir said, "Ibn Mas'ud informed us that the Prophet had seen Gabriel having 600 wings."

Allah keeps records in a book of all events, even the records of all Islamic divorces

Let us read the following verses from the Quran to understand the peculiar mind of Allah—a mind obsessed with data-recording.

> If the man proceeds with the divorce then Allah records it… **2:226-227**
>
> Allah is a swift plotter because the messengers (angels) record all the sinister plots of the unbelievers…**10:21**
>
> Muslims must keep in the straight path (Islam); Allah surely keeps all their records…**11:112**
>
> Everyone will read his records in a scroll...**17:14**
>
> People with records on their right hand will read them with pleasure...**17:71**
>
> The book of records will be opened and the guilty will be frightened at the meticulous records of their misdeeds… **18:49**
>
> Allah has an accurate count (records) of all people on earth… **19:94**
>
> Allah records all the works of His faithful...**21:94**
>
> Allah records at ease everything in a book …**22:70**
>
> Allah has preserved all records...**78:29**
>
> When their records are presented each person will know his position…**81:14**
>
> The records of the wicked people are kept in an inscribed register called Sijjin...**83:7–9**
>
> The records of the righteous are kept in a high place with an inscribed register called Illiyin; it is viewed only by those close to Allah...**83:18–21**
>
> Those who receive their records in the right hand will rejoice (paradise); those who are given the records behind their backs will cry and will enter a blazing fire (hell, gehenna)...**84:7–12**

In the following verses Allah provides some clue as to why He is so thorough with His database. He has graded the Paradise into three classes. The highest grade is reserved for the jihadists (suicide bombers, kaffir killers, Murtad hunters, cyber jihadists, Islamic writers, imams, muezzins …and so on). Next will be Muslims from the first generation of Muslims (i.e. Muhammad's time). The third group will the Muslims from other generation. In the same manner, Allah also has divided the denizens of Hell into two classes.

Here are the Quranic verses which grades paradise.

> Class 3(the highest grade): Elite of the elite (the best of the best in believers)…**56:10**
>
> Class3 Those nearest to God in the garden of bliss...**56:11-12**
>
> Very few Muslims in class 3 will be from the later period of Islam…**56:14**
>
> The people on the right hand will be of two classes: group (a) will be from the first generation of Islam and (b) the multitude of them will be from the later generation…**56:38-40**
>
> Those whose records are given on their right hands will be in a life of bliss (paradise)...**69:19–21**
>
> Class 2 (upper paradise, reserved for Muhammad's generation) will be on thrones encrusted with gold and precious stones...**56:15**
>
> Class 2: Reclining on thrones facing each other, served by immortal youth (boys) of perpetual freshness, shining goblets, cups filled out of clear-flowing fountains, no-after-ache, no intoxication, fruits, flesh of fowls, concubines with lustrous eyes like pearls (houris)...**56:16-26**
>
> Class 1(lower paradise, Muslims of later generation) They will be among Lote trees without thorns, among Talh (banana) trees with fruits, shades long extended, water flowing constantly, fruits in abundance, no prohibition, special virgin sex–companions (houris) equal in age...**56:27-37**

And here is how Allah will use His database to sort out the denizens of hell:

> The residents of hell will be in the midst of fierce blast of fire, in boiling water, under black smoke...**56:41-45**
>
> They were constantly immersed in sins…**56:46**

> They refused to believe that they and their ancestors would be raised again after their body has become dust…**56:47-48**
>
> Those whose records are given on their right hands will be in a life of bliss (paradise)...**69:19–21**
>
> Those who are given the records on their left hands will regret their past actions; their wealth was of no use. They will be in hell; they will be seized, bound and marched in a chain of seventy cubits long then burnt in a blazing fire...**69:25-32**
>
> The Illiyin is also an inscribed register where records of the righteous are kept and are to be viewed only by those close to God…**83:19-21**

Abdullah Yusuf Ali, the eminent translator of the Holy Quran writes that Allah has a register called illiyyin where records of righteous deeds are kept.

Let us read his comment:

> ‘Illiyin: the oblique form of the nominative ‘Illiyun, which occurs in the next verse. It is in contrast to the Sijjin which occurs in verse 7 above, where see .6013. Literally it means the ‘High Placs’, but it is probably not the same as the ‘heights’ (A’raf) mentioned in vii.46. Nor need we necessarily identify it with the “dwelling on high”(gurufat) mentioned in xxxiv.37. Applying the reasoning parallel to that which we applied to Sijjin, we may interpret as the Place where is kept the Register of the Righteous (Ali, 1983, p.1705, foot note 6019).

Since Allah is so famished for the attention, love and affection from humans, He has vouchsafed that despite all his record keeping, He will admit all those who embrace Islam, even though they might be thieves or sex-offenders. Sahih Bukhari confirms this crazy temperament of Allah

> Sahih Bukhari, Volume 8, Book 76, Number 498: Narrated Ibn 'Abbas:
>
> The Prophet narrating about his Lord I'm and said, "Allah ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allah will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times: and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a

bad deed) and actually did it, then Allah will write one bad deed (in his account) ."

Allah has His own official seal

Just like any rulers, Allah has His own royal seal or stamp or official insignia. His seal is etched on baked clay. In fact, to confirm this, Allah inflicted with might a severe punishment to the citizens of Sodom and Gomorrah. He incessantly bombarded them with fiery baked-clay lumps bearing the official seal of Allah.

Let us read this verse from the Quran

> The city of Lot (Sodom) was destroyed with brimstones of baked clay which was marked by Allah (i.e. Allah destroyed Sodom with stoning) in layers...11:82-83
>
> YUSUFALI: When Our Decree issued, We turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer,- [011.082]
>
> YUSUFALI: Marked as from thy Lord: Nor are they ever far from those who do wrong! [011.083]

Ibn Kathir, the most eminent Tafsir writer confirms that Allah destroyed Sodom with stoning; each stone had the name of its victim inscribed in it. This means that each clay stone of Allah had His royal emblem attesting the official approval of the total annihilation of the disbelievers of Sodom.

Allah writes His Laws with His own Hands

Those experts of Islam who claim that Allah's hands, nose, ears, eyes…and so on are just symbolic, figurative and should not be taken as physical, must be telling flat lies. In the following verse, Allah unabashedly admits that He uses His own hands to write His Books, especially the Books on Law. He tells us that He personally wrote, with His own hands, the tablet on which He wrote the Mosaic laws.

Let us read the following verse.

> Allah wrote in a tablet His laws and gave that to Moses to be followed by his people…7:145
>
> PICKTHAL: And We wrote for him, upon the tablets, the lesson to be drawn from all things and the explanation of all things, then (bade him): Hold it fast; and command thy people (saying): Take the better (course made clear) therein. I shall show thee the abode of evil-livers.

> Sahih Bukhari tells us that Allah wrote the Book (Quran) with His own hands and kept that beside Him (Sahih Bukhari, 9.93.501)
>
> Sahih Bukhari Volume 9, Book 93, Number 501: Narrated Abu Huraira:
>
> The Prophet said, "When Allah created the Creation, He wrote in His Book--and He wrote (that) about Himself, and it is placed with Him on the Throne--'Verily My Mercy overcomes My Anger.'"

Sahih Muslim records that Allah wrote the Torah with His own hand. Let us read this hadith as narrated by Abu Huraira, one of the most prolific hadith narrators:

> **Sahih Muslim, Book 033, Number 6409:**
>
> Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There was argument between Adam and Moses. Moses said to Adam: You are our father. You did us harm and caused us to get out of Paradise. Adam said to him: You are Moses. Allah selected you (for direct conversation with you) and wrote with His own Hand the Book (Torah) for you. Despite this you blame me for an act which Allah had ordained for me forty years before He created me. Allah's Apostle (may peace be upon him) said: This is how Adam came (sic) the better of Moses and Adam came the better of Moses (sic).

Angels write with pens Allah's instructions

Not only that Allah, with His hand, writes His Laws, even the angles use pen and their own hands to write down Allah's instructions.

Let us read the following hadith from Sahih Muslim

> **Book 001, Number 0313:**
>
> Anas b. Malik reported: Abu Dharr used to relate that the Messenger of Allah (may peace be upon him) said: The roof of my house was cleft when I was in Mecca and Gabriel descended and opened my heart and then washed it with the water of Zamzam. He then brought a gold basin full of wisdom and faith and after emptying it into my breast, he closed it up. Then taking me by the hand, he ascended with me to the heaven, and when we came to the lowest heaven, Gabriel said to the guardian of the lowest heaven: Open. He asked who was there? He replied. It is Gabriel. He again asked whether there

was someone with him. He replied: Yes, it is Muhammad with me. He was asked if he had been sent for, He (Gabriel) said: Yes. Then he opened (the gate). When we ascended the lowest heaven (I saw) a man seated with parties on his right side and parties on his left side. When he looked up to his right, he laughed and when he looked to his left, he wept. He said: Welcome to the righteous apostle and the righteous son. I asked Gabriel who he was and he replied: He is Adam (peace be upon him) and these parties on his right and on his left are the souls of his descendants. Those of them on his right are the inmates of Paradise and the parties which are on his left side are the inmates of Hell; so when he looked towards his right side, he laughed, and when he looked towards his left side, he wept. Then Gabriel ascended with me to the second heaven. He asked its guardian to open (its gate), and its guardian replied in the same way as the guardian of the lowest heaven had said. He (opened it). Anas b. Malik said: He (the Holy Prophet) mentioned that he found in the heavens Adam, Idris, Jesus, Moses and Abraham (may peace be on all of them), but he did not ascertain as to the nature of their abodes except that he had found Adam in the lowest heaven and Abraham in the sixth heaven. When Gabriel and the Messenger of Allah (may peace be upon him) passed by Idris (peace be upon him) he said: Welcome to the righteous apostle and righteous brother. He (the narrator) said: He then proceeded and said: Who is he? Gabriel replied: It is Idris. Then I passed by Moses (peace be upon him) and he said: Welcome to the righteous apostle and righteous brother. I said to (Gabriel): Who is he? He replied: It is Moses. Then I passed by Jesus and he said: Welcome to the righteous apostle and righteous brother. I said (to Gabriel): Who is he? He replied: Jesus, son of Mary. He (the Holy Prophet) said: Then I went to Ibrahim (peace be upon him). He said: Welcome to the righteous apostle and righteous son. I asked: Who is he? He (Gabriel) replied: It is Abraham. Ibn Shihab said: Ibn Hazm told me that Ibn 'Abbas and Abd Habba al-Ansari used to say that the Messenger of Allah (may peace be upon him) said: Thereafter he ascended with me till I was taken to such a height where I heard the scraping of the pens. Ibn Hazm and Anas told that the Messenger of Allah (may peace be upon him) said: Allah then made fifty prayers obligatory for my Ummah and I returned with that and passed by Moses. Moses, (peace be upon him) said: What has thy Lord enjoined on thy people? I said: Fifty prayers have been made obligatory on them. Moses (peace be upon him) said: Return to thy Lord, for thy Ummah would not be able to bear this burden. Then I came back to my Lord and He remitted a portion out of that. I then again went to

> Moses (peace be upon him) and informed him about it He said: Return to thy Lord, for thy Ummah shall not be able to bear this burden. I then went back to my Lord and He said: They are five and at the same time fifty, and what has been said will not be changed. I then returned to Moses and he said: Go back to thy Lord. Whereupon I said: I feel ashamed of my Lord. Gabriel then travelled with me till we came to the farthest lote-tree Many a colour had covered it which I do not know. Then I was admitted to Paradise and saw in it domes of pearls, and its soil of musk.

Commenting on the above hadith, 'Abdul Hamid Siddiqi, the translator of Sahih Muslim writes that Allah's angels do indeed write with pens, Muhammad heard the sound of those pens. Let us read his comment:

> The Holy Prophet (may peace be upon him) came so near to Allah that he could hear the scrapping of the pens of angels as they were writing the decrees of their Lord. It is a symbolic way of saying that the Holy Prophet (may peace be upon him) was lifted to such heights of spiritual experience where he could distinctly perceive the destiny of human race being decreed (Siddiqi, 2004, p.1.125, footnote 337).

In His Executive Office, Allah uses a balance to judge people

Muhammad must have seen the Roman goddess of justice, who holds a sword in one hand and a balance on another hand. This picture of god(ess) gave him a good idea of how Allah will mete out His strict justice. When the indigent, illiterate and ignorant followers of him could not understand a clear concept of Allah's justice system, Muhammad provided them a vivid description of Allah's method of justice—the mimicry of the Roman goddess. Muhammad was certain that Allah will use a physical balance to weigh people's measure of piety and wickedness. Whichever side is the heavier; Allah will send him accordingly, i.e. either to Paradise or to Hell.

Here is a verse from the Quran on Allah's balance of justice.

> Allah will use a balance to judge; those with heavy balance will be successful (i.e. they will be in Paradise)… 23:101-102

> YUSUFALI: Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another [023.101]

> YUSUFALI: Then those whose balance (of good deeds) is heavy, - they will attain salvation: [023.102]

> Previously, we also noted a hadith from Sahih Bukhari which tells us that Allah's Throne is over water and in His hand there is the balance of justice... (Sahih Bukhari, **6.60.206**).
>
> Read the following hadith to confirm that Allah does indeed use a physical balance to mete out justice.
>
> Allah's right hand is full, on the other hand He holds the balance of justice and His Throne is over the water... (Sahih Bukhari, **9.93.508**, **515**).
>
> After finishing creation, Allah wrote over his Throne, 'My mercy preceded my anger'...(Sahih Bukhari, **9.93.518**).

Allah has assistant (Muhammad) who mete out Allah's justice.

Is Allah's justice meted out by someone else? We often hear that only Allah will judge and mete out punishment or reward. No human has the authority to mete out Allah's justice. But hang on; Allah has no shortage of assistants to help Him out for this purpose.

Let us read the following hadith from Sahih Muslim.

> The dispenser of justice will be seated on the pulpit of right or left side of Allah… (Sahih Muslim, 20.4493)
>
> **Sahih Muslim, Book 020, Number 4493:**
>
> It has been narrated on the authority of 'Abdullah b. 'Umar that the Messenger of Allah (may peace be upon him) said: Behold! The Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and Glorious. Either side of the Being is the right side both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do.

The natural question is: who is the dispenser of justice seated next to Allah? Is it the archangel, Gabriel, Michael, Azrail, Harut, Marut…or who? Or could this be the first human Adam or another prophet before Muhammad— such as Abraham, Moses, Jesus…and so on. But search no more. The answer is Muhammad. He will be seated next to Allah and will be meting out punishment or reward according to his wish; of course, subject to full approval by Allah. In reality, Allah will never object to the decision of Muhammad.

We might find this simply impossible to believe—Muhammad seated next to Allah and awarding justice. But hold on. This is exactly what the founder of the Hanbali sect of

Islam, the formidable Imam Hanbali says. Hanbali asserts that Allah actually set Muhammad upon His Throne and constituted him as His substitute in the governance of the universe (Hughes, 1994, p.188). Please note that the laws of Hanbal are the laws Saudi Arabia, the cradle of Islam.

Sahih Muslim also describes how Allah's court procedure will follow. A hadith says that as witnesses Allah will give tongues and ears to human limbs. These limbs will testify against the wrong doers (read non-Muslims). Let us read this hadith from Sahih Muslim.

> You will have no difficulty in seeing Allah on the judgment day; Allah will be as clear as the moon in a clear sky; Allah will sit on judgment and the parts of our body would testify as to whether we tell the truth or not…(Sahih Muslim, 42.7078).

Sahih Muslim, Book 042, Number 7078:

> Abu Huraira reported that they (the Companions of the Holy Prophet) said: Allah's Messenger, will we be able to see our Lord on the Day of Judgment? He said: Do you feel any difficulty in seeing the sun in the noon when there is no cloud over it? They said: No. He again said: Do you feel any difficulty in seeing the moon on the fourteenth night when there is no cloud over it? They said: No. Thereupon he said: By Allah Who is One in Whose Hand is my life. you will not face any difficulty in seeing your Lord but only so much as you feel in seeing one of them. Then Allah would sit in judgment upon the servant and would say: O, so and so, did I not honour you and make you the chief and provide you the spouse and subdue for you horses, camels, and afforded you an opportunity to rule over your subjects? He would say: Yes. And then it would be said: Did you not think that you would meet Us? And he would say: No. Thereupon He (Allah) would say: Well, We forget you as you forgot Us. Then the second person would be brought for judgment. (And Allah would) say: O, so and so, did We not honour you and make you the chief and make you pair and subdue for you horses and camels and afford you an opportunity to rule over your subjects? He would say: Yes, my Lord. And He (the Lord) would say: Did you not think that you would be meeting Us? And he would say: No. And then He (Allah) would say: Well, I forget you today as you forgot Us. Then the third one would be brought and He (Allah) would say to him as He said before. And he (the third person) would say: O, my Lord, I affirmed my faith in Thee and in Thy Book and in Thy Messenger and I observed prayer and fasts and gave charity, and he would speak in good terms like this as he would be able to do. And He (Allah) would say: Well, We will bring our witnesses

> to you. And the man would think in his mind who would bear witness upon him and then his mouth would be sealed and it would be said to his thighs, to his flesh and to his bones to speak and his thighs. flesh and bones would bear witness to his deeds and it would be done so that he should not be able to make any excuse for himself and he would be a hypocrite and Allah would be annoyed with him.

A Tirmidhi hadith indeed confirms that Muhammad will be seated on the right side of Allah's Throne and will mete out judgment.

Here is the hadith:

> Muhammad will stand on the right side of Allah's Throne, where no other creature other than him will stand… (Tirmidhi hadith number 1520)
>
> Narrated AbuHurayrah
>
> The Prophet (peace be upon him) said, "I shall be clothed with one of the robes of Paradise and shall then stand at the right of the Throne, a place where no other creature than I shall stand."
>
> Tirmidhi transmitted it. The version on his authority in Jami' al-Usul has "I shall be the first from whom the earth will be cleft open and I shall be clothed....." (Hadith quoted from ALIM CD ROM)

Another Tirmidhi hadith says that Muhammad will carry two books with him which will contain the list of inmates of paradise and the denizens of hell. Let us read this hadith:

> Muhammad carried two books; the book on his right hand had all the names of inmates of paradise and the book on his left hand had all the names of denizens of hell… (Tirmidhi hadith number 24)
>
> Narrated Abdullah ibn Amr
>
> Allah's Messenger (peace be upon him) went out and he had in his hand two books. He said: Do you know what these two books are? We said: Allah's Messenger, we do not know but only that you inform us. Thereupon he said: This one which my right hand possesses is a Book from the Lord of the worlds. It contains the names of the inmates of Paradise and the name of their forefathers and those of their tribes. It is most exhaustive and nothing will be added to it nor anything eliminated from it up to eternity.

He then said: This one in my left hand is a Book from the Lord of the worlds. It contains the names of the denizens of Hell and the names of their forefathers and their tribes. It is also exhaustive to the end and nothing will be added to it nor anything will be eliminated from it. The Companions said: Allah's Messenger, (if this is the case) then where lies the use of doing a deed if the affair is already decided. Thereupon he said: Stick to the right course and remain as close to it as possible for one who is to be inmate of Paradise would end his life by an act befitting the inmates of Paradise, no matter what he may have done and for one who is the denizen of Hell, his deed would end on that which is a deed of the denizens of Hell, no matter what he may have done (before). Allah's Messenger (peace be upon him) then threw the books and making a gesture with his hand said: Allah has made a decision about His servants (a section will be in Paradise and a section in the blaze).

Transmitted by Tirmidhi. (Hadith quoted from ALIM CD ROM)

Allah's Temperament

Allah Approves telling lies, Scared of Idolater, Terrorize Infidels, Sadist, Stingy to Slaves, Tough in Forgiving, Like Spend for Him, Happy with Muslim Committing Sins, Gets Angry, Dislikes laughing, Likes Cursing, Plotting & Avenging, Angry if Muhammad Offended, Likes Hijab, Judges People by Name, Has Jealousy.

Allah approves telling lies

Muslim scholars will tell us that in Islam telling lies is a serious crime/sin. A Muslim must always be sincere and truthful in whatever he says and does. Based on this assumption, we could never expect the last and the best Prophet of Allah (Muhammad) to unabashedly tell lies or to fervently incite other Muslims to gleefully resort to lies and deception. No Muslim could ever contemplate that Muhammad would had ever denied that He was sent by Allah as His messenger. But wait, Muhammad did exactly that. During the signing of Hudaibiya treaty, the Quraysh insisted that Muhammad erase the title of his name he put in the draft, 'Muhammad, the Messenger of Allah'. Instead, the Quraysh delegate insisted that his title should read as 'Muhammad, son of Abdallah'. Muhammad's comrades, Ali, Umar, Uthman and others vehemently objected to comply with such an odious demand from the despicable Meccan idolaters. But Muhammad coolly agreed with the pagan demand and asked Ali, who drafted the treaty, to point to him the location in the document of his title, 'Messenger of Allah'. When Ali duly complied with that request, Muhammad unhesitatingly wiped off his title, 'Muhammad, the Messenger of Allah'. To many of his diehard jihadists, this amounted telling the untruth. In fact, Umar was so disgusted

with Muhammad's lie (or deception) that he even thought of leaving Islam. He (Umar) was so angry that he flatly asked Muhammad if he (Muhammad) still doubted his Apostleship of Allah. Without providing any satisfactory answer Muhammad simply kept quiet and smirked. Thus, if one accepts that Muhammad was indeed the messenger of Allah, then Muhammad had simply lied to the Quraysh. Alternatively, if he was really a pretender, then he must had been telling lies throughout his missionary period.

Let us read this authentic hadith from Sahih Bukhari on Muhammad's attempt to tell lies—presumably with Allah's permission.

> While signing the treaty of Hudaibiya Muhammad rubbed off the title of Messenger of Allah … (Sahih Bukhari, **3.49.862**, **863**)
>
> **Volume 3, Book 49, Number 862:**
>
> Narrated Al-Bara bin 'Azib:
>
> When Allah's Apostle concluded a peace treaty with the people of Hudaibiya, Ali bin Abu Talib wrote the document and he mentioned in it, "Muhammad, Allah's Apostle." The pagans said, "Don't write: 'Muhammad, Allah's Apostle', for if you were an apostle we would not fight with you." Allah's Apostle asked Ali to rub it out, but Ali said, "I will not be the person to rub it out." Allah's Apostle rubbed it out and made peace with them on the condition that the Prophet and his companions would enter Mecca and stay there for three days, and that they would enter with their weapons in cases.
>
> If a diehard believer is perturbed reading the above hadith, then here is more shocking news for him. The Sharia law permits a Muslim to tell lies if and when necessary—for the sake of Islam.

Here is a law from the Shafii School of jurisprudence.

> Law r8.2
>
> "Speaking is a means to achieve objectives. If a praiseworthy aim is attainable through both telling the truth and lying, it is unlawful to accomplish through lying because there is no need for it. When it is possible to achieve such an aim by lying but not by telling the truth, it is permissible to lie if attaining the goal is permissible" (al-Misri, 1999, p. 745).

When it comes to, war, murder, assassination, plunder and theft, Allah loves those Muslims who will resort to deliberate lies and deceptions. This was what Muhammad did. When a professional killer agreed to murder, upon Muhammad's request, the Jewish poet K'ab b. al-Ashraf, he (the killer) was a bit hesitant as he had to resort to lies and deception to accomplish his mission. Muhammad, without any compunction allowed the assassin to resort to lies and deception to kill Ka'b b. al–Ashraf.

Let us read the following hadith to gauge the limit of fraud Allah would allow His dearest prophet to kill his intellectual critics.

Volume 5, Book 59, Number 369:

Narrated Jabir bin 'Abdullah:

Allah's Apostle said, "Who is willing to kill Ka'b bin Al-Ashraf who has hurt Allah and His Apostle?" Thereupon Muhammad bin Maslama got up saying, "O Allah's Apostle! Would you like that I kill him?" The Prophet said, "Yes," Muhammad bin Maslama said, "Then allow me to say a (false) thing (i.e. to deceive Kab)."The Prophet said, "You may say it." Then Muhammad bin Maslama went to Ka'b and said, "That man (i.e. Muhammad demands Sadaqa (i.e. Zakat)) from us, and he has troubled us, and I have come to borrow something from you." On that, Kab said, "By Allah, you will get tired of him!" Muhammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." (Some difference between narrators about a camel load or two.) Kab said, "Yes, (I will lend you), but you should mortgage something to me." Muhammad bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me." They said, "How can we mortgage our women to you and you are the most handsome of the 'Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you." Muhammad bin Maslama and his companion promised Kab that Muhammad would return to him. He came to Kab at night along with Kab's foster brother, Abu Na'ila. Kab invited them to come into his fort, and then he went down to them. His wife asked him, "Where are you going at this time?" Kab replied, "None but Muhammad bin Maslama and my (foster) brother Abu Na'ila have come." His wife said, "I hear a voice as if dropping blood is from him, (sic)Ka'b said."They are none but my brother Muhammad bin Maslama and my foster brother Abu

> Naila. A generous man should respond to a call at night even if invited to be killed." Muhammad bin Maslama went with two men. (Some narrators mention the men as 'Abu bin Jabr. Al Harith bin Aus and Abbad bin Bishr). So Muhammad bin Maslama went in together with two men, and said to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strip him. I will let you smell his head." Kab bin Al-Ashraf came down to them wrapped in his clothes, and diffusing perfume. Muhammad bin Maslama said. “Have never smelt a better scent than this.” Ka'b replied. "I have got the best 'Arab women who know how to use the high class of perfume." Muhammad bin Maslama requested Ka'b "Will you allow me to smell your head?" Ka'b said, "Yes." Muhammad smelt it and made his companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muhammad got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet and informed him. (Abu Rafi) was killed after Ka'b bin Al-Ashraf."

But Allah is not that stupid to allow unfettered lies lest they backfire on Him and on Muhammad. That is why he forbade Muslims to tell lies against Muhammad. Here is a hadith from Sahih Bukhari which warns believers of hell-fire should they dare to lie against Muhammad (Sahih Bukhari, 1.3.106, **107**, **108**).

> **Volume 1, Book 3, Number 106:**
>
> Narrated 'Ali:
>
> The Prophet said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire."

When Muhammad was weak, Allah was scared of the idolaters

When Muhammad started out as a professional prophet of Allah, Allah was not fully ready to combat the despicable Meccan pagans who often embarrassed Muhammad with pertinent questions about his claim of Allah’s apostleship. The all-powerful, all-knowing, almighty Allah was actually quite helpless in confronting the barrage of questions that those contemptible idolaters posed to Muhammad. Truly, at this stage Allah was scared of them. He advised Muhammad to maintain a conciliatory and amicable demure when confronting those Meccans. Allah told Muhammad not to curse or insult the idols of the polytheists lest the idolaters, in retaliation, blaspheme and curse Allah (**6:108**). Allah remained frightful of those Meccan idolaters. In fact, Allah was so much in fear of retaliation from the Meccan unbelievers that He advised Muhammad and his myopic number of followers to forgive the unbelievers (**45:14**).

Allah then assured His Apostle that He would decide on their punishment and/or reward.

Let us read these two important verses.

> **006.108**
> YUSUFALI: Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.

> **045.014**
> YUSUFALI: Tell those who believe, to forgive those who do not look forward to the Days of Allah: It is for Him to recompense (for good or ill) each People according to what they have earned.

As expected, when Muhammad migrated to Medina, gathered his army of bandits and profligates, Allah felt militarily strong enough to abandon those two verses. Such is the claim by many Islamist scholars. They contend that those verses have been abrogated by verses such as **9:5** and **9:36**.

The bottom line is: Allah was weak when Muhammad was weak; Allah became powerful when Muhammad became strong militarily—Allah's strength was totally dependent on Muhammad's raw muscle power.

Allah loves to frighten and terrorize infidels;

As told previously, Allah loves to torment the infidels with sickness, murrain, ill-fortune, pestilence, hurricane, violent storm, earthquake and what not. As if this is not enough, Allah sets them to the intense torture of terror.

In the Quran (17:60) we read that Allah showed Muhammad a vision of ordeal of mankind and the accursed tree (Zaqquum); it was to put terror in the minds of people (unbelievers).

Let us read the verse.

> **017.060**
> YUSUFALI: Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,- as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them, but it only increases their inordinate transgression!

In Sunaan ibn Majah we read that Allah demands fear from us.

Sunaan ibn Majah is not available online, so I shall quote from the print version of it.

> Sunaan ibn Majah Vol. v, Hadith Number 4299
>
> Anas b. Malik (Allah be pleased with him) is reported to have said that Allah's Messenger (peace and blessings of Allah be upon him) read out (or recited) this verse: "He is the fount of fear. He is the fount of Mercy (74:56)." Then he said, "Allah, the Mighty and Glorious has said, "I deserve that I am feared and no other god is appointed with Me. So he who fears that no other god is appointed with Me, then I am competent to forgive him.
>
> Abul–Hasa b. Qattah related to us, who said: Ibrahim b. Nasr related to us; Hudba b. Khalid related to us; Suhail b. Abi Hazm related Thabit to have said on the authority of Anas that Allah's Messenger (peace and blessings of Allah be upon him) said regarding this verse (74:56), "He is fount of fear. He is the fount of forgiveness." Allah's Messenger (peace and blessings of Allah be upon him) said, "Your Lord says: I deserve to be feared, therefore, associate naught with Me other than I; and I am competent for him who fears to associate with me anything besides Me, to forgive him."

Allah is particularly interested in committing acts of terror, plunder and murder early in the morning. No wonder then that we note a striking similarity in the timing on perpetration the Islamic terror: many of them were really committed early in the morning, when the infidels are ready to go to work.

Allah also exhorts the jihadists to offer prayers before setting out on a terrorist mission.

Here are a few hadith which tell us about Allah's obsession with prayer timing and terror acts. It looks Islamic prayer and acts of terrorism are intertwined—they are simply inseparable.

> The best time to go plundering and terror is in the morning…(Tirmidhi, 1086)
>
> Narrated Abdullah ibn Abbas
>
> The Prophet (peace be upon him) sent Abdullah ibn Rawahah with a detachment and that happened to be on a Friday. His companions set off in the morning, but he decided to stay behind and catch up with them after saying the prayer along with Allah's Messenger (peace be upon him). When he did so he saw him and asked him

what had prevented him from going out in the morning with his

companions. He replied, "I wanted to pray along with you and then catch up with them." Whereupon he said, "If you were to contribute all that the earth contains you would not attain the excellence of their going out in the morning."

Tirmidhi transmitted it. (Hadith quoted from ALIM CD ROM)

Pray, then fight, then pray then fight—the wind of victory blows with every prayer offered…(Tirmidhi, 1087)

Narrated an-Nu'man ibn Muqarrin

Qatadah quoted an-Nu'man ibn Muqarrin as saying: "I went on an expedition with Allah's Messenger (peace be upon him), and when dawn came he waited till the sun rose and when it rose he fought. Then when midday came he stopped till the sun passed the meridian and when it had done so he fought till the afternoon, when he stopped till he prayed the afternoon prayer, and then fought." Qatadah

told that it used to be said that the winds of victory blew at that time and the believers made supplication for their armies during their prayer.

Tirmidhi transmitted it. (Hadith quoted from ALIM CD ROM)

In a subsequent section you will learn more about Allah's love for Islamic terrorism.

Allah gets sadistic satisfaction by feeding infidels with the fruit of Zaqqum tree

Here are a few verses which say how much satisfaction Allah derives by feeding the infidels with the bitter fruit of the Zaqqum tree.

Zaqqum, the bitter tree in hell is for the unbelievers… **37:62**

Allah has made the Zaqqum tree for the unbelievers… **37:63**

Zaqqum springs out of bottom of hell fire…**37:64**

> Zaqqum fruit stalks are like heads of devils…**37:65**
>
> Sinners (unbelievers) are to eat the bitter Zaqqum fruit… **37:66**
>
> The tree of Zaqqum (a bitter fruit) will be the food for the sinners...**44:43-44**
>
> They will taste tree of Zaqqum (a bitter and pungent tree)...**56:52**

Allah is stingy in bestowing His bounty to His slaves

Despite so much talk about the unfettered bounty of Allah, we read in the Quran that Allah, after all, is not really that rich. He is actually quite miserly and stingy—to say the least. The reason why Allah is stingy with His slaves is also explained in this (**42:27**) verse. If Allah gives more to all his slaves then there will be more transgression. That is why Allah is very careful in bestowing His bounties (i.e., Allah is stingy).

Let us read this verse.

> **042.027**
> YUSUFALI: If Allah were to enlarge the provision for His Servants, they would indeed transgress beyond all bounds through the earth; but he sends (it) down in due measure as He pleases. For He is with His Servants Well-acquainted, Watchful.

Allah loves commitment of adultery by His slaves (Muslims) No crime in Islam is more heinous than adultery or sex between two adults, whether consensual or not. The act of such expression of love is the ultimate depravity, according to Islam. The punishment for engaging in such love-act is also extremely harsh and barbaric—stoning to death (see Islamic stoning to death here). We might expect Allah to be very strict on this dreadful sexual indulgence to prevent his slaves from such extreme harsh punishment. But Allah's mind is not that simple and easy. Instead of discouraging adultery or fornication, Allah, in reality, encourages his subjects to commit such 'odious' act. In fact, Allah proclaims that He has already fixed for a person the act of adultery, so that he could never escape from it. Let us read the following hadith to gauge the incredible mind and temperament of Allah. The act of adultery is destined by Allah; adultery of the eye and the tongue... (Sahih Bukhari, 8.77.609)

Sahih Bukhari Volume 8, Book 77, Number 609: Narrated Ibn 'Abbas: I did not see anything so resembling minor sins as what Abu Huraira said from the Prophet, who said, "Allah has written for the son of Adam his inevitable share of adultery whether he is aware of it or not: The adultery of the eye is the looking (at something which is sinful to look at), and the adultery of the tongue is to utter (what it is unlawful to utter), and the innerself wishes and longs for

(adultery) and the private parts turn that into reality or refrain from submitting to the temptation." To confuse the ummah further, Allah even proclaims that adultery could be done with look and tongue (quite similar to what the Bible writes!). Let us read the following hadith from Sahih Muslim. Allah has fixed the portion of adultery a man would indulge out of necessity; there is the adultery of the look and the tongue … (Sahih Muslim, 33.6421)

Sahih Muslim, Book 033, Number 6421: Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: Verily Allah has fixed the very portion of adultery which a man will indulge in, and which he of necessity must commit. The adultery of the eye is the lustful look, and the adultery of the tongue is the licentious speech, the heart desires and yearns, which the parts may or may not put into effect

Another verse (**28:56**) tells Muhammad that he could not guide anyone unless Allah guides that person. This verse also refers to Abu Talib, Muhammad's beloved uncle and an ardent protector of Muhammad during his troubled times.

> YUSUFALI: It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance. [**028.056**]

Ibn Kathir, the foremost exegete of the Quran asserts that Allah revealed verse28:56 when Muhammad wanted to pray for forgiveness for his uncle Abu Talib. Other verses which relate to this event are 2:272 and 12:103

Another hadith in Sahih Bukhari confirms verse **9:113** which told us that Allah does not forgive so easily—not even in the case of Abu Talib, Muhammad's uncle.

> Muhammad and the Muslims should not pray for the forgiveness of pagans even though they may be close relatives (9:113); background to this verse is Abu Talib's death (this is a lengthy hadith, read it here: Sahih Bukhari **6.60.295**).

The Compassionate, merciful, oft-forgiving Allah has unbound wrath for the unbelievers (non–Muslims). In verse 47:34, 4:167 Allah sternly commands that He will never forgive them if they die as infidels; instead of forgiveness, Allah will subject them to intense torture and humiliation and throw them in hell to live there permanently. Verses 4:168–169 confirm such a strange mentality of Allah. Fearing that Muhammad might vex Allah for their forgiveness, Allah warned Muhammad that even when he pleads for their forgiveness—seventy times, Allah would not forgive the despicable non–Muslims. Allah advised Muhammad (9:84) not to waste his time seeking Allah's forgiveness for them. Then Allah declared that He had set very strict

conditions to receive His forgiveness (33:35) Please read the following verses to gauge the limit of Allah's mercy and compassion.

> Unbelievers will face torment in place of forgiveness...**2:175**
>
> Allah will not forgive those who reject faith...**4:167**
>
> Allah will neither forgive nor guide the disbelievers; Allah will send them to hell to abide there forever…**4:168-169**
>
> Even if apostle (Muhammad) asks seventy times for the forgiveness of the hypocrites, Allah will not forgive them; so do not ask for their forgiveness...**9:80**
>
> Men and women are to receive forgiveness from Allah but He has set strict conditions for forgiveness...**33:35**
>
> Those who die as unbelievers, Allah will never forgive them...**47:34**
>
> Allah will not forgive the hypocrites even if Muhammad prays for their forgiveness...**63:6**
>
> The unbelievers will confess their sins but Allah will not forgive them...**67:11**

Allah will not spend for you if at first you do not spend for Him

We are continuously brainwashed by the Islamists living in the western countries with the picture of an all bountiful, extremely rich and a munificence Allah. Whatever you want, you pray earnestly to Allah and you are sure to receive—these impeccable scholars of Islam will tell you. But, when we search the core books of Islam, we get a totally contradictory picture of Allah. Allah, after all, is not that generous. He is very strict in spending and bestowing His largesse to his slaves. In reality, He sternly says before we could receive even a cent from Allah that we must at first spend for Him. That is, if you do not spend for Allah you get nothing from Him—it is as simple as this. Mind you Allah is a strict, careful spender—just like an astute businessman.

Let us read the following hadith from Sahih Muslim which tells us that even though Allah's hand is full, He is not going to spend for us unless we expend for him first … (Sahih Muslim, 5.2178).

> **Sahih Muslim, Book 005, Number 2178:**
>
> Abu Huraira reported Allah's Messenger (may peace be upon him) as saying that Allah, the Most Blessed and

> High, said: O son of Adam, spend. I will spend on you. The right hand of Allah is full and overflowing and in nothing would diminish it, by overspending day and night.

Allah is pleased when a Muslim commits a sin

Please do not laugh. As you noted, the title of this part is 'Allah's Temperament'. There are many reasons, if we had not already noticed, why Allah has a weird, wacky, and peculiar mentality. Allah reminds His slaves the dreadful provisions He has reserved for those who indulge in sinful activities. But wait a minute; Allah's proclivity is not so straightforward. He has a madcap temperament. In the following hadith Allah confirms that He likes those slaves who commit sins. Why is it so? That question is also answered by Allah. Allah just loves attention. He is exceedingly pleased when a person commits calumnies and begs Allah's forgiveness and mercy. Imagine how Allah would have felt if no one committed any sins. Allah would have none to seek His attention. Allah is in so much love with the sinners that He even says that if we did not commit any sins he would have replaced us with those who commit sins and transgression. Could it be the main reason why the number one corrupt country in the world (Bangladesh) is an Islamic Paradise?

Let us read this hadith from Sahih Muslim to comprehend the strange mindset of Allah.

> **Sahih Muslim, Book 037, Number 6622:**
>
> Abu Huraira reported Allah's Messenger (may peace be upon him) having said: By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have pardoned them.

Another hadith says that Allah has created sinners on purpose. Let us read this gem from Sahih Muslims:

Allah purposely created sins so that he can forgive the sinners…37.6620

> **Book 037, Number 6620:**
>
> Abu Sirma reported that when the time of the death of Abu Ayyub Ansari drew near, he said: I used to conceal from you a thing which I heard from Allah's Messenger (may peace be upon him) and I heard Allah's Messenger (may peace be upon him) as sayirig: Had you not committed sins, Allah would have brought into existence a creation that would have committed sin (and Allah) would have forgiven them.

In fact, Allah loves sinful acts; sins are His pastures. Let us read this hadith from Sahih Bukhari:

> Sins are Allah's private pastures and whoever pastures (his sheep) near it, is likely to get in it at any moment...3.34.267
>
> **Volume 3, Book 34, Number 267:**
>
> Narrated An-Nu'man bin Bashir:
>
> The Prophet said "Both legal and illegal things are obvious, and in between them are (suspicious) doubtful matters. So who-ever forsakes those doubtful things lest he may commit a sin, will definitely avoid what is clearly illegal; and who-ever indulges in these (suspicious) doubtful things bravely, is likely to commit what is clearly illegal. Sins are Allah's Hima (i.e. private pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment."

Allah does not like this world, a dead donkey is more important to Him

In the Quran and hadith there are incredible stories of how Allah had created this universe (particularly the earth) and everything in it. Naturally, we would expect Allah to be extremely vigilant and mindful of His creation. We would certainly expect Allah to value His creation and expend all His efforts to care, preserve, maintain and nurture this earth—the one and the only abode of His creation. None the less, we are awestruck when we learn from none but Allah, the creator of us, that He, after all, does not like this earth. In His eyes this earth is a petrified, despicable, loathsome and utterly putrid place—filled with the acrid smell of decayed animal carcasses. First, let us read the following verse from the Quran which undoubtedly motivates today's suicide bombers to abandon this contemptible earth which Allah had created with His own hands.

> The true believers forsake his world in favour of hereafter; a jihadist, whether martyred or not gains victory and will be sent to paradise (it is a bargain from Allah, it motivates the suicide bombers)...4:74
>
> YUSUFALI: Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fighteth in the cause of Allah, - whether he is slain or gets victory - Soon shall We give him a reward of great (value). [**004.074**]

Now, let us read the following hadith from Sahih Muslim. This hadith tells us how much Allah hates this earth and its inhabitants!

> This world is more insignificant in the eyes of Allah than a dead donkey… (Sahih Muslim, 42.7059).

Sahih Muslim, Book 042, Number 7059:

> Jabir b. Abdullah reported that Allah's Apostle (may peace be upon him) happened to walk through the bazaar coming from the side of 'Aliya and the people were on both his sides. There he found a dead lamb with very short ears. He took hold of his ear and said: Who amongst you would like to have this for a dirham? They said: We do not like to have it even for less than that as it is of no use to us. He said: Do you wish to have it (free of any cost)? They said: By Allah, even if it were alive (we would not have liked to possess that), for there is detect in it as its ear is very short; now it is dead also. Thereupon Allah's Messenger (may peace be upon him) said: By Allah, this world is more insignificant in the eye of Allah as it (this dead lamb) is in your eyes.

Allah has an infantile temper, he is furious and raises tantrum if you do not pray or praise him

That is correct. Previously, we saw how Allah demands, fear, obedience and affection from His slaves. If His slaves fail to please Allah with those emotional needs of Allah, Allah gets furiously angry. He becomes childlike, gets mad and fires His outburst. Uncontrolled, Allah then proceeds to destroy His slaves who made Him angry, as Allah, in verse 20:81explicates His great vengeance.

Let us read this verse.

> Allah destroys whomever He is angry with...20:81

> YUSUFALI: (Saying): "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed! [**020.081**]

Verse 3:28 tells us that Allah gets so vengeful when the Muslims get friendly with the infidels (the Jews and the Christians included) that He has promised to inflict great torment to those Muslims who dare to show friendliness to them.

Here is verse 3:28 declaring Allah's great vengeance for the Muslims who extend friendship to the kafirs.

> YUSUFALI: Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you (To remember) Himself; for the final goal is to Allah [**003.028**]

Let us read a hadith from Sahih Bukhari which tells us that just like a small child, Allah is desperate to be praised.

> **Sahih Bukhari, Volume 9, Book 93, Number 500:**
>
> Narrated 'Abdullah:
>
> The Prophet said, "There is none having a greater sense of Ghira than Allah, and for that reason He has forbidden shameful deeds and sins (illegal sexual intercourse etc.) And there is none who likes to be praised more than Allah does." (See Hadith No. **147, Vol. 7**)

Commenting on this hadith, the Islamic scholars, Drs Al–Hilali and Muhsin Khan explains the meaning of Ghirah as a feeling of great fury and anger when one's honor and prestige are injured or challenged (Hilali and Khan, 1999, p. 82).

We will read another hadith from Sunaan Abu Dawud which tells us that Allah gets angry if you do not supplicate to Him. He is that much desperate for human's attention!

> Sunaan ibn Majah Vol. v, Hadith Number 3827:
>
> Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) said, "If anyone did not supplicate to Allah, Hallowed be He, Be becomes angry with him."

If you anger Muhammad you will become childless; you will have no descendants

The funny mind of Allah curses those who are not happy with Muhammad, Allah's best friend and the only confidante. Muhammad claimed that his beloved Allah has neither ascendants nor descendants, as if Allah had no desire or liking for such a family tree. Never mind, if only Allah is true to his (i.e., Muhammad's) claim. The

queer mind of Allah then promised the detractors of Muhammad that He would make them childless—confirming that Allah does indeed value the maintenance of descendants—very much an Arab custom.

Here is a verse from the Quran (108:3) which says that whoever angers Muhammad will have no descendants and will face Allah's wrath.

PICKTHAL: Lo! it is thy insulter (and not thou) who is without posterity.

The great Tafsir writer, Ibn Kathir writes that Allah revealed this verse about Al-`As bin Wa'il. Whenever Muhammad would be mentioned in his presence he would say, `Leave him, for indeed he is a man who is cut off having no descendants. So when he dies he will not be remembered.' Therefore, to counter his claim Allah revealed this verse.

In the Arab society during Muhammad's time, sons were highly prized. Sons in a family carried aloft the family tree Though Muhammad had three sons with Khadija, all of them died prematurely, and hence as per the prevailing custom Muhammad left no descendant. In reality, it was Allah who felt insulted when the Arabs became fed up with Muhammad's constant diatribe against their tradition, custom and religion. In their effort to avoid him they preferred to stigmatise Muhammad for having a life without any posterity. This meant Muhammad lacked a male inheritor. In return, Allah cursed the Arabs with their loss of descendant whoever dared to condemn His dearest friend, Muhammad.

Allah does not like laugh, He prefers smiles

Muhammad never laughed, he only smiled. His biography tells us this truth. Strangely, though we find that Allah too, does not like laughs, He just smiles, if only occasionally.

Let us read these two hadith to gauge this peculiar disposition of Allah. It seems that Allah decided to follow Muhammad's habits.

Muhammad does not laugh; he only smiles…(Sahih Muslim 30.5742)

Sahih Muslim, Book 030, Number 5742:

Simak b. Harb reported: I said to Jabir b. Samura: Did you have the privilege of sitting in the company of Allah's Messenger (may peace be upon him)? He said: Yes, very frequently, and added: He did not stand up (and go) from the place where he offered the dawn prayer until the sun rose, and after the rising of the sun he stood up, and they (his Companions) entered into conversation with one another and they talked of the things (that they did during the Days of Ignorance), and they laughed (on their unreasonable and ridiculous acts). Allah's Messenger (may peace be upon him) smiled only.

The translator of Sahih Muslims writes:

It is an established fact that the Holy Prophet (may peace be upon him) did not laugh loudly, he was very sober, and smiled only to express his delight (Siddiqi, 2004, vol. iv, p. 1496, foot note 2635)

Another controversial hadith in Sunaan ibn Majah tells us that Allah laughs only occasionally—on just three occasions. Here is the hadith on this peculiar disposition of Allah.

Sunaan ibn Majah, vol. i, Hadith 200

Abu Sai'd al-Khudri (Allah be pleased with him reported that Allah's Messenger (peace and blessings of Allah be upon him) said, "Verily Allah laughs at three things: a rank in the prayer, a man who says prayer at mid-night and a man who fights (I think he said) after the cavalry (has won the victory)."

Ibn Majah then says that there is some controversy in the isnad (chain of narrators) of this hadith but does not reject the hadith as daif (weak) or Mauda (fabricated).

Allah loves to curse, plot and avenge; Allah is an efficient schemer

Here are few verses from the Quran to analyse the abnormal mindset of Allah. When we read these verses we have the impression that Allah, after all, is not really that powerful—He has to resort to scheming—just like humans, to destroy the infidels. In reality, Allah is simply copying the humans.

Allah is a swift plotter because the messengers (angles) records all the sinister plots of the unbelievers…**10:21**

Let the unbelievers do whatever they can; Allah will do His part too (i.e., Allah is a plotter)…**11:121**

Allah is the ultimate plotter; He knows what everyone is planning and plotting…**13:42**

Allah is a greater avenger…**43:79**

Allah will avenge with a mighty strike…**44:16**

Allah plans a scheme for those who plot a scheme against Him; Allah is great schemer...**86:15-16**

Allah is offended when one claims Muhammad was a mad man

When Muhammad started to preach to the pagans his claim that Allah's postman, Gabriel had visited him and delivered him the messages from Allah, they were incredulous of this claim. They knew Muhammad occasionally had epileptic seizures. In fact, they were so perturbed with his mental illness that their leader had even

suggested to Muhammad's guardian and protector, Abu Talib (Muhammad's uncle) that they were willing to bear the medical cost of Muhammad's treatment for his epileptic seizures. Those, days, in Arabia this type of sickness was believed to be caused by jinni or evil spirits. In fact, Benjamin Walker writes that the ancient Arabs considered epilepsy a sacred disease which sometimes afflicted a person with divine blessing (Walker, 2004, p. 98). So, Muhammad was dubbed to be possessed, probably by spirits—a sort of mental madness. When the pagans described Muhammad's new religion as the utterances of a mad man, it was Allah who was greatly offended. He vehemently cursed the Meccans for resorting to such sobriquet for his dearest companion. Allah steadfastly refused to accept the derision of Meccans. Here are a few verses from the Quran which tell us about Allah's stand on the madness (read epilepsy) of Muhammad.

Muhammad is just a warner and a bringer of glad tidings to the believers; he is not a crazy (possessed or mad) man…**7.184**

Muhammad (Allah) is not mad or possessed...**15:6**

Allah knows that the unbelievers thought Muhammad was a crazy (mad) man…**17:47**

Muhammad is not possessed but brought the truth, but most people hate truth … **23:70**

The wicked said that Muhammad was a man bewitched (possessed)…**25:8**

Muhammad is not possessed but he is only a warner…**34:46**

The pagans thought Muhammad was a mad poet, but Muhammad is not a poet possessed; he confirms the messages of apostles (scriptures) sent before him… **37:36-37**

The pagans thought that Muhammad was a man possessed, tutored by others...**44:14**

Muhammad is not a vulgar soothsayer, nor is he possessed...**52:29**

Muhammad is not possessed...**68:2**

Soon the unbelievers will know who is mad—they or Muhammad…**68:5-6**

Muhammad is not possessed...**81:22**

Interestingly, Rashad Khalifa, the modern day charlatan, the preceptor of the Quran-only Muslims, claims that he is the replacement of Muhammad. In fact, Rashad Khalifa is so adamant that in his English translation of this verse he wrote it this way:

[81:22] Your friend (Rashad) is not crazy.

The readers might find this completely incredulous. Not surprisingly, the Saudi authorities also found this too preposterous. No wonder then Rashad Khalifa, the modern clone of Muhammad was assassinated in his mosque. Allah does really have peculiar temperament. He could never tolerate anyone who tries to impersonate His greatest love, Muhammad.

Sunaan Abu Dawud, Vol.ii, Hadith Number 2563:

Jabir b. ‘Atik reported that Prophet (may peace be upon him) as saying: There is jealousy which Allah loves and jealousy which Allah hates. That which Allah loves is jealousy regarding a matter of doubt and that which Allah hates is jealousy regarding something which is not doubtful. There is pride which Allah hates and pride which Allah loves. That which Allah loves is a man’s pride when fighting and when giving sadaqah and that which Allah hates is pride shown by oppression. The narrator Musa said: “by boasting.”

Let us read this hadith: Narrated AbudDarda

The Prophet (peace be upon him) was delivering a discourse on the pulpit and he said, "He who fears standing before his Lord will have two Paradises." He (AbudDarda) asked, "Even if he commits fornication and even if he steals, Messenger of Allah?" But he said a second time, "He who fears standing before his

Lord will have two Paradises." He asked a second time, "Even if he commits fornication and even if he steals, Messenger of Allah?" And he said a third time, "He who fears standing before his Lord will have two paradises." He asked a third time, "Even if he commits fornication and even if he steals, Messenger of Allah?" to which he replied, "Even in spite of AbudDarda."'

Ahmad transmitted it.

[Tirmidhi hadith number 755, quoted from ALIM CD ROM]

Allah is Amorphous

Allah is a lamp, omnipresent, invisible, shapeless, in front of praying Muslims, eclipses are Allah's signs, Gabriel has form, transforms into human limbs, spirit.

Allah is light, similar to a lamp

The Quran, in a few early Meccan verses, describe Allah as a lamp, a shining light everywhere—like a brilliant star in the sky. When Muhammad claimed that his audience with Allah riding a Buraq during his travel to the Heavens, people were suspicious and asked him to describe Allah. Unable to do so, he insisted Allah was a light and that Allah had indeed spoken with him behind a veil.

Please consult the following verses in the Quran to understand how Allah compares Himself with, sometimes quite contradictorily, and sometimes with ambiguity as:

Allah has sent a light manifest (The Quran and Muhammad)...**4:174**

To say the least, most intelligent people will understand that the above verse simply means Allah, Muhammad and the Quran are guides for the believers. It is quite simple to understand that the allusion of light here is just a parable. It means guidance, and that is it.

But is this really true? Could it be that physically Allah truly is light, just like a huge flood-light, a mammoth lamp, similar to the sun? Let us read the following verse,

Allah is the light of the heavens and the earth; the light is like a brilliant star similar to a lamp lit from olive oil; Allah's light is like a lamp enclosed in glass and put in a niche; Allah guides to His light whom He wills …**24:35**

Sourcing impeccable fount of Islam, the great Tafsir writer ibn Kathir clearly writes that Allah is indeed light, much like the light we see from the sun and other powerful light-emitting devices. He even says that the Light of the Throne comes from the Light of His Face. He writes (please note that I have omitted the Arabic text):

Ibn Jurayj said: "Mujahid and Ibn `Abbas said concerning the Ayah:

(Allah is the Light of the heavens and the earth.) He is controlling their affairs and their stars and sun and moon." As-Suddi said concerning the Ayah:

(Allah is the Light of the heavens and the earth.) by His Light the heavens and earth are illuminated. In the Two Sahihs, it is recorded that Ibn `Abbas, may Allah be pleased with him, said: "When the Messenger of Allah got up to pray at night, he would say:

(O Allah, to You be praise, You are the Sustainer of heaven and earth and whoever is in them. To You be praise, You are the Light of the heavens and the earth and whoever is in them.) It was narrated that Ibn Mas`ud said, "There is no night or day with your Lord; the Light of the Throne comes from the Light of His Face."

If we are not still not convinced that Allah is really light, let us read the following verse:

On the resurrection day, the believers will have a light in front of them and on to their right sides; they will receive good news from Allah...**57:12**

This verse tells us that not only Allah is light but He will also provide on the resurrection day light to the Muslims. This will be much like torch lights for every Muslim—one in front and one on his right side. To elaborate on this further, ibn Kathir writes that the believers who spend in charity will come on the Day of Resurrection with their light preceding them in the area of the Gathering, according to the level of their good deeds. Some of them will have a light as large as a mountain, some as a date tree, some as big as a man in the standing position. The least among them has a light as big as his index finger, it is lit at times and extinguished at other times (ibn Kathir, Tafsir Quran, sura 57).

Here is another verse from the Quran which tells us without doubt that Allah truly is a light-much like a radio-active material such as Radium, Phosphorous, Uranium, Plutonium…and son on

The unbelievers might try to extinguish the light of Allah, but Allah will engulf the world with His light…**61:8**

That Allah has great effulgence is further confirmed from the following hadith.

In a hadith in Sahih Muslim Muhammad confirms that he could not see Allah because He was light (Sahih Muslim, 1.0341).

Book 001, Number 0341:

It is narrated on the authority of Abu Dharr: I asked the Messenger of Allah (may peace be upon him): Did you see thy Lord? He said: He is a Light; how could I see Him?

Muhammad saw the light of Allah…(Sahih Muslim, 1.0342)

Book 001, Number 0342:

Abdullah b. Shaqiq reported: I said to Abu Dharr: Had I seen the Messenger of Allah, I would have asked him. He (Abu Dharr) said: What is that thing that you wanted to inquire of him? He said: I wanted to ask him whether he had seen his Lord. Abu Dharr said: I, in fact, inquired of him, and he replied: I saw Light.

Could it be that Allah wears radio-active dress? The following hadith tells us that this might indeed be true. This hadith also provides the clue as to why Allah is a light. When we read it carefully we note that Allah is actually fire—an intense fire and because of His veil we see only the light of this blazing fire.

Allah's veil is His light…(Sahih Muslim, 1. 0343)

Book 001, Number 0343:

Abu Musa reported: The Messenger of Allah (may peace be upon him) was standing amongst us and he told us five things. He said: Verily the Exalted and Mighty God does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts it. The deeds in the night are taken up to Him before the deeds of the day. and the deeds of the day before the deeds of the night. His veil is the light. In the hadith narrated by Abu Bakr (instead of the word" light") it is fire. If he withdraws it (the veil), the splendour of His countenance would consume His creation so far as His sight reaches. (The texts in bold italics are mine).

Any scientists who reads the above passage will surely surmise that Allah is actually energy-possibly heat and light energy combined together.

Allah is everywhere

This is a magnificent game Allah plays with His diligent followers. We noted in part–3 of this series that Allah steadfastly claimed that His permanent abode is above the seventh Heaven. His temporary residence is in Kaba, especially during the season of pilgrimage (Hajj). But clever Allah knew quite well that the Muslims might ask Muhammad embarrassing questions. So Allah declared that He is everywhere: top, bottom, left, right, in front, inside the earth, under the ocean, in heavens, in Hell, in Paradise— in all places. This was indeed a very deft answer, for it silenced everyone who could hurt Muhammad with discomforting questions.

Let us read the following Quranic verses to determine the depth of cleverness of Allah, the smart game Allah plays with His slaves.

The east and the west belongs to Allah, wherever you turn your face you will see the face of Allah...2:115

YUSUFALI: To Allah belong (sic) the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing [002.115]

Allah is everywhere; no need to turn your face east or west for Allah...2:177

YUSUFALI: It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing. [002.177]

Allah is everywhere...4:126
YUSUFALI: But to Allah belong all things in the heavens and on earth: And He it is that Encompasseth all things. [004.126]

The law of physics says that it is impossible for an entity to be at any two places at any instant. But Allah does not obey the laws of science. He simply overrides the eternal law of impossibility of being present at any two locations at the same time. If we were to believe that Allah is the law-giver, then this disposition of Allah clearly violates His own laws.

Allah is not visible, if you want to see Allah you will not succeed, you will be a sinner

Despite such deftness of Allah, the pagan Meccans did not leave Muhammad in peace. They persistently asked him about his Allah and His whereabouts. Their diatribes against Muhammad's Allah went unabated. For a while, Muhammad remained aloof, reticent and taciturn. Greatly perturbed, Allah quickly commanded Muhammad to issue warning that whoever dared to ask such insolent questions about

the residence, occupation and countenance of Allah is doomed. Such persons were condemned to the eternal fire of Hell and Allah vouched that He will never meet them.

Let us read these two verses from the Quran to gauge Allah's unbridled anger for those who dare to know His real address.

Asking to see Allah and angels are two great sins; those who commit such sins will never meet Allah…25:21

YUSUFALI: Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety! [025.021]

There will be no joy when the unbelievers see the angels…25:22

YUSUFALI: The Day they see the angels,- no joy will there be to the sinners that Day: The (angels) will say: "There is a barrier forbidden (to you) altogether!" [025.022]

Muhammad claimed that Allah has created everything on heavens and earths (believe me, according to the Quran, there are seven earths—six of them are underground and the topmost is the one reserved for us). Everything on them (that is in heaven and earths) attest to the creation of Allah. Muhammad also claimed that all natural objects, including mountains, oceans, trees, plants, camels, ships, insects, angels… and so on sing the glory of Allah. Strangely though, Allah has only selected the Muslims to be His witnesses. This means Allah only trusts Muslims when it comes to verify Allah's properties, such as: His look, activities, address, temperament, habits and His likes and dislikes. Allah has authorized only Muslims to certify all the attributes of His. In essence Allah is saying that when you meet a Muslim you indirectly meet Allah.

Let us read the following hadith.

Muslims are the witnesses on earth of Allah…(ibn Majah, 2.1491)

Volume 2, Number 1491:

Anas b. Malik (Allah be pleased with him) is reported to have said, "A bier passed by the Holy Prophet (peace and blessings of Allah be upon him). He was praised well whereupon he said, "(Paradise) is guaranteed (for him)." Then another bier passed by him and he was spoken in bad terms. Upon this, he said, "(The Hell Fire) has become compulsory (for him). He was asked, "Allah's Messenger, you said for this (man) it ensured for him and for this (man), it has become compulsory." He said (Sic) It is the evidence of people." And, the believers are the witnesses of Allah on earth."

Allah is right in front of you, when you pray

Since Allah could be anywhere at any time, even at multiple places, it is certainly possible for Him to witness prayers offered by each and every Muslim on earth. In fact, Allah claims that He watches a Muslim whenever he prays.

Here are a few hadith to demonstrate Allah's hide–and–seek game with His slaves.

> When you pray, Allah is in front of you, so do not spit in front of Him… (Sahih Bukhari, 1.12.720)
>
> Volume 1, Book 12, Number 720: Narrated Ibn 'Umar:
>
> The Prophet saw expectoration in the direction of the Qibla of the mosque while he was leading the prayer, and scratched it off. After finishing the prayer, he said, "Whenever any of you is in prayer he should know that Allah is in front of him. So none should spit in front of him in the prayer."
>
> While praying, you cannot spit in front of you because Allah is right in front of you…(Sahih Muslim, 4.1116)
>
> **Book 004, Number 1116:**
>
> Abdullah b. Umar reported: The Messenger of Allah (may peace be upon him) saw spittle on the wall towards Qibla, and scratched it away and then turning to the people said: When any one of you prays, he must not spit in front of him, for Allah is in front of him when he is engaged in prayer.
>
> When in prayer you are in intimate conversation with Allah, so do not spit in front of you or at your right but spit at your left side and under your foot…(Sahih Muslim, 4.1123)
>
> **Book 004, Number 1123:**
>
> Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: When any one of you is engaged in prayer, he is holding intimate conversation with his Lord, so none of you must spit in front of him, or towards his right side, but towards his left side under his foot.
>
> Sunaan ibn Majah contains another, almost similar hadith.
>
> When you pray, Allah is right in front of you; so do not spit in front…(Sunaan Ibn Majah 1.763)
>
> Sunaan Ibn Majah, Vol.I, Hadith Number 763

‘Abdullah b. ‘Umar (Allah be pleased with him) is reported to have said, “Allah’s Messenger (peace and blessings of Allah be upon him) saw some expectorated matter on (the wall of the qibla of the mosque, while he was saying prayer leading the people. So, he rubbed it off (and thereafter he said as he concluded the prayer:(Sic) Verily when anyone of you is in the state of prayer, Allah is in front of his face. Thus, none of you should ever spit out sputum in front of his face during prayer.

The invisible Allah watches His slaves

Allah might be amorphous but He never fails to watch Islamic prayers. He is a meticulous observer. Previously, we noted how Allah stands right in front of a Muslim when he offers his prayer. But there is more to Allah’s constant watching. He is like the Big Brother character depicted by George Orwell in his famous satire, Nineteen Eighty-Four.’ Just like this ‘big brother’ who is rarely seen in public but is always present almost everywhere, Allah also watches every Muslim wherever he goes, even though Allah Himself had admitted that he is shapeless, so cannot be seen by human eyes. On one occasion Muhammad even claimed that he had an appointment with Allah, so he was late for a Morning Prayer congregation.

Let us read a few hadith on Allah’s ubiquitous nature.

Almighty Allah really loves those Muslims who remain awake to offer the late night prayer. Here is a hadith which tells us about Allah’s bias for the night-watcher, insomniacs.

Allah is nearest to the person who prays during the later part of night…(Tirmidhi, 364, 366)

Sunaan Tirmidhi, Number 364: Narrated Amr ibn Abasah

Allah's Messenger (peace be upon him) said: Allah is nearest to His servant in midst of the later part of the night and if you are able to be amongst those who remember Allah at that hour, do so.

Transmitted by Tirmidhi and he said: This is a hasan sahih gharib hadith.

Sunaan Tirmidhi, Number 366

Narrated AbuUmamah

Allah's Messenger (peace be upon him) was asked: Which supplication is listened to (most readily) by Allah? He replied (one which is made in the) later part of the night, and at the end of the obligatory prayers.

Transmitted by Tirmidhi. (Tirmidhi hadith 364, 366 quoted from ALIM CD ROM)

Those who perform hajj and umra are people who have come to visit Allah…(Tirmidhi, 800)

Sunaan Tirmidhi, Number 800

Narrated AbuHurayrah

The Prophet (peace be upon him) said, "Those who perform the hajj and those who perform the umrah are people who have come to visit Allah. If they supplicate Him He will respond to them, and if they ask Him for forgiveness He will forgive

them."

Ibn Majah transmitted it. (Tirmidhi hadith 800 quoted from ALIM CD ROM)

We now know for certain that the major objective of Hajj is to see (feel) Allah when He takes His temporary residence at Kaba.

Muhammad had an appointment with Allah, during a conclave; Allah touched Muhammad's chest…(Tirmidhi, 245)

Sunaan Tirmidhi, Number 245

Narrated Mu'adh ibn Jabal

Allah's Messenger (peace be upon him) was detained one morning from observing the dawn prayer (in congregation) along with us till the sun had almost appeared on the horizon. He then came out hurriedly and Iqamah for prayer was observed and he conducted it (prayer) in brief form. When he had concluded the prayer by saying As-salamu alaykum wa Rahmatullah, he called out to us saying: Remain in your places as you were. Then turning to us he said: I am going to tell you what detained me from you (on account of which I could not join you in the prayer) in the morning. I got up in the night and performed ablution and observed the prayer as had been ordained for me. I dozed in my prayer till I was overcome by (sleep) and lo, I found myself in the presence of my Lord, the Blessed and the Glorious, in the best form. He said: Muhammad! I said: At Thy service, my Lord. He said: What these highest angels contend about? I said: I do not know. He repeated it thrice. He said: Then I saw Him put His Palms between my shoulder blades till I felt the coldness of His

fingers between the two sides of my chest. Then everything was illuminated for me and I could recognize everything. He said: Muhammad! I said: At Thy service, my Lord. He said: What do these high angels contend about? I said: In regard to expiations. He said: What are these? I said: Going on foot to join congregational prayers, sitting in the mosques after the prayers, performing ablution well despite difficulties. He again said: Then what do they contend? I said: In regard to the ranks. He said: What are these? I said: Providing of food, speaking gently, observing the prayer when the people are asleep. He again said to me: Beg (Your Lord) and say: O Allah, I beg of Thee (power) to do good deeds, and abandon abominable deeds, to love the poor, that Thou forgive me and show mercy to me and when Thou intendst (Sic) to put people to trial Thou causes me to die unblemished and I beg of Thee Thy love and the love of one who loves Thee and the love for the deed which brings me near to Thy love. Allah's Messenger (peace be upon him) said: It is a truth, so learn it and teach it.

Transmitted by Ahmad, Tirmidhi who said: This is a hasan sahih hadith and I asked Muhammad ibn Isma'il about this hadith and he said: It is a sahih hadith. (Tirmidhi hadith 245 quoted from ALIM CD ROM)

Eclipses are signs of Allah

Allah’s fascination with the moon knows no bound. In part–3 we discovered the compelling reason why Allah is so much obsessed with the moon. It was because long before Muhammad was born, Allah actually, was the moon god of the pagans. There are irrefutable epigraphic evidences to support this fact. However, Muhammad wanted to change the history of the pagans of Mecca. He wanted his version of Allah. His Allah became not a moon god but the only God who must be obeyed by all. Even with such a pine for monotheism, Muhammad could not shake off his pagan origin. When an eclipse engulfed the sun, the pagans were afraid and enquired Muhammad about Allah and His power. Muhammad quietly answered that the eclipse was really the sign of Allah—confirming that the pagans were correct all along.

Let us read this hadith from Sahih Bukhari

The eclipses are the signs of Allah...(Sahih Bukhari, 2. 18. 152)

Volume 2, Book 18, Number 152: Narrated Ibn 'Umar:

The Prophet said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone but they are two signs amongst the signs of Allah. When you see them offer the prayer."

There are a number of hadith in Sahih Bukhari on this event. Please read other hadith here (Sahih Bukhari, **2.18.151**, **153**, **154**, **157**)

Allah is shapeless, Gabriel is not

Muhammad was smart and skilfully nifty to play the duality concept of Allah—the two exactly opposite natures of Allah: His anthropomorphic personality and His amorphous disposition. However, much smarter was Muhammad's great oratory to convince the rabble that Allah's Archangel Gabriel was indeed anthropomorphic, though, with the capability to metamorphose at will into a physical form—into any form he desired. At one time Allah sent Gabriel with six hundred wings; at other times Gabriel came to meet Muhammad in his real form. In many hadith we read that Gabriel, taking the form of human beings, especially in the form of Dhiya al–Kalbi, a handsome young man of Mecca had consulted Muhammad.

Let us read the following hadith.

Muhammad saw Gabriel having six hundred wings…(Sahih Bukhari, 4.54.455)

Volume 4, Book 54, Number 455: Narrated Abu Ishaq-Ash-Shaibani:

I asked Zir bin Hubaish regarding the Statement of Allah: "And was at a distance of but two bow-lengths or (even) nearer; So did (Allah) convey The Inspiration to His slave (Gabriel) and then he (Gabriel) Conveyed (that to Muhammad). (53.9-10) On that, Zir said, "Ibn Mas'ud informed us that the Prophet had seen Gabriel having 600 wings."

Muhammad did not see his Lord (Allah), he only saw Gabriel in his genuine shape covering the whole horizon…(Sahih Bukhari, 4.54.457)

Volume 4, Book 54, Number 457: Narrated Aisha:

Whoever claimed that (the Prophet) Muhammad saw his Lord, is committing a great fault, for he only saw Gabriel in his genuine shape in which he was created covering the whole horizon.

Muhammad told Umm Salama that Gabriel met him in the form of Dhiya...4.56.827

Volume 4, Book 56, Number 827: Narrated Abu Uthman:

> I got the news that Gabriel came to the Prophet while Um Salama was present. Gabriel started talking (to the Prophet and then left. The Prophet said to Um Salama, "(Do you know) who it was?" (or a similar question). She said, "It was Dihya (a handsome person amongst the companions of the Prophet)." Later on Um Salama said, "By Allah! I thought he was none but Dihya, till I heard the Prophet talking about Gabriel in his sermon." (The Sub-narrator asked Abu 'Uthman, "From where have you heard this narration?" He replied, "From Usama bin Zaid.")

Only Muhammad could see Allah's angel Gabriel; none else could

The pagan Arabs believed in the angels of Allah. Their concept of angels of Allah was that they were apparitions, part human–shaped. When Muhammad made the preposterous claim that he had seen Gabriel, the archangel of Allah, the pagans insisted on verifying Gabriel. Nevertheless, Muhammad was adamant that Allah allowed only him to see Gabriel in its various forms.

The Quran holds that Gabriel used to visit Muhammad every night during the month of Ramadan. Accepting that Muhammad's Prophetic life was twenty–three years, and assuming that each month of Ramadan consisted of thirty days, we can easily calculate how many times Gabriel had visited Muhammad during his life time. This will be 690 times, at least. Now let us add the additional occasions when Gabriel had to consult Muhammad for Allah's needs, I mean emergency situations,—we can safely use a round figure of 700 occasions when Gabriel had accosted Muhammad, either for a short appointment or for a prolong period. It is simply implausible that none (sans Muhammad) could, at least for once, see Gabriel, who, according to Allah, does possess a physical shape. Muhammad's such effrontery claim that only he had the ability to see a physical Gabriel did not go unchallenged. Many Arabs did put Muhammad in an extremely difficult position by asking him pertinent questions. Those discomforting questions had gravely embarrassed Muhammad. None the less, those questions were genuine and Muhammad had to come up with credible answers. Undaunted, he naturally turned to his fast friend, Allah.

Let us read these hadith from Sahih Bukhari to learn how Muhammad answered such questions. Note that the first hadith also tells us how Allah used to communicate with Muhammad.

> During Ramadan, Gabriel used to meet Muhammad every night to teach him the Quran…(Sahih Bukhari, 1.1.5)

> **Volume 1, Book 1, Number 4:** Narrated Said bin Jubair:
>
> Ibn 'Abbas in the explanation of the Statement of Allah. 'Move not your tongue concerning (the Quran) to make haste therewith." (75.16) Said "Allah's Apostle used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration." Ibn 'Abbas moved his lips

saying, "I am moving my lips in front of you as Allah's Apostle used to move his." Said moved his lips saying: "I am moving my lips, as I saw Ibn 'Abbas moving his." Ibn 'Abbas added, "So Allah revealed 'Move not your tongue concerning (the Qur'an) to make haste therewith. It is for us to collect it and to give you (O Muhammad) the ability to recite it (the Qur'an) (75.16-17) which means that Allah will make him (the Prophet) remember the portion of the Qur'an which was revealed at that time by heart and recite it. The Statement of Allah: And 'When we have recited it to you (O Muhammad through Gabriel) then you follow its (Qur'an) recital' (75.18) means 'listen to it and be silent.' Then it is for Us (Allah) to make It clear to you' (75.19) means 'Then it is (for Allah) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allah's Apostle used to listen to Gabriel whenever he came and after his departure he used to recite it as Gabriel had recited it."

Even Aisha, Muhammad's dearest wife and the only person on whose bed Muhammad used to converse with Allah via Gabriel could not see Gabriel.

Gabriel led prayer five times and he prayed with Muhammad… (Sahih Bukhari, 4.54.444)

Volume 4, Book 54, Number 444: Narrated Ibn Shihab:

Once Umar bin Abdul Aziz delayed the 'Asr prayer a little. 'Urwa said to him, "Gabriel descended and led the prayer in front of the Prophet." On that 'Umar said, "O Urwa! Be sure of what you say." "Urwa, (sic) "I heard Bashir bin Abi Masud narrating from Ibn Masud who heard Allah's Apostle saying, 'Gabriel descended and led me in prayer; and then prayed with him again, and then prayed with him again, and then prayed with him again, and then prayed with him again, counting with his fingers five prayers."

Muhammad saw Gabriel in a cloud (lengthy hadith)…(see Sahih Bukhari, **4.54.454**)

Muhammad introduced Gabriel to Aisha but she could not see Gabriel…(Sahih Bukhari, 5.57.112)

Volume 5, Book 57, Number 112: Narrated Abu Salama:

'Aisha said, "Once Allah's Apostle said (to me), 'O Aish ('Aisha)! This is Gabriel greeting you.' I said, 'Peace and Allah's Mercy and Blessings be on him, you see what I don't see' " She was addressing Allah 's Apostle.

Muhammad used to see things (Gabriel) that Aisha could not…(Sahih Bukhari, 8.73.220)

Volume 8, Book 73, Number 220: Narrated 'Aisha:

(the wife the Prophet) Allah's Apostle said, "O Aisha! This is Gabriel sending his greetings to you." I said, "Peace, and Allah's Mercy be on him." 'Aisha added: The Prophet used to see things which we used not to see.

Muhammad told Aisha that Gabriel greeted her but she did not see Gabriel…(Sahih Bukhari, 8.74.270)

Volume 8, Book 74, Number 270:

Narrated 'Aisha: that the Prophet said to her, "Gabriel sends Salam (greetings) to you." She replied, "Wa 'alaihi-s-Salam Wa Rahmatu-l-lah." (Peace and Allah's Mercy be on him).

When Muhammad met Gabriel in a bush Gabriel told Muhammad that whoever worships Allah, even if he is a thief or a sex offender will go to Paradise (lengthy hadith) (see Sahih Bukhari, **8.76.450**, **451**)

Allah could transform Himself into human limbs

Allah's cleverness knows no bound. When Muhammad was continuously bombarded with thorny questions about his Allah, Allah, as usual, came to his rescue. He told Muhammad that He could easily transform Himself into human ears, hands, feet, and grips. Obviously those privileges were restricted only for the diehard believers (i.e., true Muslims, like the jihadists). We should have no problem in guessing the reason/s for such a clever move to placate the implacable foes of Muhammad.

Allah becomes the ears, eyes, hands, feet and grips of a pious believer; Allah declares war against those who are hostile to a pious believer…(Sahih Bukhari, 8.76.509)

Volume 8, Book 76, Number 509: Narrated Abu Huraira:

Allah's Apostle said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he

grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."

Muhammad never saw Allah, he only saw Allah in his heart

Here is what Muhammad resorted to advance his theology. He back flipped completely from his stand of an anthropomorphic Allah, to a confused, amorphous, to a total denial that he had ever seen Allah in any form. Confronted with barrage of unanswerable questions and feeling extremely exasperated, he admitted that he only saw Allah in his heart—twice, to be precise. He also claimed that he only saw once Gabriel in his genuine shape.

We need to read diligently the following hadith to gauge the smartness of Allah and Muhammad.

Muhammad did not see his Lord (Allah), Muhammad only saw Gabriel in his genuine shape covering the whole horizon… (Sahih Bukhari, 4.54.457)

Volume 4, Book 54, Number 457: Narrated Aisha:

Whoever claimed that (the Prophet) Muhammad saw his Lord, is committing a great fault, for he only saw Gabriel in his genuine shape in which he was created covering the whole horizon.

Muhammad really saw the signs of Allah in a green screen covering the horizon...(Sahih Bukhari, 6.60.381)

Volume 6, Book 60, Number 381: Narrated Abdullah:

(regarding the revelation) Truly he (Muhammad) did see of the signs of his Lord; the Greatest!' (53.18) The Prophet saw a green screen covering the horizon.

If anyone says that Muhammad saw Allah then he is a liar... (Sahih Bukhari, 9.93.477)

Volume 9, Book 93, Number 477: Narrated Masruq:

'Aisha said, "If anyone tells you that Muhammad has seen his Lord, he is a liar, for Allah says: 'No vision can grasp Him.' (6.103) And if anyone tells you that Muhammad has seen the

Unseen, he is a liar, for Allah says: "None has the knowledge of the Unseen but Allah."

Muhammad saw Allah twice with his heart…(Sahih Muslim, 1.0334, 0335)

Book 001, Number 0334:

It is narrated on the authority of Ibn 'Abbas that he (the Holy Prophet) saw (Allah) with, his heart.

Book 001, Number 0335:

It is narrated on the authority of Ibn Abbas that the words:" The heart belied not what he saw" (al-Qur'an, Iiii. 11) and" Certainly he saw Him in another descent" (al-Qur'an, Iiii. 13) imply that he saw him twice with his heart.

Allah wears a veil, only the Muslims will see Allah

We read previously that Muhammad claimed everyone will see Allah the way we see a moon. But when Muhammad started out to reserve the exclusivity of the Muslims, Allah changed His mind. He told Muhammad that the only people worthy of 'seeing' Him were the Muslims.

Here is a verse from the Quran in which we note how Allah plays a double-game—in one hand He declares that He cannot be seen, in any form. On the other hand, to please the Muslims, He asserts that only the Muslims will see His real face.

Allah will veil Himself (i.e., He will not show His face) from the unbelievers on the resurrection day); only the believers will see the face of Allah…83:15

YUSUFALI: Verily, from (the Light of) their Lord, that Day, will they be veiled. [**083.015**]

To confuse further, Sahih Muslim tells us that Allah's veil is His light. Let us read this hadith.

Allah's veil is His light…(Sahih Muslim, 1. 0344)

Book 001, Number 0343:

Abu Musa reported: The Messenger of Allah (may peace be upon him) was standing amongst us and he told us five things. He said: Verily the Exalted and Mighty God does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts

it. The deeds in the night are taken up to Him before the deeds of the day and the deeds of the day before the deeds of the night. His veil is the light. In the hadith narrated by Abu Bakr (instead of the word" light") it is fire. If he withdraws it (the veil), the splendour of His countenance would consume His creation so far as His sight reaches.

Allah will lift His veil to the inhabitants of Paradise…(Sahih Muslim, 1.0347)

Book 001, Number 0347:

Suhaib reported the Apostle (may peace be upon him) saying: When those deserving of Paradise would enter Paradise, the Blessed and the Exalted would ask: Do you wish Me to give you anything more? They would say: Hast Thou not brightened our faces? Hast Thou not made us enter Paradise and saved us from Fire? He (the narrator) said: He (God) would lift the veil, and of things given to them nothing would he dearer to them than the sight of their Lord, the Mighty and the Glorious.

Allah's Countenance

Allah looks like Adam, King, deity, unlike one-eyed Dajjal, speaks Hebrew, Jesus Allah's Spirit, Wears Hijab & speak from behind, sleepless, will show face after death and on judgment day.

Allah likes the finest names

The Quran tells us that the finest names belong to Allah; we must call Him by those names (7:180)

YUSUF ALI: The most beautiful names belong to Allah: so call on him by them; but shun such men as use profanity in his names: for what they do, they will soon be requited. [Q 7.180]

However, the Quran does not tell us that Allah also has a few terrible names (Sunaan Ibn Majah, 5.3861). Such as: The Relenting (al–Tawwab), The Strong (al–Qawiyy), The Forceful (al–Shadid), The Distresser (al–Dar), The Destroyer (al–Mumitu), The Witholder (al–Mani'u), The Odd (al–Witr).

We just have to imagine how Allah would look when He does really behave according to those terrible names.

Here are few hadith which promise paradise just for memorising the ninety–nine names of Allah.

> Just learn the ninety-nine names of Allah to go to Paradise… (Sahih Bukhari, 3.50.894)
>
> **Volume 3, Book 50, Number 894:** Narrated Abu Huraira:
>
> Allah's Apostle said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise."
>
> Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise…(Sahih Bukhari, 8.75.419)
>
> **Volume 8, Book 75, Number 419:** Narrated Abu Huraira:
>
> Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is Witr (one) and loves 'the Witr' (i.e., odd numbers).

Jesus is the word and spirit of Allah; Allah look like Jesus

We already read that Allah admitted that Adam looked like Him (or the other way round, if you do not mind). Now, in verse 15:29, Allah says that He had breathed His spirit into Adam. In verse 4:171 Allah also claims that Jesus Christ was also a spirit from Him (i.e., born out of Allah's spirit). The natural derivation from all these incredible feats of Allah will be that Allah must look like Jesus Christ (or Jesus must have looked like Allah).

Let us read these two verses.

> YUSUF ALI: "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him." [Q 15.29]
>
> YUSUF ALI: O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a messenger of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His messengers. Say not "Trinity" : desist: it will be better for you: for Allah is one Allah: Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. [Q 4.171]

> A hadith in Sahih Muslim tells us that Muhammad had confirmed Jesus Christ was born through the spirit of Allah… (Sahih Muslim 1.43).
>
> **Book 001, Number 0043:**
>
> It is narrated on the authority of Ubadah b. Samit that the messenger of Allah (may peace be upon him) observed: He who said: "There is no god but Allah, He is One and there is no associate with Him, that Muhammad is his servant and His messenger, that Christ is servant and the son of His slave-girl and he (Christ) His word which He communicated to Mary and is His Spirit, that Paradise is a fact and Hell is a fact," Allah would make him (he who affirms these truths enter Paradise through any one of its eight doors which he would like.

In a footnote, ‘Abdul Hamid Siddiqi, the translator of Sahih Muslim writes:

> The word “spirit” used for Jesus does not carry him a step beyond the limits of humanity, for Adam also it has been said, “I breathed my spirit into him (Quran xv. 29). In fact, according to the Holy Quran, the spirit of God is breathed into everyman: Then he made him complete and breathed into him of His spirit and gave you hearing and sight and hearts (xxxii. 9). The epithet, ruhum–minhu, “a spirit from Him,” does not imply that the soul of Allah was incarnated in Jesus; it only signifies the eminence of Christ as it has been explained by the famous commentators of the Holy Quran , Ibn ‘Abbas, Ibn Jarir, Ibn Kathir (Siddiqi, 2004, p 26, footnote 68).

If we were to believe ‘Abdul Hamid Siddiqi then the Quran must be wrong. For, the Quran clearly says that Allah sent Gabriel to implant His spirit (read part 2 of this series) into the womb of Mary. Elsewhere, Allah says that His spirit is actually His soul. Therefore, Jesus was surely from the soul of Allah, a special provision which Allah has exclusively reserved for Prophets like Adam, Moses, Jesus, Muhammad,… and so on.

We can, therefore conclude that Allah, most probably, looks like Jesus Christ. Extend this further—and what conclusion could we make about Allah’s countenance during Muhammad’s time? The answer should be obvious to anyone.

Arabs are the chosen people of Allah; Allah resembles an Arab

It is quite simple to understand this countenance of Allah. Allah dearly loves the Arabs and He chose them over all other races, making them the best pedigree in the human race. The Arabs must be the special creation of Allah. Does Allah look like an Arab, especially an Arab from Saudi Arabia and from the Quraysh stock? Let us read from ibn Sa’d, the famous biographer of Muhammad.

(Note: this narration about the superiority of the Arabs is quite lengthy. I shall quote a small portion.):

> …Abu Damarah al–Madani Anas Ibn ‘Iyad al–Laythi informed us; he said: Ja’far Ibn Muhammad Ibn ‘Ali informed us on the authority of his father, Muhammad Ibn ‘Ali ibn Husayn Ibn “Ali Ibn Abi Talib, who said: Verily the Prophet said: God divided the earth in two halves and placed (me) in the better of the two, then He divided the half in three parts, and I was in the best of them, then He chose the Arabs from among the people, then He chose the Quraysh from among the Arabs, then He chose the children of ‘Abd al–Muttalib from among the Banu Hashim, then he chose me from among the children of ‘Abd al–Muttalib (Ibn Sa’d, vol I, p 2).

Allah is Dictatorial, Racist and Misogynistic

Allah is the owner of the heavens and the earth; He is adamant on establishing His dictatorship

Many verses in the Quran declare that Allah, truly, is a dictator. He rules earth in an absolute dictatorial manner. Below, I am providing excerpts of a few selected verses from the Quran. Please note that in many of these verses; it is quite clear that the speaker is not Allah, but someone else, most probably Muhammad. This should leave us beyond a shadow of doubt that Allah's dictatorship is actually Muhammad (i.e. Islam's) dictatorship.

> Exalt Allah, He is the owner of the Throne (Muhammad is talking here and not Allah)…**23:116**
>
> The dominion of the heavens and the earth belong to Allah alone, and to Allah is the final goal…**24:42**
>
> Sovereignty belongs to Allah; there is no Allah but Him. Everything will perish except Allah's face (Allah has a face)… **28:88**
>
> Allah is the sole owner of whatsoever in the heavens and on earth…**34:1**
>
> There is only one Allah…**37:4**
>
> Allah has the supreme authority (His kingdom) on the heavens and the earth…**57:5**
>
> All Kingships is with Allah…**67:1**

Allah is a white Arab supremacist

In the previous episode (part–7) of this essay we had a short glimpse of the racist nature of Allah. Here are more compelling evidences to label

Allah as an absolute racist, chauvinist bigot. He is in complete favour of the white skinned Arabs, especially the Quraysh.

Let us read what ibn Sa'd, one of the earliest biographers of Muhammad has to say on this.

Allah favours Arab racism—prophet is to be of Quraysh stock and of white complexion.

In plain language, ibn Sad says that only a white Quraysh Arab has the absolute right to be a prophet. Here is the excerpt from ibn Sa'd:

> He (Ibn Sa'd said: Hisham Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us; he said: al-Walid Ibn 'Abd Allah Ibn Jumay' al-Zuhri related to me on the authority of a son of 'Abd al-Rahman Ibn Mawhab Ibn Ribah al-Ashari; an ally of Banu Zuhrah, on the authority of his father; he said: Mukhramah Ibn Nawfal al-Zuhri related to me; he said: I heard my mother Ruqayqah Bint Abi Sayfi ibn Hashim Ibn 'Abd Manaf, who was his ('Abd al-Muttalib's) contemporary, relating: The Quraysh faced several years of drought; then wealth exhausted and they were on the verge of extinction. She continued: In a dream I heard a person saying: **O people of the Quraysh! The Prophet who is to be raised will be from among you; it is now the time of his emergence, and with him you will get plenty and abundance; so make a search of the man who is of noble birth, of high stature, white (in complexion), with eyebrows joined, eye-lashes long, hair curly, cheeks smooth, and the cartilage of his nose thin.** Then ask him (the person answering this description) to come out with his children and one member from every family should accompany him. All of them should be cleansed, then apply perfumes, kiss the *rukn* of the sanctuary and mount the peak of Abu Qubays; this man should come forward and pray for rains; others should only say Amen! Then rain will come to you. In the morning she related her dream to the people who made a search and found 'Abd al-Muttalib answering those qualities. They assembled round him and from

every family a person came out and did as the woman ordered them to do. They mounted Abu Qubays, and the Prophet, then only a boy, was with them. ‘Abd al-Muttalib came forward and said: O my Lord! They are Thy slaves and children of Thy slaves, and Thy maids and daughters of Thy maids; Thou seest what has befallen us; several years have elapsed since it has rained; our animals which have hoofs or talons have perished and we are also on the verge of death. (O Lord!) keep away this famine from us and bring plenty and prosperity to us! They had not ye returned to their places when the valleys were over-flown (with water). They had received rains due to blessings on the Prophet of Allah. (ibn Sa’d, vol.i p 95-96. The bold emphasis is mine)

If we are perturbed with such naked racism of Allah, then, here is a shocking hadith from *Sahih Muslim* which declares Allah’s special love for the white Quraysh Arabs.

Book 020, Number 4483:
It has been narrated on the authority of Amir b. Sa'd b. Abu Waqqas who said: I wrote (a letter) to Jabir b. Samura and sent it to him through my servant Nafi', asking him to inform me of something he had heard from the Messenger of Allah (may peace be upon him). He wrote to me (in reply): I heard the Messenger of Allah (may peace be upon him) say on Friday evening, the day on which al-Aslami was stoned to death (for committing adultery): The Islamic religion will continue until the Hour has been established, or you have been ruled over by twelve Caliphs, all of them being from the Quraish. also heard him say: A small force of the Muslims will capture the white palace, the police of the Persian Emperor or his descendants. I also heard him say: Before the Day of Judgment there will appear (a number of) impostors. You are to guard against them. I also heard him say: When God grants wealth to any one of you, he should first spend it on himself and his family (and then give it in charity to the poor). I heard him (also) say: I will be your forerunner at the Cistern (expecting your arrival)

Disturbed by the above hadith, the translator, ‘Abdul Hamid Siddiqi writes:

> The question whether Caliphate is the privilege of the Quraish is one of those debatable issues over which there has been a good deal of difference of opinion amongst the scholars. One view which is held by a section of the scholars is that a Caliph should necessarily be a Quraish. The overwhelming majority of scholars, however, does not subscribe to this view and asserts that a Quraish is to be preferred as a Caliph provided he eminently possesses all other requisite qualifications, which are rightly expected of a Caliph of Islam. The Quarish have no right to be Caliphs merely because of their being connected with the tribe of Quraish. The Holy Prophet (may peace be upon him) has himself states this fact…(lengthy quote) (Siddiqi, 2004, p. 3.1217-1218, foot note 2287).

Please note that the last sentence of the translator contradicts the above hadis and the statement of ibn Sa’d provided.

The ultimate goal of the Islamists is the creation of a Pan Islamic world, which must be ruled by a caliph (the Islamists call the *Khilafat* movement) who will be responsible to enforce Islamic laws (*Sharia*) globally. So, what are the requirements to be a caliph? —you might ask. According to Islamic law, (ref: Reliance of the Traveller, published by Amana Publications, Bettsville, Maryland, 1999, pp.640-642, law number o25.3) the mandatory qualifications of an Islamic caliph are: **1. must be a Muslim 2. must be a male 3. must be from the Quraysh tribe of the Arabs 4. must be a freeman (i.e., not a slave) 5. must be of sound mind.** This provision of Islamic

law means that the world—the Pan Islamic world must be ruled by an Arab (from the Quraysh stock, probably from Saudi Arabia or Jordan) and no one else. This also means that George Bush, Tony Blair, Jacque Chirac, Vladimir Putin, the Chinese Prime Minister, the Japanese Prime Minister….the most powerful infidel leaders in the world and the not-so-powerful infidel leaders must convert to Islam, declare complete allegiance to the new Arab/Quraysh caliph and become this Arab caliph's governors. If they do not comply with such Islamic demand then they must be removed by terror, intimidation, and force.

To further confirm that Allah has chosen the Arabs as special people to rule this world, we refer to another law of Sharia This law enforces the supremacy of the white Quraysh Arabs to subjugate all people on earth to their rule, by force, if necessary. The Sharia law cited here stipulates that no other men, even when Muslims, could marry any Arab women. In some Arab countries, this is the law and there is severe punishment if a man from another Islamic country (such as a Muslim man from Bangladesh) marries a Saudi Arabian woman. If he commits such a grave crime (marrying an Arab woman) he might be subjected to harsh punishment and immediate deportation.

Let us read this racist law of Allah:

Law m4.2 The following are not suitable matches for one another:

(1) A non-Arab man for an Arab woman (O: because of the hadith that the Prophet (Allah bless him and give him peace) said: “Allah has chosen the Arabs above others”). (ibid)

This law firmly establishes Allah’s racism, quite akin to the Nazism of Hitler. Islamic law is heavily biased to establish the supremacy of the Arabs—Allah is adamant that they (the Arabs) are the purest, the truest, the best and the most superior of all races, much like the idea of Hitler of the pure Aryan Germans, the most supreme race on earth.

Allah made the white Quraysh Arabs the best of His creation

I already quoted ibn Sa’d on this. Here is further evidence on Allah’s racism (read Arab racism).

> He (Ibn Sa’d said: Abd al–wahhab Ibn ‘Ata al–‘Ijli informed us on the authority of Sai’d Ibn Abi

‘Aribiah, he on the authority of Qatadh: he said: It has been mentioned to us that the Prophet said: When God wants to raise a prophet He choses the best tribe of the people and then He chooses the best man (Ibn Sa’d, vol. I, p. 8).

Sahih Bukhari confirms that Allah has chosen the Quraysh Arabs as His agent to rule the world (Islamic Caliphate).

Authority and ruling remains with the Quraysh; whoever is hostile towards the Quraysh Allah will destroy them…(Sahih Bukhari, 4.56.704).

Volume 4, Book 56, Number 704: Narrated Muhammad bin Jubair bin Mut'im:
That while he was with a delegation from Quraish to Muawiya, the latter heard the news that 'Abdullah bin 'Amr bin Al-'As said that there would be a king from the tribe of Qahtan. On that Muawiya became angry, got up and then praised Allah as He deserved, and said, "Now then, I

> have heard that some men amongst you narrate things which are neither in the Holy Book, nor have been told by Allah's Apostle. Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allah's Apostle saying, 'Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allah will destroy him as long as they abide by the laws of the religion.'"

In this book (Ash-Shifa) Allah, through sharia, expresses a great disdain for the black people in this manner:

> Whoever says Muhammad was black must be killed…(Ash-Shifa, Tr. Aisha Abdarrahman, 2004)
>
> Ahmad ibn Abi Sulayman, the companion of Sahnun said, “Anyone who says that the Prophet was black should be killed. (ibid, p.375)

Allah accepts only Islam as His religion; other religions are invalid

The dictatorial, totalitarian and chauvinist nature of Allah is best expressed in many Qur'anic verses which clearly declare that Islam is the one and the only religion acceptable to Him. Often, we read articles extolling the unbound tolerance of religious freedom in Islam written by Islamist apologists resident in the infidel West. They will invariably quote a handful of Meccan (in fact, only three verses) verses from the Quran to demonstrate the tolerance in Islam vis-à-vis other religion. What these Islamist apologists do not tell is the fact these verses have been abrogated by many later, Medina verses.

The three verses often quoted are: 2:256; 5:32, 109:6.

Let us briefly examine these three verses and their abrogation by later verses.

No compulsion in religion; the truth is clear from error...2:256

Ibn Kathir (**source**) says that before Islam, when an *Ansar* woman would not bear children who would live, she would vow that if she gave birth to a child who remained alive, she would raise him as a Jew. When Muhammad plundered the Banu An-Nadir, and forced the evacuation of Jews from Medina, some of the children of the *Ansar* were being raised among them (the Jews), and the Ansar said, `We will not abandon our children. So Allah revealed this verse regarding these children.

Ibn Kathir continues:

(There is no compulsion in religion), meaning, "Do not force anyone to become Muslim, for Islam is plain and clear, and its proofs and evidence are plain and clear. Therefore, there is no need to force anyone to embrace Islam. Rather, whoever Allah directs to Islam, opens his heart for it and enlightens his mind, will embrace Islam with certainty. Whoever Allah blinds his heart and seals his hearing and sight, then he will not benefit from being forced to embrace Islam."

Sunaan Abu Dawud (hadith number 2.14.2676) further explains this context: when Muhammad expelled B. Nadir Jews he allowed these children to remain with their biological parents and not to follow the exiled Jews; i.e. he permitted the children to revert back to Islam and remain with their natural Muslim parents.

Here is the hadith

Book 14, Number 2676:

Narrated Abdullah ibn Abbas: When the children of a woman (in pre-Islamic days) did not survive, she took a vow on herself that if her child survives, she would convert it a Jew. When Banu an-Nadir were expelled (from Arabia), there were some children of the Ansar (Helpers) among them. They said: We shall not leave our children. So Allah the Exalted revealed; "Let

there be no compulsion in religion. Truth stands out clear from error."

What Muhammad said was simply this: These born-Muslim children should not be forced/coerced into Jewish religion. They must revert to Islam, the religion of truth.

Therefore, in essence, verse 2:256 really means quite the opposite of what the Islamist apologists propagate. This verse simply says that there should be no compulsion to convert a Muslim to another religion. The very next verse (2:257), by exhorting extreme hatred for the non-Muslims, simply confirms this verity.

Here is verse 2:257:

> **2:257.** Allâh is the *Walî* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliyâ* (supporters and helpers) are *Tâghût* [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (Quoted from the Noble Quran, Tr. by Hilali and Khan)

Here is verse 5:32 which most Islamist apologist love to quote to demonstrate the peaceful nature of Islam:

> Killing one person except for a just cause is like slaying the whole people; saving a life is like saving the whole people...5:32

On the surface, this verse seems benign enough. What the Islamist apologists never tell is that the killing here really refers to the killing of Muslims and not human beings in general. The most authentic *tafsir* writer, ibn Kathir clearly writes that killing here refers to a Muslim killing another Muslim and not humanity in general (**source**). Next verse (5:33) advocates cruel punishment to those who dare to criticise Islam and Muhammad.

Here is verse 5:33.

> **5.33.** The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. (Quoted from the Noble Quran, Tr. by Hilali and Khan)

Here is verse 109:6

> To you be your way (means disbelief—ibn Kathir), to me is mine (means Islam—ibn Kathir; also see 10:41, 28:55)...109:6

Now, here is a summary of the abrogation of the above verses:

2.256 (No compulsion in religion) has been abrogated by (Fight the non-Muslims and force them into Islam) 2:190, 2:193-194, 5:2, 8:39, 9:5, 9:36, 9:123.

5:32 (No killing) has been abrogated by (Kill whoever criticises Muhammad and Islam) 5:33

109.6 (To you is your religion) has been abrogated by (No religion other than Islam) 3:19, 3.85 and many other similar verses.

Here are a few verses where Allah says without any confusion whatsoever that Islam is the only religion acceptable to Him. Whoever adopts any religion other than Islam is in profound error, a labeled Kafir (infidel) and must be killed when the Muslims have upper hands on them, if they do not convert to Islam or refuse to pa the *jizya* tax (this applies only to the Jews and the Christians). Let us read those verses.

Only Islam is the perfect guidance…2:120

Ibn Kathir (**Link**) writes that this verse is a stern warning to the Muslims against imitating the Jews and the Christians.

Allah prescribes that Muslims fight even if some Muslims dislike it; they must go and fight the infidels; it is good for the Muslims…2:216

This verse unabashedly proclaims gratuitous slaughter of non-Muslims. On the interpretation of this verse, ibn Kathir writes that Allah made it compulsory for all Muslims to fight those who transgress Islam. Fighting (fighting means killing by sword—ibn Kathir) is good because fighting is followed by victory, dominance over the enemy, taking over their lands, money and offspring (source).

> Islam is the religion of Allah, if one does not follow Islam Allah will have a swift account of him…3:19

> In this verse Allah states that no religion from any person, except Islam, is acceptable to Him. Islam includes obeying all of the Messengers until Muhammad who finalized their commission, thus closing all paths to Allah except through Muhammad. Therefore, after Allah sent Muhammad, whoever meets Allah following a path other than Muhammad's, it will not be accepted of him. Allah will punish him for his rejection, reckon him for his denial, and torment him for defying His Book- ibn Kathir.

> Any religion other than Islam is not acceptable (abrogates 2:62 and 5:69)...3:85

> This day Allah perfected the religion of Islam and accepted Islam as the only religion for mankind...5:3

Many Islamic scholars believe verse 5:3 is the last verse of the Quran. Therefore, the injunction of this verse is valid for eternity—Islam is the only religion acceptable to Allah, all

other religions are null and void.

> Follow God's straight path (that is, Islam) and no other path…
>
> 6:153

On the context of this verse ibn Kathir writes that Muhammad drew with his hand a straight line on sand and said that that was his path, the straight line. He then drew two lines to the left and two lines to the right of that line and said that those were other paths. On each path there is a devil who calls to it. (Also see 42:13).

> Those who do not follow Islam are deaf, blind, and the worst beasts…8:22

According to ibn Kathir both the unbelievers and the hypocrites are the same; they are deaf and dumb. (Also see 2:171, 7:179).

> After the four sacred months (Rajab, Zulqad, ZulHajj, Muharram) have passed slay (fight and kill) the pagans wherever (that is, the earth in general—ibn Kathir) they are found…9:5

As per ibn Kathir, the most celebrated exegete of the Quran, even though this verse mentions to kill the pagans, but this verse, in general, is applicable to all the unbelievers on earth. He further elaborates the provisions of this verse in this manner:

> Do not wait until you find them, seek and besiege them in their areas and forts, gather intelligence about them in various roads and fairways

and force them to Islam. If they do not embrace Islam, then kill them. This verse allowed Muslims to fight the non-Muslims until they embrace Islam. These verses allowed fighting people unless and until, they embrace Islam and implement its rulings and obligations. Allah mentioned the most important aspects of Islam here, including what is less important (also see 2:190, 2:194, 5:2, 8:39, 9:36). If they repent and become believers then forgive them (**source**). (Note: This verse is called the verse of the sword. This verse abrogates all verses of forgiveness to the pagans. i.e., this verse cancels about 124 verses which espouse mercy, tolerance, and forgiveness to the pagans. The bold emphasis is mine).

Fight those who do not believe in Allah, or in the last Day, or the *halal* food. Unbelieving people of the Book (Jews and Christians) pay *Jizya* tax (this is the compensation for the loss of revenue from the prohibition of the non-Muslims entry in Mecca; imposition of jizya was the compensation to make up for the loss of revenue to the Muslims—ibn Kathir) with submission (humiliation); if they do not pay jizya tax or convert to Islam then kill them (this verse stipulates that the Muslims fight, i.e. kill the people of the Books if they do not pay the jizya tax; Muslims should disgrace, humiliate and belittle the Jews and the Christians—ibn Kathir) (abrogates 2:109)...9:29

Allah will maim you if you forget the Quran

The following hadith tells us that Allah could be that cruel to maim a believer.

If you recite the Quran then forget it then you will meet Allah maimed... (Sunaan Abu Dawud, 8.1469)

Book 8, Number 1469: Narrated Sa'd ibn Ubadah: "The Prophet (peace_be_upon_him) said: No man recites the Qur'an, then forgets it, but will meet Allah on the Day of Judgment in a maimed condition (or empty-handed, or with no excuse)"

Sunnah (Muhammad's words and actions) is from Allah

First, we shall read the following hadith dealing with women's menstruation and Muhammad's expert advice regarding sexual intercourse during this period of a woman.

Sahih Muslim, Book 003, Number 0592:

Thabit narrated it from Anas: Among the Jews, when a woman menstruated, they did not dine with her, nor did they live with them in their houses; so the Companions of the Apostle (may peace be upon him) asked The Apostle (may peace be upon him), and Allah, the Exalted revealed:" And they ask you about menstruation; say it is a pollution, so keep away from woman during menstruation" to the end (Qur'an, ii.

222). The Messenger of Allah (may peace be upon him) said: Do everything except intercourse. The Jews heard of that and said: This man does not want to leave anything we do without opposing us in it. Usaid b. Hudair and Abbad b. Bishr came and said: Messenger of Allah, the Jews say such and such thing. We should not have, therefore, any contact with them (as the Jews do). The face of the Messenger of Allah (way peace be upon him) underwent such a change that we thought he was angry with them, but when they went out, they happened to receive a gift of milk which was sent to the Apostle of Allah (may peace be upon him). He (the Holy Prophet) called for them and gave them drink, whereby they knew that he was not angry with them.

The erudite translator of Sahih Muslim, ‘Abdul Hamid Siddiqi asser that Sunnah (or hadith) is also derived from Allah. The provision of hadith then becomes obligatory to all Muslims just like the Quran. Abdul Hamid Siddiqi’s note is fairly lengthy. I shall quote only the relevant part.

> …This attitude of the holy Prophet clearly shows that the teachings of the Quran and the Sunnah are derived from no human agency and are all inspired by God, and therefore transcend all material or worldly considerations….(Siddiqi, 2004, pp. 210–211, foot note 508)

There are detailed essays on the extreme misogynist nature of Allah Please rea

'**Women in Islam'** and '**Sex and Sexuality in Islam**' to understand the anti-women disposition of Allah.

Here are a few gems (summarized) from the English translation of Ihya Ulum Al-Din. Please note that the English version is in four volumes.

When marrying a girl, look for her beauty, as this will save you fro fornication (p.2.31)

If it be known that a woman is barren, do not marry her marry lovely ar child-bearing women. (p.2.32)

A good woman is one who is married early at her age, who gives birth to a child without delay and who demands a small dower. (p.2.32)

Women are prisoners in a man's hand. Men have taken them as trusts from God and God has made their sexual parts lawful for men. (p.2.33)

Umar said: Stay at home with your wife like a boy. When the wife demands things, behave like a man. (p.2.34)

Umar said, "Act opposite to women as there is reward in opposing them." (p.2.34)

He who becomes slave to women is ruined. If a husband acts according to the wishes of his wife, he becomes her slave and thus ruined; God has made husband the master of his wife. (p.2.34)

It is the right of a man that his wife follows him and not the other wa around. (p.2.34)

Husbands are the maintainers and masters of their wives. (p.2.34)

If you disgrace your wife, your servant and your Nabati they will honor you. They (women, servants) are evil and posses little intelligence. (p.2.34)

Women are like crows; only a religious woman is like a crow with white belly among one hundred cows. (p.2.34)

Muhammad said, “Fear unchaste women because she will make you old before you grow old.” (p.2.34)

Muhammad said, “No nation prospers over which a woman rules.” (p.2.35)

Umar said: “If woman dresses well she must stay at home.” Habituate women to stay inside their homes. Women can come out of their houses only durir Eid’s. (p.2.36)

If you ejaculate your semen before your wife ejaculates her semen then you are a weak man. (p.2.38)

If your father dislikes your wife then divorce her. If a woman seeks divorce from her husband without any reasons, she will not smell the fragrance of paradise. (p.2.42)

The women who seek divorce are hypocrites. (p.2.42)

A wife should not refuse her husband if he wants to enjoy her body. If the wife of a man dies while he is pleased with her, she will enter paradise. If a man wants sex, his wife must comply with him even when she is on the back of a camel. A woman cannot keep optional fast without her husband's permission. If she does, God will not accept her fast. (p.2.43)

If she goes out of her house without his permission, the angels curse her until she returns home or till she repents. (p.2.43)

If Muhammad wanted anyone to prostrate before another, he would have ordered a woman to prostrate before her husband. (p.2.43)

When a woman stays at home, she comes closer to God. A woman's prayer in her courtyard is more meritorious than her prayer in a mosque. (p.2.43)

A woman is like a private part. When she comes out of her house, the devil holds her high. (p.2.43)

A woman has ten private parts. When she gets married her husband covers one private part; when she dies the grave covers other nine private parts. (p.2.43)

A woman, a slave and an unbeliever is not fit to be a moral police. (p.2.186)

The devil lives in markets and bazaars. God created women as games f devil. (p.3.39)

The satisfaction of belly encourages companionship of women. (p.3.69)

Muhammad said, “There will remain no grater danger for the people after my death than women. Fear the world of women.” (p.3.87)

Muhammad said,” A woman is the string of the devil.” (p.3.87)

A woman is the best coveted of things to a man. He takes pleasures in penetrating his genital organ into female vaginal canal. Thus, vagina is the most coveted thing in a woman. (p.3.162)

The world is like an unchaste woman. The world at first treats well and then leads to destruction. The world dresses itself like an unchaste woman and calls the people towards her. (p.3.164)

Whenever she (a woman) takes the people to her house, she ruins them. (p.3.164)

The world is like an ugly old woman. The outer form is one form and its secret form is another. Its outer form is nice but its inner form is ugly and poisonous. (p.3.164)

Muhammad also said, “There will be markets in Paradise in which there will be no buy or sale, but there will be men and women. If any man will wish to have sexual intercourse with a woman, he will do it at once. The Hurs will sing in Paradise on

divine purity and praise—we are most beautiful Hurs and we are for the honored husbands." (p.4.430)

According to Muhammad, the Hurs of Paradise will be pure women—free of menstruation, urine, stool, cough and children. (p.4.430)

Here are more (selected) Islamic comments on women:

Hedaya (Tr. Charles Hamilton, 1994)

A woman is a servant and the husband is the person served …(p.47)

> "Case of marriage on a condition of service from the husband.—IF ……it is not lawful that a woman should be in a situation to exact the service of her husband who is a freeman, as this would amount to a reversal of their appointed stations, for one of the requisites of marriage is, that the woman be as a servant, and the man as the person served; but if the service of the husband to the wife were to constitute her dower, it would follow that the husband is the servant and the wife as the served: and this being a violation of the requisites of marriage, is therefore illegal; but it is otherwise with the service stipulated to be performed by another free person, with that person's consent, as this offers no violence to the requisites of the contract; and so also in the case of service of a slave, because the service performed by a slave to his wife is, in fact, performed to his

master, by whose consent it is that he undertakes it; and the same with the case of tending flocks, because this is a service of a permanent nature, and admitted to be performed for wives, and therefore, does not violate the requisites of marriage; for the service of the husband to his wife, as a dower, is prohibited only as it may be degrading to the former; but the tending of flocks is not a degrading office."

Full dower is the payment for the delivery of woman's person. Booza meaning Genitalia arvum Mulieris--- (p.44)

"The wife entitled to her whole dower upon the consummation of the marriage or the death of the husband.—IF a person specify a dower of ten or more Dirms, and should afterwards consummate his marriage, or be removed by death, his wife, in either case, has a claim to the whole of the dower specified, because, by consummation, the delivery of the return for the dower, namely the Booza, or woman's person,* is established, and therein is confirmed the right to the consideration, namely, the dower; and, on the other hand, by the decease of the husband the marriage is rendered complete by its completion, and consequently is so with respect to all its effects. (* Literally, Genitale arvum Mulieris)"

You can enjoy a wife by force… (p.141)

"But not if she be refractory.—IF a wife be disobedient or refractory and go abroad without her husband's consent, she is not entitled to any support from him, until she return and make submission, because the rejection of the matrimonial restraint in this instance originates with her; but when she returns home, she is then subject to it, for which reason she again becomes entitled to her support as before. It is otherwise where a woman, residing in the house of her husband, refuses to admit him to the conjugal embrace, as she is entitled to maintenance, notwithstanding her opposition, because being then in his power, he may, if he please, enjoy her by force.(*Dirms have varied in their value at different times, from twenty to twenty-five passing current for a Deenar. The sum here mentioned is from about eighteen to twenty-two pounds sterling)"

Maintenance of a wife is the custody for the purpose of enjoyment… (p.141)

Sunaan Abu Dawud (Tr. Prof. Ahmad Hasan, 2001)

A woman becomes lawful if you give her a dower of two handfuls of flour or dates; a contract or temporary marriage can be done for a handful of grains...11.2105

If you marry a pregnant woman then her vagina is lawful if you pay the dowry, after she gives birth, flog her; the child becomes your slave...11.2126

A man can take back dower if the woman divorces him...12.2220

Malik's Muwatta (Tr. Aisha Abdurrahman Bewley, 2004)

The bride–price is the money that you pay to have sex with your woman; the bride-price is obligatory…28.4.12

If a woman separates from her husband then she must return all that she got from him…29.10.32

Sahih Muslim (Tr. Abdul Hamid Siddiqi, 2004)

There are many anti-feminist hadith in this important collection of hadith. I just quoted a sample (Ditto for Sahih Bukhari).

A woman must return the Mahr if she wants a divorce from her husband…7.63.197, 198, 199

Tirmidhi (from ALIM CD ROM)

Women are your prisoners, treat them well, if necessary beat them but not severely…104

A woman must immediately respond to her husband's demand for sex even when she is in the midst of baking bread in an oven…109

If the wife annoys and torments her husband then the husband will enter paradise… 112

If the husband dies being pleased with his wife then the wife will enter paradise…111

A woman who perfumes herself to go to a mosque, Allah does not accept her prayer until she bathes and removes her perfume…328

If a woman wears perfume and attends a party, she is an adulteress…330

If a woman annoys her husband Allah does not accept her prayer; ditto for a runaway slave and a leader disliked by his people…344, 347

Virgins have the sweetest mouths, the most prolific wombs and are easily satisfied with very little; so marry them…920

If a religious person (that is, a Mullah, a Maulana or a Maulovi) asks your daughter for marriage, you must accede to his request…919

When a woman goes out, the devil looks at her; so conceal a woman…928

The dower to marry a woman can be as low as two sandals; Muhammad approved such a dowry…951

A truly Islamic woman who obeys her husband and preserves her chastity may enter paradise through any door of it…956

When women take charge of affairs (of the world), seek refuge in the interior of the earth instead of its surface…1439

In paradise, there is a market of rich, beautiful and ever-young women; they will be pleased whoever buys them…1495

Ibn Majah (in five volumes)

If a woman does not wear head covering (hijab and jilbab); Allah does not accept her prayer…1.655

A black dog is a Satan; a black dog or a donkey or a woman cancels a prayer…2.952

Beat your wives if they commit sinful acts…3.185

A husband is worth worshipping by his wives…3.1852

A woman is a property; a righteous woman is the best property…3.1855

If a woman contracts her own marriage, she is an adulteress…3.1882

You can marry a woman with just a pair of sandals…3.1888

Seek refuge from a woman, a servant and cattle—they are evils…3.1918

There is no residence or subsistence allowance (from the ex-husband) for the divorced woman…3.2035, 3.2036

A wife is a man's possession…3.2047

A wife needs her husband's permission to give alms…3.2389

Muhammad's final sermon is:—beat women…4.3074

Raise three daughters, miss hell…5.3669

Raise two daughters, enter paradise…5.3670

A naked woman tears down the curtain of Allah…5.3750

Women are extremely harmful for men…5.3998

Fear women…5.4000

Women are stupid…5.4003

Activities of Allah

Allah has daily chores, employs Muhammad as messenger for wages, conduct trumpet playing, employs humans to build Ka'ba, a businessman & banker - borrow from believers, is Gynae, medic & reproductive biologist, conducts Muhammad's marriages, idol-maker, conduct plunder & shares booty, extracts Jiziyah, worries of not being worshipped, spies on Muhammad's wives, torments the dead in graves...

To keep short the length of this part of this series, here is the summary of the important activities of Allah. Many Quranic verses and hadith have been summarized to extract their main messages.

Allah has His daily activities.

First, we read the following verses from the Qur'an:

> Allah keeps an accurate record of anyone who is buried under earth… **50:4**
> Two angels (one on right, one on left) record all the activities of a person, not even a word he utters is left out; Allah monitors their works...**50:17-18**
> Allah reviews the records (of His slaves) presented by the recording angels...**50:23**
> Allah records all minor or major activities of the unbelievers…**54:52-53**
> Allah has raised the firmaments high and has created the balance so that people cannot cheat in measure; Allah monitors the cheats...**55:7-9**
> All things in heavens and earth beg to Allah; He is always busy with work…**55:29**

Let us now review a few hadith:

In Sahih Muslim, we read that Allah is always busy.

> ■**Sahih Muslim, Book 001, Number 0345**
> Abu Musa reported: The Messenger of Allah (may peace be upon him) was standing amongst us and (he said) four (things): Verily Allah does not sleep and it does not befit Him to sleep. He raises the scale and lowers it. The deeds of the day are presented to Him in the night and the deeds of the night in the day.

Another hadith in Sunaan Abu Dawud details further Allah's daily night activities.

> Sunaan Abu Dawud, Vol. I, Hadith Number 1310
> Abu Hurairah reported the Apostle of Allah (may peace be upon him) as saying: our Lord who is blessed and exalted descends every night to the lowest heaven when the last one-third of the night remains, and said: Who supplicates me so that I may answer him? Who asks of Me so that I may give him? Who asks forgiveness so that I may forgive him?

It will be a mistake to be incredulous on this nightly activity of Allah. It will be an error to dismiss the above hadith as metaphorical. The erudite Islamic scholar, Professor Ahmad Hasan comments that the above hadith affirms that Allah's nightly descent on earth is not figurative; it is for real. Based on a report, he asserts that the hadith narrator was asked about how Allah does this nightly routine job. Abu Hurairah vouched that Muhammad had confirmed Allah's night activity but was unable to provide the modus operandi. (Hasan, 2001, p 1.346, footnote 700).

> Allah examines a man's record on Mondays and Thursdays…(Tirmidhi, 627)
>
> Narrated AbuHurayrah
> Allah's Messenger (peace be upon him) said, "Men's deeds are presented (to Allah) on Mondays and Thursdays, and I like mine to be presented when I am fasting."
>
> Tirmidhi transmitted it. (Tirmidhi hadith number 627 quoted from ALIM CD ROM)

> Abraham and Ismail made Ka'ba first and then Allah made Ka'ba a place of worship...**2:125**

During Noah's time, Allah destroyed Ka'ba with the flood. Allah commanded his friend Abraham and Abraham's son Ishmael to rebuild it (Tabari, 1988, p 6.51). They did just this (**2:127**)
Abraham settled his people in the uncultivable neighbourhood of Ka'ba and implored Allah to bestow them with fruit and provision…**14:37**

Allah is a debtor; He borrows money from the believers (Muslims)

2:261. The likeness of those who spend their wealth in the Way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He pleases. And Allâh is All-Sufficient for His creatures' needs, All-Knower. (Tr. Hilali and Khan, the Noble Qur'an)

Elaborating on this, the eminent tafsir writer ibn Kathir writes that spending for Allah means spending on jihad, horses, weapons and so on.

Ibn Kathir **writes**:

Sa`id bin Jubayr commented, "Meaning spending in Allah's obedience." Makhul said that the Ayah means, "Spending on Jihad, on horse stalls, weapons and so forth." The parable in the Ayah is more impressive on the heart than merely mentioning the number seven hundred. This Ayah indicates that Allah `grows' the good deeds for its doers, just as He grows the plant for whoever sows it in fertile land. The Sunnah also mentions that the deeds are multiplied up to seven hundred folds. For instance, Imam Ahmad recorded that Abu Mas'ud said that a man once gave away a camel, with its bridle on, in the cause of Allah and the Messenger of Allah said,

«لَتَأْتِيَنَّ يَوْمَ الْقِيَامَةِ بِسَبْعِمِائَةِ نَاقَةٍ مَخْطُومَة»

(On the Day of Resurrection, you will have seven hundred camels with their bridles.)

The Muslims should muster all their power and might, including steeds of war (tanks, planes, missiles…etc) to strike terror in unbelievers' hearts; Allah will repay whatever they spend in His cause…**8:60**

Ibn Kathir writes that in verse 8:60 Allah commands Muslims to prepare for war against disbelievers, as much as possible, according to affordability and availability (**source**)

Here are more Qur'anic verses which tell the Muslims to spend for Allah so that Allah can wage wars against the infidels.

Allah replaces whatever you spend on His cause…**34:39**
If you loan to Allah, He will increase your wealth many fold...**57:11**
Allah will reward many fold the loan of charitable believers, whether men or women...**57:18**
Fear Allah as much you are able to do so and spend on Allah and Muhammad...**64:16**
If you loan a beautiful loan to Allah, Allah will credit you double and will forgive you...**64:17**

Sahih Bukhari confirms that Allah will repay the loan if borrowed with the intention of repayment… (Sahih Bukhari, 3.41.572).

> **Sahih Bukhari, Volume 3, Book 41, Number 572:**
> Narrated Abu Huraira:
> The Prophet said, "Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him."

Another hadith in Sahih Bukhari tells us that every day two angels come down from heaven; one of them supplicates Allah to compensate the charity givers...(Sahih Bukhari, 2.24.522).

> **Sahih Bukhari Volume 2, Book 24, Number 522:**
> Narrated Abu Huraira :
> The Prophet said, "Every day two angels come down from Heaven and one of them says, 'O Allah! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allah! Destroy every miser.' "

Allah is a banker; believers can loan money to Allah, He will secure this loan as a fixed deposit

Let us peruse the following verses from the Qur'an.

> Give a beautiful loan to Allah; He will multiply it many times (Allah will return double)...**2:245**

Allah is a heavy borrower, no doubt. Nevertheless, he is clever too. Just like an astute moneylender, He invests His borrowing from His faithful followers and promises them the return of the money borrowed with attractive gain (read interest).

Here is a verse from the Qur'an about Allah's promise of return on capital invested with Him.

> Allah will bestow more for spending on Him…**35:30**

We must not doubt Allah's promise to clear His debt to the Muslims. In the past, Allah kept His promise. Here is a verse on this.

> There were twelve captains (twelve Patriarchs) from the children of Israel; Allah promised them to the garden of eternity (Eden) if they would follow His path...**5:12**

> 005.012
> YUSUFALI: Allah did aforetime take a covenant from the Children of Israel, and we appointed twelve captains among them. And Allah said: "I am with you: if ye (but) establish regular prayers, practise regular charity, believe in my messengers, honour and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to gardens with rivers flowing beneath; but if any of you, after this, resisteth faith, he hath truly wandered from the path or rectitude."

Eminent Qur'an translator Abdullah Yusuf Ali agrees that the 'loan' in this verse means spending in the cause of Allah (Ali, 1983, p 245, footnote 710).

As a banker, Allah certainly practices usury. He has already mentioned about doubling the money of His creditors. Elsewhere, Allah had declared he has set strict conditions for securing a loan from Him. In verses 9:111-112 Allah, in fact, demands that His debtors pay off their loan by sacrificing their lives in a jihad. Let us read these two very important verses:

> 9:111. Verily, Allâh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success .
>
> 9:112. (The believers whose lives Allâh has purchased are) those who repent to Allâh (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who fast (or go out in Allâh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (people) for Al-Ma'rûf (i.e. Islâmic Monotheism and all what Islâm has ordained) and forbid (people) from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). And give glad tidings to the believers. (Tr. Hilali and Khan, the Noble Qu'ran)

The above verses tell us quite clearly that Allah repays the loan of the jihadists (in this case their lives) with the dwellings in paradise. If we were to link the monetary values on this deal of Allah, we must understand that this business deal of Allah is just like a banking transaction, a kind of futures market trading. The interest (in this case the lives of the jihadists) charged by Allah is indeed exceptionally high.

This business deal of Allah is certainly un-Qu'ranic and therefore; un-Islamic, to say the least. This is because in many verses in the Qu'ran, Allah has vehemently cursed the usurers. This was simply because during Muhammad's time most of the money lenders were Jews.

Thus, we note that to suit His purposes Allah simply violates His own business rules

Let us read a few verses on Allah's great distaste for the modern banking system which is primarily based on interest charges.

> Allah has permitted trade; forbidden usury...**2:275**

Concerning this verse, ibn Kathir writes that usurers are pardoned for the first offence; repeated usurers are the companions of fire. Those who consume Riba will be resurrected while insane and suffering from seizures. (**source**)

> Allah does not allow any usury whatsoever...**3:130**
>
> Sins of the Jews are: usury, devouring people's substance; Allah has prepared a painful doom for them...**4:161**

Obviously, usury (Riba), as practiced by the infidels' banking system is grossly contemptuous to Allah. He has reserved severe punishment for indulging in such un-Islamic business. Here is a sample test of Allah's punishment for a riba eater:

> A usurer will be punished by stoning in a river of blood… (Sahih Bukhari, 3.34.298)
>
> Sahih Bukhari, Volume 3, Book 34, Number 298:
> Narrated Samura bin Jundab:
> The Prophet said, "This night I dreamt that two men came and took me to a Holy land whence we proceeded on till we reached a river of blood, where a man was standing, and on its bank was standing another man with stones in his hands. The man in the middle of the river tried to come out, but the other threw a stone in his mouth and forced him to go

back to his original place. So, whenever he tried to come out, the other man would throw a stone in his mouth and force him to go back to his former place. I asked, 'Who is this?' I was told, 'The person in the river was a Riba-eater."

Allah conducts trading

Trading is Allah's forte. He sustains His livelihood through business, banking and trading, Islamic of course.

Here are a few examples of the type of trading Allah prescribes for His followers (Muslims). Please note that among all the trading, Allah's most favourite was slave-trading. Allah banned usury but had never outlawed Islamic slave-trading. It was exceedingly profitable, especially selling the vanquished infidels.

> Gold for gold, wheat for wheat dates for dates, barley for barley—these are all acts of usury unless the transaction is on the spot… (Sunaan Abu Dawud, 2.22.3342)
>
> Slave trading is like trading in animal. Muhammad bought a slave for slaves… (Sunaan Abu Dawud, 2.22.3352)
>
> Practice slave trading, Abd Allah ibn Masud was a slave trader… (Sunaan Abu Dawud, 2.23.3505)
>
> One slave was sold for eight hundred (800) dirhams (US$ 4,000), another for seven hundred (700) dirhams (US$ 3,500)… (Sunaan Abu Dawud, 3.29.3946, 3947)
>
> The price of a male or a female slave is fifty dinars or five hundred dirhams… (Sunaan Abu Dawud, 3.39.4563)
>
> Do slave trading. Muhammad sold a slave for eight hundred (800) dirhams… (Sahih Bukhari 9.89.296)
>
> *Sahih Bukhari, Volume 9, Book 89, Number 296:*
> Narrated Jabir:
> The Prophet came to know that one of his companions had given the promise of freeing his slave after his death, but as he had no other property than that slave, the Prophet sold that slave for 800 dirhams and sent the price to him.
>
> Muhammad lived in a two-storey house and had a black slave; he traded in slaves... (Sahih Bukhari, 9.91.368)
>
> *Sahih Bukhari, Volume 9, Book 91, Number 368:*
> Narrated 'Umar:

> I came and behold, Allah's Apostle was staying on a Mashroba (attic room) and a black slave of Allah's Apostle was at the top if its stairs. I said to him, "(Tell the Prophet) that here is 'Umar bin Al-Khattab (asking for permission to enter)." Then he admitted me.

The following hadith in *Sunaan Abu Dawud confirms that* Muhammad had many slaves and was involved in slave-trade, including trading slaves for beautiful, young and sexy women.

> Muhammad took Safiyyah as a slave-girl… (p 2.848, Sunaan Abu Dawud, 2 2987).

The above hadith is unavailable online. Let us read it from the print version:

> *Sunaan Abu Dawud, vol.ii, hadith number 2987:*
>
> Qatadah said: When the Apostle of Allah (may peace be upon him) participated in a battle, there was for him a special portion which he took from where desired. Safiyyah was from that portion. But when he did not participate himself in his battle, a portion was taken out for him, but he had no choice.

In footnote 2409, the translator, Professor Ahmad Hasan writes:

> Al-Nawawi is of the view that her name was Safiyyah before she was captivated. Some scholars hold that her name was Zainab, and she was called Safiyyah as the Prophet (may peace be upon him) took her as his special portion *(‘Awn al-Ma’bud, III, 112)*

The readers should note that the special portion of Islamic loot reserved for Muhammad was called *Safi.*

> Muhammad traded a beautiful captive girl (Safiyyah) from Dihya for seven slaves…(Sunaan Abu Dawud, 2.19.2991)

Let us read the above hadith from the print version:

> *Sunaan Abu Dawud, vol. ii, hadith number 2991:*
> Anas said: A beautiful slave-girl fell to Dihyah. The apostle of Allah (may peace be upon him) purchased her for seven slaves. He then gave her to Umm Sulaim for decorating her and preparing her for marriage. The narrator Hammad said: I think he said: Safiyyah daughter of Huyayy should pass her waiting period in her (Umm Sulaim’s) house.

In verse 16:71 Allah exhorts the perpetuation of Islamic slavery system. Slave trading is good for Muslims—Allah has no hesitation in admitting, when He prescribes the institutionalized discrimination against the slaves. Therefore, it is impossible to eradicate Islamic slavery system.

Let us read this verse.

> **16:71.** And Allâh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allâh? (Tr. Hilali and Khan, the Noble Quran).

Allah regards the unbelievers (non-Muslims) as slaves in the hands of the Muslims. Here is the proof:

> A disbeliever is like a powerless slave, a believer is like a powerful owner of the slave…16:75
>
> **16:75.** Allâh puts forward the example (of two men a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and He spends thereof secretly and openly. Can they be equal? (By no means, not). All the praises and thanks be to Allâh. Nay! (But) most of them know not. (ibid).

Even the dead children of the unbelievers are not spared from the slavery of the Muslims. In verse 17:15 we read:

> **17:15.** Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning). (ibid)

On the interpretation of this verse, ibn Kathir, sourcing from an authentic hadith writes that Muhammad said that the dead children of the Muslims are in paradise, being taken care of by Abraham, whereas; the children of the idolaters are the servants of the inmates of paradise. (**Link**).

Here are more examples of Muhammad's dealing with slaves, especially black slaves. One hadith clearly says that Muhammad traded two black slaves for one white slave. He surely had plenty of slaves (mostly black) to conduct such trading.

> Muhammad traded two black slaves for one Arab (white) slave… (Sahih Muslim **10.3901**)
>
> Muhammad had a black slave named Anjasha… (Shaih Bukhari, **8.73.182**)
>
> During Muhammad's self-imposed exile in his own room, a black slave guarded him (very long hadith)…(Sahih Bukhari, **3.43.648**, **5.60.435**)

> In the raid of Khaybar, Muhammad acquired a black slave-boy named Midam…(Malik's Muwatta **21.13.25**)
>
> Muhammad sold slaves… (Sahih Bukhari, **3.41.598**; **3.34.351**)

Tabari lists seventeen slaves that Muhammad possessed. Some of them he traded, and some of them he set free for various reasons. (Tabari, 1990, pp ix.142-146).

Allah is an expert gynecologist and an obstetrician

> Allah says that women ejaculate sperm; their sperm is yellowish… (Sunaan Nasai, 1.198, 1.202)
>
> *Sunaan Nasai, vol. I, hadith number 198*
>
> **'A'ishah** (Allah be pleased with her) reported that Umm Sulaim said: Allah's Mesenger! Verily, Allah is not ashamed of Truth. Is bathing necessary for women when she sees in sleep what a man sees? The Messenger of Allah (peace and blessings of Allah be upon him) replied: Yes, she should take a bath. 'A'ishah (Allah be pleased with her) then spoke to her. Silly! Does a woman also have emission? The Messenger of Allah (peace and blessings of Allah be upon him) said: Let your hand be besmeared with dust. In what way does a child resemble her. *(sic).*
>
> *Sunaan Nasai, vol. I, hadith number 202*
> **Anas** (Allah be please with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Man's discharge (*i.e.,* sperm) is thick and white and the discharge of woman *(sic)* is thin and yellow, so the resemblance comes from the one whose genes prevail or dominate.

Here is another example of Allah's proficiency in obstetrics and gynaecology:

> Sperm is transformed into a clot of congealed blood, then the foetus becomes a lump, then bones, then Allah clothes bones with flesh then into another creature; Allah is the best of creators (there are many creators)…**23:14**

The most eminent Islamic scholar, Imam Ghazali wrote that a woman ejaculates sperm. He wrote in *Ihya Uloom Ed-Din:*

> If you ejaculate your semen before your wife ejaculates her semen then you are a weak man. (Tr. Fazl-ul-Karim, 1993, p.2.38)

In a hadith we find more examples of Allah's expertise with gynecology and midwifery.

Here are a few samples.

Allah sends an angel in to the womb of a pregnant woman (long hadith)… (Sahih Bukhari, **4.54.430**).

Allah has appointed an angel for a womb who monitors the progress of pregnancy of a woman… (Sahih Bukhari, 4.55.550).

Sahih Bukhari, Volume 4, Book 55, Number 550:

Narrated Anas bin Malik:

The Prophet said, "Allah has appointed an angel in the womb, and the angel says, 'O Lord! A drop of discharge (i.e. of semen), O Lord! a clot, O Lord! a piece of flesh.' And then, if Allah wishes to complete the child's creation, the angel will say. 'O Lord! A male or a female? O Lord! wretched or blessed (in religion)? What will his livelihood be? What will his age be?' The angel writes all this while the child is in the womb of its mother."

Allah engages an angel in charge of the uterus; then the angel asks 'male or female?'... (Sahih Bukhari, 8.77.594

Sahih Bukhari, Volume 8, Book 77, Number 594:

Narrated Anas bin Malik:

The Prophet said, "Allah puts an angel in charge of the uterus and the angel says, 'O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.' And then, if Allah wishes to complete its creation, the angel asks, 'O Lord, (will it be) a male or a female? A wretched (an evil doer) or a blessed (doer of good)? How much will his provisions be? What will his age be?' So all that is written while the creature is still in the mother's womb."

When the drop of semen remains in the womb for forty or fifty days or forty nights the angels then comes and asks Allah whether it will be good or evil, whether male or female, its deeds, actions, its death, livelihood…….all these are recorded. This document is the final and no addition or subtraction is done in it…(Sahih Muslim, 33.6392)

Sahih Muslim, Book 033, Number 6392:

Hudhaifa b. Usaid reported directly from Allah's Messenger (may peace be upon him) that he said: When the drop of (semen) remains in the womb for forty or fifty (days) or forty nights, the angel comes and says: My Lord, will he be good or evil? And both these things would be written. Then the angel says: My Lord, would he be male or female? And both

these things are written. And his deeds and actions, his death, his livelihood; these are also recorded. Then his document of destiny is rolled and there is no, addition to and subtraction from it.

Allah appoints an angel as the caretaker of the womb; the angel monitors and sends info. to Allah like, 'now it is a drop of semen, now it is a clot of blood, it is now a lump of flesh….etc'; Allah gives it a final shape; then the angel asks, 'male or female? Evil person or a good person? Livelihood and his age?' These are all written down as it is in the womb of its mother… (Sahih Muslim, 33.6397)

Sahih Muslim, Book 033, Number 6397:

Anas b. Malik reported directly from Allah's Messenger (may peace be upon him) that he said: Allah, the Exlated *(sic)* and Glorious, has appointed an angel as the caretaker of the womb, and he would say: My Lord, it is now a drop of semen; my Lord, It is now a clot of blood; my Lord, it has now become a lump of flesh, and when Allah decides to give it a final shape, the angel says: My Lord, would it be male or female or would he be an evil or a good person? What about his livelihood and his age? And it is all written as he is in the womb of his mother.

Allah put His hand on the back of Adam and brought forward Adam's offspring destined for Paradise, then Allah put his hand again on the back of Adam and brought forward the offspring of Adam destined for hell… (Sunaan Abu Dawud, **3.40.4686**)

Allah does mutation biology

In several verses in the Quran Allah says that in the past He had transformed some of Jews into monkeys and pigs. We might laugh at these cock–and–bull stories. Nevertheless, hang on. These deeds of Allah are not figurative, as we might think. Most Islamist scholars believe that Allah has the necessary technology and expertise just to do this—the mutation biology. They will even direct our attention to gene-splicing techniques, crop mutation, GMF, stem cell research, the cloning technology and what not. Of course, all these sciences are available in the Quran and hadith. The infidels found them because they studied these Islamic scriptures seriously. The Muslims had failed hopelessly because they had forgotten the contents of the Quran! In fact, the non–Muslims are stealing all the scientific ideas from the Quran while the Muslims are in deep slumber. These erudite scholars (mostly living in west) will let us believe such incredible, convoluted idea.

Let us read Allah's science on mutation biology as contained in the Quran and hadith.

Some Jews (Children of Israel) desecrated the Sabbath so Allah turned them into apes...**2:65**

This is what ibn Kathir writes on the interpretation of the above verse:

> They began using deceitful means to avoid honouring the Sabbath by placing nets, ropes and artificial pools of water for the purpose of fishing before the Sabbath. When the fish came in abundance on Saturday as usual, they were caught in the ropes and nets for the rest of Saturday. During the night, the Jews collected the fish after the Sabbath ended. When they did that, Allah changed them from humans into monkeys, the animals having the form closest to humans; the young people turned into howling monkeys with tails while the older people were turned into swine. They lived on earth only for three days. They did not eat, drink or had offspring. (**source**)
>
> Allah converted the corrupt people of Moses (Jews, who violated the Sabbath) into apes...**7:166**
>
> Some unbelievers (Jews) were transformed into apes (monkeys), some to swine (pigs)...**5:60**
>
> Allah could transform human into any other unimaginable form and He could hasten the resurrection day…**17:51**
>
> Allah has fixed our day of death; He can change our form and create us in unknown forms...**56:60-61**
>
> Allah gives us whatever form He desires...**82:8**

Let us read this hadith from Sahih Bukhari:

> On the resurrection day Abraham will meet his father Azar whose face will be dark and dust-covered… (Sahih Bukhari, 4.55.569
>
> *Sahih Bukhari, Volume 4, Book 55, Number 569:*
>
> Narrated Abu Huraira:
>
> The Prophet said, "On the Day of Resurrection Abraham will meet his father Azar whose face will be dark and covered with dust. (The Prophet Abraham will say to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' 'Abraham will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allah will say (to him):' 'I have forbidden Paradise for the disbelievers." Then he will be addressed, 'O Abraham! Look! What is underneath your feet?' He will look and there he will see a Dhabh (an animal,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire."

Agreeing with the above hadith, the translator of Sahih Bukhari, Dr Muhammad Muhsin Khan writes that Allah will indeed transform Abraham's father into an animal… (Summarized Sahih Bukhari, 1994. p 663, Hadis number 1407, O.B. 4.569, footnote 1)

Allah conducts artificial insemination

In part 2(ii), we read how Allah created Jesus Christ by implanting His 'spirit' inside Mary's womb. Even the most celebrated *tafsir* writer, Ibn Kathir fully agrees that Allah's 'spirit' or soul was inserted inside Mary's womb by Allah's angel Gabriel who is also known as *Ruhul Quddus*. For more on this please read the relevant section of **part 2(ii)** and consult verse **19:16–23**.

Ibn Kathir writes that Jibril blew into the opening of the garment that she (Mary) was wearing. Then the breath descended until it entered into her vagina and she conceived the child (Jesus). (see verse 19:22 and part 2 (ii) of this essay).

Therefore, if ibn Kathir is correct, either Allah or Gabriel must be the father of Jesus. Allah/Gabriel must had performed artificial insemination on Mary to make her pregnant.

Allah does business with Islam

As mentioned previously, Allah is an astute banker. Not only that He is meticulous with all fiduciary matters, He, in fact, conducts business with Islam. Allah's specialty is Islam. The religion of Islam is the product which He sells for a profit. The following verses will remove our doubt on the business-like attitude of Allah vis–a–vis Islam.

> Allah guarantees return for charity; it is like a business transaction… **35:29**
>
> If you hide your wealth from Allah or refuse to donate to Allah, He will reveal all the secrets of your wealth… **47:37**
>
> Allah's offer (Islam is like a business deal) is a bargain (this is a motivation for the suicide bombers)... **61:10**
>
> Fight for the cause of Islam with your property and person (it is a bargain from Allah; it motivates the suicide bombers)... **61:11**
>
> In return for fighting for Allah, He forgives sins and guarantees beautiful mansions in the gardens of eternity (fighting and dying for Islam is a bargain from Allah; it motivates the suicide bombers)... **61:12**

> The second bargain is the help from Allah and a guaranteed victory.. .**61:13**
>
> The believers fight in the cause of Allah; they kill and get killed; this is the doctrine of Allah; He has purchased the lives and goods of the believers in exchange for booty and paradise; their obligation is the willingness to kill and get killed in a fight; this is the pledge of Allah in the Torah, Gospel and the Quran (these verses motivate the suicide bombers)… **9:111-112**
>
> Hypocrites prevent the genuine believers from contributing money for jihad but Allah is the owner of all treasures… **63:7**

In a Tirmidhi hadith we note that Allah supplies seventy-two exquisitely pretty, sexy, and vivacious virgin women to each jihadist. This is quite similar to the supply of call-girls or prostitutes to prospective clients to secure lucrative business contracts. In Business Language we call it 'entertaining the client.' Allah also has business clients. They are, of course, jihadists, suicide bombers, Islamist killers, and Islamist terrorists, as well as Islamic scholars, Maulanas, Maulovis, Pirs, Mullahs, Ayatollahs…and so on. Allah entertains them with divine prostitutes to secure the contract to fight infidels through terror and/or suicide bombing.

Let us read this hadith (hadith number 1067):

> Narrated Al-Miqdam ibn Ma'dikarib
>
> Allah's Messenger (peace be upon him) said, "The martyr receives six good things from Allah: he is forgiven at the first shedding of his blood; he is shown his abode in Paradise; he is preserved from the punishment in the grave; he is kept safe from the greatest terror; he has placed on his head the crown of honour, a ruby of which is better than the world and what it contains; he is married to seventy-two wives of the maidens with large dark eyes; and is made intercessor for seventy of his relatives."
>
> Tirmidhi and Ibn Majah transmitted it. (Tirmidhi hadith number 1067 quoted from ALIM CD ROM)

To secure the most profitable business contract Allah even promises His customers with infidel women having pleasant vaginas, Pharaoh's wives, permanent erection, and instant sons.

Let us read about these incredible business deals of Allah.

> *Sunaan Ibn Majah, vol. v, hadith number 4337:* **Anas 'Umama** (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) said, :Allah will not admit anyone in the Paradise but Allah, the Mighty and glorious will marry him with seventy two wives, two will be from virgins (haurine) with big eyes and seventy, will be his inheritance from the people of the Hell-Fire. Everyone of them will have a pleasant vagina and he (the man) will

have sexual organ that does not bend down (during sexual intercourse).

Hisham b. Khalid says, The words "out of his inheritance (due) from the denizens of the Fire", mean men who will enter the Fire and the inmates of the Paradise will inherit their wives just as the Faraoh's wife will be inherited (by the believers).

According to al-Zawaid, its *isnad* has some controversy. al-Ajali has declared Khalid b. Yazid b. Abi Malik reliable while Imam Ahmad, Ibn Mu'in, Abu Dawud, Nasa'I, Ibn Jarud Sahl, 'Uqali etc., have declare *(sic)* Ahmad b. salih al-Masri *da'if.*

Sunaan Ibn Majah, vol. v, Hadith number 4338: **Abu Sa'id al-Khudri,** (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) said, " When a believer will wish a son in the Paradise, its conception and its birth will happen in one single hour as he wishes."

Another business enterprise of Allah is the collection of *Zakat*, the compulsory contribution by every Muslim for the cause of Allah. *Sunaan Abu Dawud* informs us that A Zakat collector fights in the cause of Allah till he returns home from his collection duty... (Sunaan Abu Dawud, 19.2930)

Sunaan Abu Dawud Book 19, Number 2930: Narrated Rafi' ibn Khadij:

I heard the Apostle of Allah (peace_be_upon_him) say: The official who collects sadaqah (zakat) in a just manner is like him who fights in Allah's path till he returns home.

Allah is a general medical practitioner (GP); He prescribes Islamic medicines

The list of Allah's medicines for Islamic illnesses is limitless. In fact, one can spend a few years learning about Islamic medicines *(tib)* and their modes of administration. In any Islamic book stores, the reader will surely find plethora of Islamic medicine books. They make quite interesting reading. Diehard followers of Islam will certainly turn to these Islamic methods of treatment first. Only when the illness turns gravely serious or the patient has very little hope, even having undergone a lengthy Islamic treatment, they might turn to modern medicine and surgery. They will never blame Allah's medicines for the failure—they will blame their lack of faith in Allah.

Here is a short list of some interesting Islamic medicines prescribed by Allah:

Bitten by a snake or stung by a scorpion, recite sura Fateha and spit on the bitten part; Muhammad took wages for applying this Islamic charm… (Sunaan Abu Dawud, 2.23.3411)

Cure the lunacy of a lunatic by reciting sura Fateha in the morning and in the evening and spitting on the lunatic for three days; Muhammad said this Islamic charm is the only genuine charm… (Sunaan Abu Dawud, 2.23.3413)

For headache use cupping; for pain in legs dye them with henna… (Sunaan Abu Dawud, 28.3849)

Cutting a vein is a medical treatment… (Sunaan Abu Dawud, 3.27.3855)

Only the charm that uses Quran will work, other charms will not… (Sunaan Abu Dawud, 3.28.3859)

Seven grounded *ajwah* dates of Medina is a medicine for heart sickness… (Sunaan Abu Dawud, 28.3866)

White garments are the best; antimony clears vision and makes hair sprout… (Sunaan Abu Dawud, 28.3869)

For some severe pain wash the affected part seven times with your right hand and say Muhammad's prayer of casting spell… (Sunaan Abu Dawud, 3.28.3882)

For any pains mix saliva with dust and then apply on the affected part… (Sunaan Abu Dawud, 3.28.3886)

Recite sura al-Fateha then spit saliva on the affected part… (Sunaan Abu Dawud, 3.28.3888)

Eating cucumber with dates will make you fat… (Sunaan Abu Dawud, 28.3894)

Muhammad spat in Ali's eyes and Ali's eyes was cured…(Sahih Bukhari, 4.52.192)

Reciting sura Fatiha cures snakebite… (Sahih Bukhari, 3.36.476)

To relieve pain apply saliva on the affected part...(Sahih Bukhari, 5.59.517)

Muhammad asked people to drink a bowl of water in which he threw a mouthful of water; even Umm Salama requested that some of this 'holy' water be kept for her… (Sahih Bukhari, 5.59.617)

The water of Kama (a kind of fungus) is a cure for eye trouble... (Sahih Bukhari, 6.60.5)

If a fly falls in a vessel, dip all of it and then throw the fly away, for in one of its wings there is a disease and in the other there is healing… (Sahih Bukhari 7.71.673)

Drink camel's urine as a medicine... (Sahih Bukhari, 2.24.577)

Drink Muhammad's urine, have no stomach problem (Ash Shifa)

If we have doubt about the healing effect of Muhammad's urine, here is what Ash Shifa writes:

He used to spit into the mouths of suckling children and his saliva would satisfy them until nightfall (Ash Shifa, Tr. Aisha Abdurrahman Bewley, 2004, p 184).

A man with a scrotal hernia came to the Prophet who commanded that it be sprinkled with water from a spring in which he had spat. That was done and the man was healed (ibid, p 186).

The Messenger of Allah slept on a rug in the house of Anas and perspired. Anas's mother brought a long-necked bottle in which to put his sweat, the Messenger of Allah

asked her about this. She said, “We put it in our perfume and it is the most fragrance of scents.” (ibid, p 35).

There was also the time when Malik ibn Sinan drank his blood on the Day of Uhud and licked it up. The Prophet allowed him to do that and then said, “The Fire will not touch you.” (ibid, p 36).

Something similar occurred when ‘Abdullah ibn az-Zubayr drank his cupped blood. The Prophet said: Woe to you from the people and woe to the people from you,” but he did not object to what he had done (ibid, p 36).

Something similar is related about when a woman who drank some of his urine. He told her, “You will never complain of a stomach-ache.” He did not order any of them to wash their mouths out nor did he forbid them to do it again, (ibid, p 36).

The *hadith* of the woman drinking the urine is sound. Ad-Daraqutni follows Muslim and al-Bukhari who relate it in the *Sahih*. The name of this woman was Baraka, but they disagree about her lineage. Some say that it was Umm Ayman, who used to serve the Prophet. She said that the Messenger of Allah had a wooden cup which he placed under his bed in which he would urinate during the night. One night he urinated in it and then examined it in the morning, there was nothing in it. He asked Baraka about that. She said, “I got up and felt thirsty, so I drank it without knowing. The *hadith* is related by Ibn Jurayl and others. (ibid, p 37)

Allah is a marriage celebrant; He had conducted Muhammad's marriages

A short while ago, we noted Allah’s obsession with women’s affairs, especially their menstrual cycle, pregnancy, child-birth and so on. This should lead us to another bizarre activity of Allah. He is very much concerned about the matrimonial affairs of His slaves, especially the marriages of Muhammad. Allah spared no pain to ensure that Muhammad had all his marriages (at least twenty–two) without any hindrance or objections. Where there was some apprehension that the Meccans’ prevalent custom and tradition might infringe on Muhammad’s right to marry child–girls (like six–year–old Aisha) or the wife of an adopted son, Allah took it upon Himself the responsibility to guarantee that Muhammad got what he wanted. In other words, Allah did not at all hesitate to take the role of a marriage celebrant.

Let us read more on this from the basic Islamic sources.

If Muhammad willed, he could divorce all his wives and Allah could marry him with better consorts either previously married or virgins...**66:5**

Muhammad saw Aisha in a dream for three nights before marrying her; Allah decided that Muhammad should marry Aisha…(Sahih Muslim, 31.5977).

Sahih Muslim,Book 031, Number 5977:

'A'isha reported Allah's Messenger (may peace be upon him) having said: I saw you in a dream for three nights when an angel brought you to me in a silk cloth and he said: Here is your wife, and when I removed (the cloth) from your face, lo, it was yourself, so I said: If this is from Allah, let Him carry it out.

The Quran confirms that Muhammad had a secret desire for his adopted son’s wife, the petite and elegantly attractive Zaynab bt Jahsh. Here are the Quranic verses on this.

Muhammad had a secret desire for Zayd’s wife (Zaynab), but he asked Zayd (his adopted son) to hold on to his marriage with Zaynab, for Muhammad feared about

public opinion; then Allah married Muhammad to Zayd's (his adopted son) divorced wife (Zaynab)...**33:37**
Marrying the divorced wife of an adopted son is approved by Allah; Allah had the same rule for other prophets; Muhammad did not commit any error in doing so…**33:38**

Sahih Muslim (**8.3330**) describes how Allah got Muhammad married to the sexy and vivacious Zaynab bt Jahsh, his daughter-in-law (adopted son's).

More details on the secret lust of Muhammad for this married lady can be found in the works of Muhammad's biography written by Tabari. He writes:

> The Messenger of God came to the house of Zayd b. Haritha [Zayd was always called Zayd b. Muhammad.] Perhaps the Messenger of God missed him at the moment, so as to ask, "Where is Zayd?" He came to his residence to look for him but did not find him. Zaynab bt. Jahsh, Zayd's wife, rose to meet him. Because she was dressed only in a shift, the Messenger of God turned away from her. She said: "He is not here, Messenger of God. Come in, you are dear to me as my father and mother!" The Messenger of God refused to enter. Zaynab had dressed in haste when she was told "the Messenger of God is at the door." She jumped up in haste and excited the admiration of the messenger of God , so that he turned murmuring something that could scarcely be understood. However, he did say overtly: Glory be to God the Almighty! Glory be to God , who causes hearts to turn" (Tabari, 1997, p viii.2).

Please note that Zaynab betook Muhammad as her father.

Tabari also writes that Aisha (Muhammad's child-bride) felt great uneasy when Muhammad expressed his deep fascination and love for Zaynab (ibid, p viii 3).

To placate Aisha, and other critics, Muhammad came up with a simple solution—he claimed that Allah had instructed him to get married to Zaynab bt. Jahsh and that Allah himself would solemnise the marriage of Muhammad with Zaynab.

Tabari writes:

> While the Messenger of God was talking with 'Aisha, a fainting overcame him. When he was released from it, he smiled and said, "Who will go to Zaynab to tell her the good news, saying that God has married her to me?" then the Messenger of God recited: "And when you said unto him, on whom God has conferred favour and you conferred favour, 'Keep your wife to yourself… (ibid, p 3).'"

Allah is an idol-maker; He created the idols of Abraham's people

This occupation of Allah might shock all Muslims in the world. Nevertheless, the truth is: Allah Himself admits that He had created all those idols the idolaters worshipped during Abraham's time. Incredible though it might sound, here is Allah's admission that at some point in His existence, He was an idol maker. This is very strange indeed, coming from Allah whose core task in the world is to destroy all idols.

Let us read this verse in full.

> Allah had created the idols that Abraham's people used to worship…37:95–96
>
> YUSUF ALI: He said: "Worship ye that which ye have (yourselves) carved? "But Allah has created you and your handwork!" [Q 37.95-96]

In this verse Allah clearly says that He had created the idols (handiwork) which the polytheists made (also see 16:20)

Allah conducts plunder and shares booty

Besides all those activities, enunciated above, Allah has another activity which is extremely dear to Him. Allah loves to commit plunder in the hope of gathering booty. In fact, He unabashedly claims that the spoils of war legitimately belong to Him and his confidante, Muhammad. Allah has, even enacted legislation (sura 8, *anfal*, spoils of war) to detail the distribution of war booties. It is now absolutely *halal* for the Muslims to commit plunder on non–Muslims, loot their possessions, including land and women and enjoy them.

We will read a few verses on Allah's very dear activity—waging *jihad* and enjoying spoils of infidels.

> Islamic booty is for Allah and Muhammad…**8:1**
>
> To strengthen their belief, Allah calms the hearts of the believers; Allah has His own army of troops to conduct plunder…**48:4**
>
> All the armies (troops) on earth and in the heavens belong to Allah…**48:7**
>
> Allah made Muhammad wealthy through conquests (raid, plunder, war)… (Sahih Bukhari, 3.37.495)
>
> Sahih Bukhari, Volume 3, Book 37, Number 495: Narrated Abu Huraira:
>
> Whenever a dead man in debt was brought to Allah's Apostle he would ask, "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer their friend's funeral prayer. When Allah made the Prophet wealthy through conquests, he said, "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs. "

Allah collects protection money from non-Muslims

Despite Allah's claim of unbound resources at His beck and call, He is precariously dependent on the extorted money from the non-Muslims.

Regarding *Zakat* from the Muslims and protection money from the non–Muslims. Historical data shows that when Allah conquered any infidel land, the major part of Allah's revenue emanated from this protection tax *(Jizya)* levied on the Jews and the Christians.

The Quran (9:29) has legislated this source of revenue for Allah, no force on earth could change this stipulation.

> Unbelieving people of the Book (Jews and Christians) pay Jizya tax with submission (humiliation); if they do not pay Jizya tax or convert to Islam then kill them...**9:29**
>
> Muhammad's main source of livelihood was the money from the Jizya tax on infidels… (Sahih Bukhari, 5.59.351)

Sahih Bukhari, Volume 5, Book 59, Number 351: Narrated Al-Miswar bin Makhrama:

That 'Amr bin Auf, who was an ally of Bani 'Amir bin Luai and one of those who fought at Badr in the company of the Prophet , said, "Allah's Apostle sent Abu 'Ubaida bin Al-Jarrah to Bahrain to bring the Jizya taxation from its people, for Allah's Apostle had made a peace treaty with the people of Bahrain and appointed Al-'Ala' bin Al-Hadrami as their ruler. So, Abu 'Ubaida arrived with the money from Bahrain. When the Ansar heard of the arrival of Abu 'Ubaida (on the next day) they offered the morning prayer with the Prophet and when the morning prayer had finished, they presented themselves before him. On seeing the Ansar, Allah's Apostle smiled and said, "I think you have heard that Abu 'Ubaida has brought something?" They replied, "Indeed, it is so, O Allah's Apostle!" He said, "Be happy, and hope for what will please you. By Allah, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So you will compete amongst yourselves for it, as they competed for it and it will destroy you as it did them."

Allah permitted only Muhammad to conduct raids and plunder

Here are some references in which Allah allowed Muhammad to have the exclusive right to conduct raids and plunder, mostly on innocent ordinary people.

Allah had permitted only Muhammad to plunder and collect booty by inflicting terror on the victims… (Sahih Muslim, 4.1058)

Sahih Muslim, Book 004, Number 1058: Jabir b. 'Abdullah al-Ansari reported: The Prophet (may peace be upon him) said: I have been conferred upon five (things) which were not granted to anyone before me (and these are): Every apostle was sent particularly to his own people, whereas I have been sent to all the red and the black, the spoils of war have been made lawful for me, and these were never made lawful to anyone before me, and the earth has been made sacred and pure and mosque for me, so whenever the time of prayer comes for any one of you he should pray whenever he is, and I have been supported by awe (by which the enemy is overwhelmed) from the distance (which one takes) one month to cover and I have been granted intercession.

Allah permitted only Muhammad to: 1. sermonize with weighty words 2. terrorize people 3. commit plunder and take booty 4. conquer the entire earth 5. a messenger for all mankind 6. proclaim himself as the last and the final Prophet…(Sahih Muslim, 4.1062)

Sahih Muslim, Book 004, Number 1062: Abu Huraira reported that the Messenger of Allah (may peace be upon him) said: I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies): spoils have been made lawful to me: the earth has been made for me clean and a place of worship; I have been sent to all mankind and the line of prophets is closed with me.

Abd Allah ibn Jahsh reserved one-fifth of the booty for Muhammad. (as per **8:41**).Muhammad admonished Abdallah ibn Jahsh for fighting in the sacred month. At first, he refused to accept anything from the loot. Allah then revealed **2:217** sanctioning Muhammad to fight in the

sacred months. After this revelation from Allah, Muhammad took possession of the plunder and took charge of the two prisoners (Tabari, 1987, p 7.20).

Here are more examples of Allah's exclusive right for Muhammad to conduct gratuitous loot, murder and plunder upon non-Muslims

> Muhammad got a booty property of B. Nadir and called it a special gift from Allah (background to **59:6**) and these properties were used to support Muhammad's wives... (Sahih Bukhari, **5:59:367**)
>
> Spoils of war are for Allah and Muhammad (**8:1**)…(Sahih Muslim, **19.4329**)
> One-fifth of booty belongs to Allah… (Baladhuri, 2002, p 109)
>
> Allah has a special choice from booty, Safi, exclusively reserved for Muhammad… (p 2.847, Sunaan Abu Dawud, 2.2985, footnote 2406)
>
> The Safi is not taken from one-fifth of booty but from the entire loot, before one-fifth is taken out… (p 2.848, Sunaan Abu Dawud, 2.2986, footnote 2407)
>
> Safiyyah (a teenage married girl whom Muhammad took as a captive in the plunder of Khaybar Jews) was Allah's Safi to Muhammad… (p 2 848, Sunaan Abu Dawud, 2 2987, footnote 2408).
>
> Before her capture as a sex-slave, Safiyyah's name was Zainab…(p 2.848, Sunaan Abu Dawud, 2 2987, footnote 2409).

Allah worries a lot; He is fearful that He might not be worshipped

That's right. Despite so much power, authority, and wherewithal, Allah is a constant worrier, especially when the jihadists are on a plunder mission. Allah admits that He constantly worries that He might not be worshipped if the *Mujahiddins'* terror operations are not successful. Here is a hadith from *Sahih Bukhari* on Allah's worry during the Badr war. We can be certain that Allah worries a lot, even today; worrying is a routine activity of Allah, no one should doubt this.

> In the Badr Muhammad prayed incessantly for the destruction of the pagans lest Allah would not be worshipped anymore…(Sahih Bukhari, 4 52 164)
>
> ***Sahih Bukhari, Volume 4, Book 52, Number 164:*** Narrated Ibn 'Abbas:
>
> The Prophet, while in a tent (on the day of the battle of Badr) said, "O Allah! I ask you the fulfilment *(sic)* of Your Covenant and Promise. O Allah! If You wish (to destroy the believers) You will never be worshipped after today." Abu Bakr caught him by the hand and said, "This is sufficient, O Allah's Apostle! You have asked Allah pressingly." The Prophet was clad in his armor at that time. He went out, saying to me: "There multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense) and that Hour will be more grievous and more bitter *(sic)* (than their worldly failure)." (54.45-46) Khalid said that was on the day of the battle of Badr.

Allah follows Muhammad wherever he goes, even to a cave

Earlier, we read that Allah is always awake, never sleeping, or taking rest. In fact, we learned that He has a sleepless face. This is certainly understandable when we realise the gigantic task of maintaining and nurturing the earth which Allah had created with His bare hands. However, it is quite perplexing to note that after He had made His best creation, Muhammad, He was totally obsessed with his (Muhammad's) whereabouts. Forgetting all the rest of His creatures, He constantly followed wherever Muhammad went.

Here is a hadith on Allah's constant follow up of Muhammad's whereabouts.

> When Muhammad and Abu Bakr were in the cave, the third person with them was Allah... (Sahih Bukhari 5.57.5).
>
> ***Sahih Bukhari, Volume 5, Book 57, Number 5:*** Narrated Abu Bakr:
>
> I said to the Prophet while I was in the Cave. "If any of them should look under his feet, he would see us." He said, "O Abu Bakr! What do you think of two (persons) the third of whom is Allah?"

We might wonder, if Allah was always with Muhammad why was it necessary to send the Archangel Gabriel to deliver His messages to Muhammad?

Allah spies on Muslims' wives, even on His dearest friend, Muhammad's wives

> That's right. Allah does not fully trust His ardent followers, the Muslims. Just to ensure that the Muslims are toeing the line of Islam, Allah often spies on them—eavesdropping and following them wherever they go. Unbelievable, we might think; but read the following verses and be amazed at the covert activities of Allah.
>
> Allah knows everything in heavens and on earth; no secret conspiracy could be done without Him being aware of it; if three people conspire then Allah is the fourth person as witness…and so on…**58:7**
>
> Allah made known to Muhammad what secret of Muhammad's wives divulge to each other (Allah spied on Muhammad's wives)...**66:3**
>
> If Muhammad's two wives (Aisha and Hafsa) conspire against Muhammad, then his protector will be Allah, Gabriel, righteous believers and the angels...**66:4**

Allah appointed Muhammad as His distributor

One of the most important activities of Allah is to distribute the spoils of plunder (today, it is the plunder from Islamist terrorism). He appointed Muhammad as His sole distributor for this purpose. The following hadith tells us that Allah bestows and Muhammad is the distributor of Allah

In sura Anfal (sura 8) Allah had legislated the rule of booty distribution: All Islamic booty belongs to Allah, and Muhammad must get twenty percent commission (that is, one-fifth) of the total loot collected from an Islamic plunder. After Muhammad's death this distributorship rested with the Caliphs (Muhammad's representatives). Currently, it is not clear who has inherited Allah's distributorship. Could it be the Quraysh ruler of Saudi Arabia or any imam or Sheikh of an Islamic community that is engaged in Islamist terrorism and plunder?

Let us read the relevant verses from this sura:

8:1 They ask you (O Muhammad) about the spoils of war. Say: "The spoils are for Allâh and the Messenger." So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad), if you are believers. (Tr. Hilali and Khan, the Noble Quran).

On the context of this verse, ibn Kathir writes that in Badr war, one fighter cherished a sword which he had captured in a battle; he wanted that sword for himself. Muhammad told him that all booty belongs to him and Allah. Then he told the fighter that Allah had permitted him to give the sword to the fighter. Another context of this verse is that the Muslims had intense dispute over the spoils of the Badr war. In exasperation, Allah revealed that all loot of an Islamic jihad (read Islamic plunder) belonged only to Him and Muhammad (source).

The conclusion from the above verse is: Allah gets the booty from an Islamic plunder, Muhammad distributes it according to Allah's rule.

8:41. And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives [of the Messenger (Muhammad)], (and also) the orphans, Al-Masâkin (the poor) and the wayfarer, if you have believed in Allâh and in that which We sent down to Our slave (Muhammad) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - And Allâh is Able to do all things. (Tr. Hilali and Khan, the Noble Quran).

The readers should note that the Islamic word for Allah's commission for Muhammad (one-fifth or twenty percent) of Islamic loot is known as Khums. The Islamic name for Islamic loot is known as Ghanimah.

Ibn Kathir writes that orphans in the above verse refer only to Muslim orphans and Allah has specifically sanctioned loots of jihad only to the Muslims. Muhammad's booty is Allah's booty; surrendering one-fifth of booty is part of Islam. The share designated for Allah and Muhammad is the same. Ghanimah refers to war spoils captured from the disbelievers, using armies and instruments of war. As for `Fai', it refers to the property of the disbelievers that they forfeit in return for peace, what they leave behind when they die and have no one to inherit from them, and the Jizyah (tribute tax) and Khiraj (property tax) (source).

Here is a hadith which affirms that Muhammad is the only distributor of Allah…(Sahih Muslim, 2.2260)

Sahih Muslim Book 005, Number 2260:

Abd al-Rahman b. Auf reported: I heard Mu'awiya b. Abu Sufyan saying in an address that he had heard the Messenger of Allah (may peace be upon him) as saying: He to whom Allah intends to do good, He gives him insight into religion. And I am only the distributor while Allah is the Bestower.

Allah gives fragrance to souls based on the souls' religion

The souls of believers (Muslims) have beautiful smells. One of Allah's activities is to sift the dead souls, select the Muslims' souls, and suffuse them with exquisite fragrance.

Let us read the following verses.

Every soul has a protector over it (i.e., every human being is protected by an angel)...86:4

Two angels take the soul of dead person into the sky to Allah; if the soul is a believer's then it has a beautiful fragrance; if the soul is of a non-believer then it has a foul smell (long hadith)…(Sahih Muslim, 40.6867)

Let us read a shorter version of a similar hadith from Sunaan Nasai.

During death, a Muslim's soul comes out with the sweetest fragrance of musk, the unbeliever's soul with the stench of a rotten corpse… (Sunaan Nasai, 2.1836)

Sunaan Nasai, vol.ii, hadith number 1836:

Abu Hurairah (Allah be pleased with him) reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: When a believer's death is near the angels of mercy bring a piece of white silk and say, "Come out pleased and accepted to Allah's rest and provision and to a Lord who is not angry." Then the soul comes out with a fragrance like that of the sweetest musk, they pass him from one to another till they bring him to the gates of heaven, and say, "How sweet is this fragrance which has come to you from the earth!" then (sic) they bring him to the of souls of the believers, and they are happier over seeing him than any of you are when one has been away from home back. They ask him, "How is so and so? How is so and so? Then they say, "Leave him alone just now, for he has just come from the grief of the world." He replies, "He has died. Has he come to you?" and they say, "He has been taken to his destination, the pit." When an infidel's death is near the angels of punishment bring him hair-cloth and say, "Come out, displeased and subject to displeasure, to the punishment from Allah who is Great and Glorious." The soul comes out with a stench like the most unpleasing stench of a corpse, they take him to the gate of the earth and say, "How offensive is this odour!" They finally bring him to the souls of infidels.

The Quran was written by pious human scribes and it also contains Muhammad's words, Allah admits, after all

The most important activity of Allah is of course, to write the Quran and amend it from time to time. Bizarrely though, when one studies the Quran very carefully, one is amazed at the number of times Allah has used human to construct it. The Islamists scholars are adamant that every word in the Quran is the word of Allah, presumably written with His own hand. However, read the Quran, front to back, several times, and any reader—even a high school kid will point out humongous blunders in it. No, we are not talking about the scientific errors, grammatical mistakes or the enormous number of contradictory statements embedded in the Quran. This is about the clear proof of human hand in the construction of the Quran. No matter how much Allah had

tried, He left his trail of unmistakable signs of errors—Allah, after all does not seem to be that smart.

There are at least two verses in the Quran where Allah admits that Muhammad (or a messenger) had written some Quranic verses. We might find it unbelievable. However, let us read the following verses.

The Quran is the Word of an honourable messenger (Muhammad)…81:19-20

YUSUFALI: Verily this is the word of a most honourable Messenger, [Q 81.19]

YUSUFALI: Endued with Power, with rank before the Lord of the Throne, [Q 81.20]

Many Islamist scholars, unable to defend, concoct that those two verses refer to Gabriel, the Messenger of Allah. Even then, those verses point that the Quran contains Gabriel's words and not Allah's.

In addition, how about the following verses where Allah unhesitatingly admits that human were involved to write the mighty Quran? Please read the following verses to judge the claim by the Islamist scholars that every word in the Quran is the word of Allah.

Allah swears by the seen and the unseen that the Quran is the word of an honoured apostle… (69:38-40

The Quran is written by the hands of pious and just scribes (Allah's admission of human hands in the Quran)...80:15-16

If readers have time, please read the following verses diligently and see if you agree with the comments inserted inside the brackets.

Allah bears witness (who is talking here Allah or Muhammad?) that none is to be worshipped except Him…3:18

Allah enters the day into night and vice versa, gives life to the dead, death to life and sustenance to whomever He likes (Muhammad is talking here and not Allah)…3:29

The believers responded to the call of Muhammad (who is talking here—Allah or someone else?)…3:193-194

The believers bring good to themselves; the unbelievers bring detriment to themselves (the words 'I am not a keeper over you is' clearly words of Muhammad)… 6:104

Quran is explained in detail; never doubt the books sent before the Quran; it is the source of all laws (Torah, Gospel) (the words, 'Shall I seek for judge other than Allah?' are clearly Muhammad's words)...6:114

Only Allah, who had revealed the Quran is Muhammad's protector (is not Muhammad talking here?); He helps the righteous people…7:196

Allah (who is talking here Allah, or another person?) forgave Muhammad even though he should have forced the reluctant jihadists to join in fighting (Tabuk), because only those who tell the verified truth of inability to fight are exempted from fighting...9:43

Do not worship two Allahs; there is only one Allah, worship Him (is Allah a male?) alone (Muhammad is talking here and not Allah)...16:51

The idolaters assign a portion of food to their idols even though that food was sent by Allah; Allah swears by Himself that they would be questioned (Muhammad is talking here and not Allah)…16:56

Allah swears by Himself that He had sent apostles before Muhammad but Satan had mislead them and Allah will punish those messengers (Muhammad is talking here, he is swearing by Allah)...16:63

Allah is holy and glorified; He is above all (who is talking here, Muhammad or Allah?)…17:43

An angel narrates Allah's wishes (here and angel is talking not Allah?)…19:9

Angels (Gabriel?) comes down only with the permission of Allah (here Gabriel is talking and not Allah?)…19:64

Allah swears by Himself that He will gather all the unbelievers in hell and bring them to their knees (who are talking here? Allah or an angel, Gabriel?)...19:68

Muhammad said (as per tr. of Dr M. Muhsin Khan) Allah knows every word spoken in heaven and earth (Muhammad is talking here and not Allah)...21:4

If there were Allahs besides Allah, there would be chaos (who is talking here, Allah or Muhammad?)…21:22

Muhammad implored Allah for His fair justice and to protect him from the unbelievers (here Muhammad is talking, not Allah, Dr M Muhsin Khan even writes so)…21:112

All prophets were, at times, inspired by Satan (this is the abrogating verse for 53:19-20 dealing with the goddesses al-Lat, Uzza, Manat; Muhammad is talking here and not Allah)...22:52

The passage from night to day and from day to night is Allah's creation (Muhammad or an angel is talking here and not Allah)…22:61

Allah sends down rains and is cognizant of all affairs (who is talking here? an angel, perhaps)…22:63

Ships sail by Allah's command and he prevents the heavenly bodies (i.e. sky) from crashing on to earth (who is talking here, an angel perhaps)…22:65

Exalt Allah, He is the owner of the Throne (Muhammad is talking here and not Allah)…23:116

Each angel has a specific job; all of them worship Allah standing in lines (here, the angel is talking and not Allah?)…37:165-166

Allah is glorified and honourable (who is talking here—the angels or Allah himself?); He is free from the attributes of the pagans…37:180

Allah (or the angels) wishes peace on the prophets (is Allah talking here, or the angels)…37:181

All praises are to Allah (is Allah talking here or the angels?)…37:182

Allah gives life and death and has the ability to do anything; the repentant and righteous family members (father, wives and children) go to paradise (Muhammad or an angel is speaking here and not Allah)...40:8

Whoever protects a person from falling in sin will receive Allah's mercy (Muhammad or an angel is speaking here and not Allah)…40:9

On the resurrection day, Allah Himself will reply all questions (who is speaking here Allah or Muhammad?)…40:16

Allah is the most efficient in dispensing justice (Allah or Muhammad is speaking here?)…40:17

Muhammad is worried about the fate of his believers on the resurrection day; they will try to escape Allah's wrath but there will be no one to help them run away from Allah's punishment (here Muhammad is talking and not Allah)…40:32-33

He is Allah, the creator and the sustainer of everything, none but Allah is to be worshipped (here Muhammad or some other being is speaking and not Allah)…40:62

Allah decides on matters of disputes in the Quran; Muhammad relies upon Allah (Muhammad is speaking here and not Allah)...42:10

Jesus preached the right path (Islam) (who is speaking here, Muhammad, Jesus or Allah?)…43:64

Allah swears by Muhammad's statement; Allah knows that people will not believe Muhammad (who is speaking here, Allah, Muhammad or a third entity, an angel perhaps?)...43:88

Do not believe anything other than Allah's sign (this verse is used by the Quran only followers e.g. Rashad Khalifa. In this verse another entity is speaking, certainly not Allah)...45:6

Those who listened to Muhammad but did not believe, Allah has sealed their hearts (who is speaking/talking here—Allah or someone else?)…47:16

Allah curses those who do not sincerely fight for Allah against their kith and kin (who is talking/speaking here—Allah or Muhammad?)...47:22-23

Allah swears (or is it Muhammad talking to himself) by himself, i.e., by the Lord of the heavens and the earth…51:23

An angel says that he was sent by Allah (here angel or Muhammad is talking and not Allah)…51:50

Muhammad is not being misled (is Allah or an angel is talking here?)…53:2

Allah created the seven heavens in layers with perfection (here someone is talking about Allah, not Allah Himself) …67:3

There is no question on the punishment of Allah for the disbelievers (a third person is talking here, not Allah)…70:1-3

Allah swears by the lord of all points in the east (varying rising points of the sun) and the west (varying setting points of the sun); He could easily substitute the unbelievers with better men (is Muhammad talking in this verse?)...70:40-41

Only Allah chooses a believer (who is speaking here—Allah or Muhammad?); the sinners will be in the shadow of three columns of smoke, no coolness but full of blazing fire...77:29-31

Muhammad (is not Muhammad talking here?) requests for a short respite for the unbelievers...86:17

Allah (or is it Muhammad talking here?) swears by Adam and by the city (Mecca?) where Muhammad lives…90:1-3

Allah is the best of all judges (Muhammad is talking here and not Allah)...95:8

Muhammad is Allah's only friend

Tabari (Tabari, 1988, p. 6.xl) writes that after the first communication with Allah (via Gabriel), Allah remained taciturn for almost three years. Frustrated and fearful that His Allah had abandoned him, Muhammad suffered from acute depression, so much so, that he contemplated to commit suicide by throwing himself down from the Hira Mountain. When Muhammad was just about to perform this self–killing, Allah suddenly remembered Muhammad. Allah instructed Muhammad not to lose patience (sura **93**). Then Allah established a regular channel of communication with His dearest friend and continued to converse with him until his death. Thus, the bosom friendship between Allah and Muhammad flourished. In fact, in a hadith in *Sahih Muslim* Muhammad admitted that his only friend was Allah, save a handful of pious Muslims.

> ***Sahih Muslim, Book 001, Number 0417:***
> 'Amr b. 'As reported: I heard it from the Messenger of Allah (may peace be upon him) quite audibly and not secretly: Behold! the posterity of my fathers, that is, so and so, are not my friends. Verily Allah and the pious believers are my friends.

In *Sunaan Ibn Majah* we read a hadith that Muhammad's only friend was Allah.

> *Sunaan Ibn Majah, Vol. I, Hadith Number 93*
> 'Abdullah (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) said, "Behold, I am free from the dependence of the friendship of all friends. If I were to take a friend I would have taken Abu Bakr as a friend. Verily, your companion (the Prophet himself) is the friend of Allah."
> Waki' said: i.e., he (the Prophet) has been taken as friend of Allah.

Annoy Muhammad and you annoy Allah—get beheaded

Read the following verses to find the closeness of Muhammad to Allah. According to these verses, Allah, in fact, became Muhammad (or the other way round, if you do not mind). Allah stipulated that if anyone annoyed Muhammad, it was as if he had annoyed or insulted Allah.

Let us read the following verses from the Quran.

> Do not raise voice above the voice of Muhammad; do not shout at him; it is like shouting at Allah...**49:2**
> Allah forgives those who talk to Muhammad in a lower voice...**49:3**

Affirming that insulting/criticising (even mild) Muhammad was indeed tantamount to debasing Allah, He legislated terrible punishment for those who dare to indulge in uttering any words which might offend Muhammad (and Muslims).

Here are sample retribution of Allah to the detractors of Muhammad (= Allah).

> Criticise Muhammad, get killed or get crucified, no exception (Ash Shifa).
>
> Ibn Sahnun says that when a heretic reviles the Prophet and then repents having done it, his repentance does not prevent him from being executed. (Ash Shifa, Tr. Aisha Abdurrahman Bewley p 402)
>
> The one who curses the Prophet is not killed for his disbelief. He is killed in order to preserve esteem for the Prophet and to free him from any blemish. (ibid).

Muhammad ibn Sahnun said, “A Muslim does not escape execution by repentance when he has cursed the Prophet because he did not change from his *deen* to another *deen*. He did something which entails the *hadd* punishment of execution. Unlike the *zindiqi*, there is no pardon for it because he did not move outwardly from one *deen* to another *deen*. (ibid, p 403).

He is an unbeliever if he calls the Prophet a liar, rejects him or anything of that nature. This is something about which there is no doubt and which incurs execution.
If he repents of it, we do not accept his repentance and we kill him after he has repented. His execution in this case is for a *hadd* because of what he has said for his earlier disbelief. After this his affair is in the hands of Allah who is aware of the soundness of his renunciation And knows his secret thoughts. (ibid, p 404-405).

The community agree that anyone among the Muslims who disparages him or curses him is to be killed. (ibid p 371). (Based on 33:57, 9:51, 33:53).

Disparage Muhammad slightly, get killed (Ash Shifa).
Ibn ‘Attab said that the Book and *Sunna* require that someone who intends to even slightly harm or disparage the Prophet, either by allusion or clear statement, must be killed. (ibid p 376)

Cursing Aisha is cursing Muhammad = cursing Allah. Punishment: get killed (Ash Shifa).

It is related from Malik that anyone who curses Abu Bakr is flogged whereas anyone who curses ‘A’isha is killed. He was asked, “Why?” He said, “Whoever attacks her has opposed the Quran.”(ibid, p 444).

Curse other wives of Muhammad—get killed or get flogged (Ash Shifa)
There are two positions regarding someone who curses one of the wives of the Prophet, may Allah bless him and grant him peace, other than ‘A’isha. One position is that he is killed because he has cursed the Prophet, may Allah bless him and grant him peace, by cursing his wife. The other is that she is considered to be like the other Companions. He is flogged with the *hadd* for slander. Ibn Sha’ban takes the first position. (ibid, p 445)

Rejecting a verse of the Quran, is rejecting Allah (Ash Shifa).
Reject a verse of the Quran, get killed (ibid).
Ibn ‘Abbas said that the Prophet said, “If any Muslim, denies any *ayat* of the Book of Allah, it is lawful to strike off his head (ibid, p 441-442).

Say, ‘the Quran is created’, get killed (Ash Shifa).

Citing the work of Malik, the foremost Islamist jurist, *Ash Shifa* writes:
He said about someone who said that the Quran is created, “He is an unbeliever, so kill him.” He said in the version of Ibn Nafi’, “He should be flogged and painfully beaten and imprisoned until he repents.” In the version of Bishr ibn Bakr at-Tinnisi we find, “He is killed and his repentance is not accepted.”(ibid, p 419)

Curse Allah, your blood becomes halal (Ash Shifa).
There is no disagreement that any Muslim who curses Allah is an unbeliever whose blood is *halal.* There is disagreement about whether he is asked to repent. (ibid, p 416).

Here is how a Christian or a Jew receives Islamic punishment, if he/she dares to revile Muhammad in the mildest manner. When they revile Muhammad, they actually revile Allah. This will explain why there is such a mayhem in the Islamic world when the infidels dared to publish a few cartoons of Muhammad. What the cartoonists did was unpardonable to Allah. They actually disparaged Allah.

> If a Jew or a Christian reviles Muhammad he is killed then burned (Ash Shifa).
> Ibn Kinana said in *Al-Mabsut* that any Jew or Christian who reviles the Prophet can be burned by the Imam. If he likes he can kill him and then burn his body. If he likes he can burn him alive. (ibid p 412).

> Abu'l Mus'ab said, "A Christian was brought to me who said, 'By the One who chose 'Isa over Muhammad'. There was a dispute about him before me. So I beat him until I killed him, or he lived for a day and a night. I commanded someone to drag him by the feet and throw him onto a dung heap and the fogs ate him. (ibid, p 411).

Those excerpts from the most authentic Islamic sources should explain why the Iraqi jihadists kill the American infidels and burn them, sometimes after beheading. This is Allah's retribution for the Christians who dare to trouble Allah's people, the Arabs.

Muhammad's rulings are Allah's rulings

This should not surprise anyone. We will review the following provisions in the Quran and hadith.

> Provisions set by Allah and Muhammad are binding to all Muslims: there are no alternatives...**33:36**

Here are a few important excerpts:

> Allegiance to Muhammad is allegiance to Allah (8:17) (Ash Shifa, Tr. Aisha Abdurrahman Bewley, p 27).

Let us read verse 8:17

> **8:17.** You killed them not, but Allâh killed them. And you (Muhammad) threw not when you did throw but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearer, All-Knower.

> Allah made obeying Muhammad tantamount to obeying Himself (ibid, p 215).

> Ash Shifa writes:
> He made obeying His Messenger tantamount to obeying Himself, and he placed obedience to Himself alongside obedience to His Messenger. Allah promises that doing this will result in an abundant reward and threatens a severe punishment for opposing it. He made it obligatory to obey the things that the Prophet commanded and to avoid those he prohibited.

> Oppose sunna, become an unbeliever (Ash Shifa, p 220)
> Ibn 'Umar said, "The travelling prayer is two *ra'kats*. Whoever opposes *Sunna* is an unbeliever."

The above stipulation means disobeying Muhammad's rulings (*Sunna)* is disobeying Allah's rulings. Previously (see part 8) we noted that *Sunna* is from Allah.

Obeying Muhammad is obeying Allah

If we still had the slightest doubt that Muhammad was indeed Allah, then these verses should demolish that doubt.

> Obeying Muhammad is obeying Allah but Muhammad is not to watch the deeds…4:80
> Pledging allegiance to Muhammad is pledging allegiance to Allah; hands of Allah are with the hands of those who show solidarity with Muhammad...48:10

Let us read the above verses in full:

> **4:80.** He who obeys the Messenger (Muhammad), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad) as a watcher over them. (Tr. Hilali and Khan, the Noble Quran).

> **48:10.** Verily, those who give *Bai'â* (pledge) to you (O Muhammad) they are giving *Bai'â* (pledge) to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfils what he has covenanted with Allâh, He will bestow on him a great reward. (ibid).

> Obeying Allah and the apostle (Muhammad) is the highest achievement…33:71
> **33:71.** He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).

> Muhammad is the only person to be obeyed or followed (blindly); Allah does not love the disbelievers...3:32
>
> 3:32. Say (O Muhammad): "Obey Allâh and the Messenger (Muhammad)." But if they turn away, then Allah does not like the disbelievers.

Other similar verses are:

> The believers should obey Allah and Muhammad, lest Allah nullifies their works (obeying Muhammad is obeying Allah)… **47:33**

> You must not hesitate to believe in Allah when Muhammad instructs you to do so… **57:8**

> Obey Allah and his messenger (Muhammad); the duty of Muhammad is to proclaim the message of Allah clearly and openly... **64:12**

> Believers must obey Muhammad and trust him; angels do… **81:21**

Here are a few more compelling evidences that Muhammad and Allah are inseparable.

> In *Sahih Bukhari* we read that whoever obeys Muhammad obeys Allah, whoever disobeys Muhammad disobeys Allah; whoever obeys the chief obeys Muhammad… (Sahih Bukhari, 4.52.204, 9.89.251)

> Sahih Bukhari, Volume 4, Book 52, Number 204: Narrated Abu Huraira: That *(sic)* heard Allah's Apostle saying, "We are the last but will be the

foremost to enter Paradise)." The Prophet added, "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that."

Volume 9, Book 89, Number 251: Narrated Abu Huraira: Allah's Apostle said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me."

Muhammad's invocation is Allah's invocation

That's right. The following hadith tells us Muhammad is truly Allah. Whatever Muhammad had pronounced were, in reality, proclamations of Allah.

Muhammad's invocation is same as Allah's invocation... (Sahih Bukhari, 5.59.634).

Volume 5, Book 59, Number 634: Narrated Ibn Abbas: Allah's Apostle said to Muadh bin Jabal when he sent him to Yemen. "You will come to the people of Scripture, and when you reach them, invite them to testify that none has the right to be worshipped except Allah and that Muhammad is His Apostle. And if they obey you in that, then tell them that Allah has enjoined on them five prayers to be performed every day and night. And if they obey you in that, then tell them that Allah has enjoined on them Sadaqa (i.e. Rakat) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don't take their best properties (as Zakat) and be afraid of the curse of an oppressed person as there is no screen between his invocation and Allah.

Mentioning Allah is mentioning Muhammad (Ash Shifa, p 8)
When Muhammad is mentioned, Allah is also included (Ash Shifa, p 7)

In connection with sura 94, Ash Shifa elaborates the above tradition in this manner:

The *sura continues:* "**Did we not exalt your fame?"** (94:4) Yahya ibn Adam said that this meant by being given prophethood. It is said that the meaning of these words is explained by the *hadith qudsi*, "When I am mentioned, you are mentioned with Me in the statement. 'There is no god but Allah and Muhammad is the Messenger of Allah.'" It is said that the same is done by means of the *adhan.*

Muhammad's terrorism is Allah's terrorism

Read the following hadith if we still doubt that Allah/Muhammad was a terrorist.

Allah helped Muhammad to terrorize people… (Sahih Muslim, 4.1066, 1067)

Book 004, Number 1066:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: I have been helped by terror (in the heart of the enemy); I

> have been given words which are concise but comprehensive in meaning; and while I was asleep I was brought the keys of the treasures of the earth which were placed in my hand.
>
> *Book 004, Number 1067:*
> Hammam b. Munabbih reported: That is what Abu Huraira reported to us from the Messenger of Allah (may peace be upon him) and he narrated (some) hadith one of which is that the Messenger of Allah (may peace be upon him) said: I have been helped by terror (in the hearts of enemies) and I have been given words which are concise but comprehensive in meaning.

The Quran is written in the language of the terrorists. It is filled with numerous verses urging the Muslims to terrorize the non-Muslims, kill them, and take possession of their lands and properties. In the previous parts of this essay much has been written on this Islamist terrorism. The important point/s to remember is that whatever Muhammad did to terrorize the infidels was actually the actions of Allah.

Among the many verses which exhort Islamist terrorism, the following verses stand out as naked aggression of Allah/Muhammad on the unbelievers: 2:63, 3:151, 8:12, 8:60, 8:59, 9:55, 11:102, and 17:59.

Muhammad's booty is Allah's booty, which was how Allah made Muhammad rich

This should not surprise us. Let us peruse the following verses from the Quran:

> Whatever booty goes to Muhammad belongs to Allah; it shall go to the relatives, the poor and the travelling alien; accept whatever booty Muhammad gives...**59:7**
> Allah found Muhammad as an orphan and gave him shelter...**93:6**
> Muhammad was poor; Allah made him rich...**93:8**
> The booty of Banu Nadir belongs to Muhammad; this is because no fighting, either with horses or on foot took place; one must obey Muhammad's decision (blindly and totally)...**59:6**
>
> In verse **8:41** Allah forcefully claims His share of an Islamic plunder. On the interpretation of this verse, ibn Kathir writes that one-fifth (twenty per cent) of the loot, designated for Allah and His Messenger (Muhammad) is one and the same. (**source**).
>
> The share of plunder (one-fifth of booty) designated for Allah and the Messenger is one and the same—ibn Kathir (8:41). Supporting this is what Imam Al-Hafiz Abu Bakr Al-Bayhaqi recorded, with a Sahih chain of narrators, that `Abdullah bin Shaqiq said that a man from Bilqin said, "I came to the Prophet when he was in Wadi Al-Qura inspecting a horse. I asked, `O Allah's Messenger! What about the Ghanimah' He said, (Allah's share is one fifth and four-fifths are for the army.) I asked, `None of them has more right to it than anyone else. He said, (No. Even if you remove an arrow that pierced your flank, you have no more right to it than your Muslim brother.)"

For details on Muhammad's booty is Allah's booty, please read the previous part (part 9).

Allah salutes Muhammad

Most Muslims will find it impossible to believe that such a verse exists, not in hadith, not in Sharia, not in *Sirah,* but right in the Holy Quran. Yes, Allah is so much indebted to Muhammad that He had

to salute him! Please read this verse and contemplate. Because this verse is such an important one I shall quote it in full.

> Allah salutes Muhammad but the spies and conspirators salute Muhammad differently; the spies and the double dealers will face the penalty of hell fire...58:8

> **YUSUFALI:** Turnest thou not thy sight towards those who were forbidden secret counsels yet revert to that which they were forbidden (to do)? And they hold secret counsels among themselves for iniquity and hostility, and disobedience to the Messenger. **And when they come to thee, they salute thee, not as Allah salutes thee**, (but in crooked ways): And they say to themselves, "Why does not Allah punish us for our words?" Enough for them is Hell: In it will they burn, and evil is that destination! (The bold emphasis is mine) [Q 58.8]

Allah = Muhammad

In verse 4:150-151 Allah admonished those Muslims who had slight doubt that Allah and Muhammad were one and the same. Sounding stern warning, Allah told these Muslims that Muhammad and Allah is the same entity. Then Allah threatened those who differentiate between Allah and Muhammad.

Let us read these two important verses.

> **4:150.** Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.
> **4:151**. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. (Tr. Hilali and Khan, the Noble Quran)

Ibn Kathir writes that in those two verses Allah threatens those who differentiate between Allah and Muhammad. (**source**)

Muhammad is Allah (13:28) (Ash Shifa, p 10)

> First, let us read verse 13:28.

> **13.28.** Those who believe (in the Oneness of Allâh - Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh, Verily, in the remembrance of Allâh do hearts find rest . (Tr. Hilali and Khan, the Noble Quran).

Commenting on the above verse, Ash Shifa writes.

> Mujahid said that the words of Allah, “**Hearts are made tranquil by the remembrance of Allah,”** (13:28) refer to Muhammad, may Allah bless him and grant him peace, and his companions. (Ash Shifa. p 10)

Muhammad's name is Allah’s name (Ash Shifa, p 27)

> Ja’far ibn Muhammad said, “Part of His completed blessing to him is that He made him His beloved, swore by his life, abrogated

other *Shari'as* by him, raised him to the Highest Place, protected him in the *Mi'raj* so that his eye "did not swerve nor sweep aside", sent him to all mankind and made booty lawful for his community. **He also made him an accepted Intercessor and the master of the descendants of Adam. He coupled his name with His own name,** and his pleasure with His pleasure, He made him one of the two pillar of *tawhid."* (Ibid. The bold emphasis is mine)

The Capricious Mind of Allah

Why did not Allah command Muhammad to destroy the idols of the pagans?

Here is the answer.

The readers might recall that in a previous episode we noted that Allah Himself admitted that those idols of the pagans were His own creation. So, how could Allah ask anyone to destroy His creation (the idols)? Allah simply did not like that pagans should worship His idols along with Him, and instructed Muhammad to exhort the pagans to desist from idolatry. Allah wanted them to worship Him (= Muhammad) and only HIM.

However, Muhammad was not satisfied with Allah's disposition vis-à-vis the pagan idols. He became Allah and unilaterally decided to destroy completely all the idols in Mecca, and later from all parts of Peninsular Arabia.

Let us read the following verses to gauge the incredibly complex mind of Allah. These verses also prove that one of the activities of Allah is to make idols (read part 8 of this series).

> The creatures (idols) worshipped by the unbelievers themselves did not want to be worshipped; they (the idols) themselves worshipped Allah (on the resurrection day the idols will be alive will and talk with Allah)… 25:18
>
> YUSUFALI: They will say: "Glory to Thee! not meet was it for us that we should take for protectors others besides Thee: But Thou didst bestow, on them and their fathers, good things (in life), until they forgot the Message: for they were a people (worthless and) lost." [Q 025.018]
>
> Because of the testimony of the idols (i.e., idols are not lifeless), the unbelievers cannot avert penalty; Allah will let them taste a grievous punishment…25:19
>
> YUSUFALI: (Allah will say): "Now have they proved you liars in what ye say: so ye cannot avert (your penalty) nor (get) help." And whoever among you does wrong, him shall We cause to taste of a grievous Penalty. [Q 025.019]
>
> On the resurrection day Allah will gather the idols as troops to testify against their worshippers (i.e. idols will become alive to testify)…36:75
>
> YUSUFALI: They have not the power to help them: but they will be brought up (before Our Judgment-seat) as a troop (to be condemned). [Q 036.075]
>
> The idolaters' idols will disown them on the resurrection day; the idols will be of no benefit to the idolaters…41:48
> YUSUFALI: The (deities) they used to invoke aforetime will leave them in the lurch, and they will perceive that they have no way of escape. [Q 041.048]

The above verse tells us that the idols have the ability to decide—they are quite similar to human or living objects, having the faculty of decision-making. After all, Allah created them.

The Quran had made Muhammad a mad man

The Almighty, All–powerful, All–knowing Allah was really fearful of the pagans, because when Muhammad was callow and started out raw Allah was fearful of his success. Therefore, He warned Muhammad that if he reminds the pagans of Allah and the Quran they would reject him.

> When Muhammad reminds the unbelievers of the Quran, they would surely label him as a lunatic…68:51
> YUSUFALI: And the Unbelievers would almost trip thee up with their eyes when they hear the Message; and they say: "Surely he is possessed!" [Q 068.051]

Allah let Satan temporarily dethrone Solomon

Yes, that is right. Allah intentionally let Satan win. This means Allah, at times, is not that powerful.

> Allah tested Solomon with vast material wealth; he temporarily lost his throne through the scheme of devil (Allah intentionally allowed a devil, taking the form of a body of Solomon to sit on Solomon's throne)… 38:34
> YUSUFALI: And We did try Solomon: We placed on his throne a body (without life); but he did turn (to Us in true devotion): [Q 038.034]

Allah let loose Iblis, the Satan; He did not want to control Iblis

This is indeed strange, Allah wilfully let Satan do whatever havoc he (Satan) wants to perpetrate. The funny part is that Satan invokes Allah's name to carry on with his nefarious acts. Allah has little power to subdue Satan's reprehensible actions.

> Iblis (Satan) vowed (by swearing the name of Allah) to lead astray all human except the true believers of Allah…38:82-83

> YUSUFALI: (Iblis) said: "Then, by Thy power, I will put them all in the wrong,- [Q 38.82]
> YUSUFALI: "Except Thy Servants amongst them, sincere and purified (by Thy Grace)." [Q 38.83]

Allah let Satan confuse Muhammad: Satan is more powerful than Allah (= Muhammad)

If a discord made by Satan makes Muhammad confused then he must seek refuge in Allah...41:36

> YUSUFALI: And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things. [Q 41.36]

Allah loves to sow discord about His Books

No doubt, this must be the epitome of Allah's capriciousness.

> Dispute arose on the book given to Moses; it was Allah's desire; if willed He could have solved the discord but He did not…41:45
> YUSUFALI: We certainly gave Moses the Book aforetime: but disputes arose therein. Had it not been for a Word that went forth before from thy Lord, (their differences) would have been settled between them: but they remained in suspicious disquieting doubt thereon. [Q 41.45]

Could this not be true for the Quran? Is not Allah responsible for the often-conflicting interpretations of His words in it?

Gabriel is Allah's announcer for His love to a person

Allah is very shy to announce his love for a person. He must have a chaperon to disclose his inner feelings. His chaperon is Gabriel. Read this hadith from *Sahih Bukhari.* Bizarrely, we note in hadith that Muhammad was a very shy person, shier than a virgin girl.

> If Allah loves a person He tells this to Gabriel to announce it to his people… (Sahih Bukhari, 4.54.431)

> *Sahih Bukhari, Volume 4, Book 54, Number 431:* Narrated Abu Huraira:

The Prophet said, "If Allah loves a person, He calls Gabriel saying, 'Allah loves so and-so; O Gabriel! Love him.' Gabriel would love him and make an announcement amongst the inhabitants of the Heaven. 'Allah loves so-and-so, therefore you should love him also,' and so all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth."

Muhammad was shier than a veined girl...(Sahih Bukhari, 4.56.762)

Sahih Bukhari, Volume 4, Book 56, Number 762: Narrated Abu Said Al-Khudri:

The Prophet was shier than a veined virgin girl.

Muhammad was shier than a veiled virgin girl... (Sahih Bukhari, 8.73.140)

Sahih Bukhari, Volume 8, Book 73, Number 140: Narrated Abu Said:
The Prophet was shier than a veiled virgin girl. (See Hadith No. 762, Vol. 4)

Allah does not like nakedness on earth, but on the resurrection day, He will make everyone naked and uncircumcised

Sahih Bukhari tells us this:

People will be gathered to Allah bare footed, uncircumcised; Abraham will be the first person to be dressed... (Sahih Bukhari, 6.60.149)

Sahih Bukhari, Volume 6, Book 60, Number 149: Narrated Ibn Abbas:
Allah's Apostle delivered a sermon and said, "O people! You will be gathered before Allah bare-footed, naked and not circumcised." Then (quoting Quran) he said:--
"As We began the first creation, We shall repeat it. A promise We have undertaken: Truly we shall do it.." (21.104)

The Prophet then said, "The first of the human beings to be dressed on the Day of Resurrection will be Abraham. Lo! Some men from my followers will be brought and then (the angels) will drive them to the left side (Hell-Fire). I will say. 'O my Lord! (They are) my companions!' Then a reply will come (from Almighty), 'You do not know what they did after you.' I will say as the pious slave (the Prophet Jesus) said: And I was a witness over them while I dwelt amongst them. When You took me up. You were the Watcher over them and You are a Witness to all things.' (5.117) Then it will be said, "These people have continued to be apostates since you left them."

You will meet Allah barefooted, naked, walking on feet and uncircumcised...(Sahih Bukhari, **8.76.531**, **532**)
On the resurrection day, people will be gathered bare-footed, naked and uncircumcised; the first to be dressed will be Abraham… (Sahih Bukhari, **4.55..568**)

Allah might change His mind about the inevitability of the resurrection day

This means: if we could understand the capriciousness of Allah,—there might be no resurrection day, after all.

> Resurrection would not come so long as Allah is worshipped in the world… (Sahih Muslim, 1.0273)
>
> Book 001, Number 0273:
> It is narrated on the authority of Anas that verily the Messenger of Allah (may peace be upon him) observed: The Hour (Resurrection) would not come so long as Allah is supplicated in the world.

Allah likes to swear by Himself (Muhammad)

Here is a Quranic verse to overwhelm the readers.

Allah swears (or is it Muhammad talking to himself) by Himself, i.e., by the Lord of the heavens and the earth…51:23

YUSUFALI: Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other. [Q 051.023]

Allah lacks self-confidence, He has to swear by His own creations

Here are a few examples of Allah's craziness.

Allah swears by the planets…81:15

Allah swears by Muhammad's sustainers that He will interrogate the unbelievers… 15:92-93

Allah swears by the angels who are arranged as battalions…37:1

Allah swears by Muhammad's statement; Allah knows that people will not believe Muhammad ...43:88

Allah swears by Mount Sinai…52:1

Allah swears by Adam and by the city (Mecca) where Muhammad lives…90:1-3

Allah swears by the sun's splendour…91:1

Allah swears by the afternoon...103:1

Allah had approved human sacrifice by the pagans

So, why should Muhammad blame the pagans?

Let us read this incredible verse.

Human (children) sacrifice by the pagan Arabs lead them to their destruction; it was Allah's will, He wanted it that way...6:137

YUSUFALI: Even so, in the eyes of most of the pagans, their "partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have done so: But leave alone them and their inventions. [Q 6.137]

Allah sent the Quran for the ordinary Quraysh of Mecca, not for their leaders

So, why the jihadists should go out and create mayhem to spread Islam?

Quran is not sent down to some chief of either Mecca or Taif (two cities)...43:31

YUSUFALI: Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two (chief) cities?" [Q 43.31]

The Quran is truly a message for Muhammad and his people (the Quraysh)...43:44

YUSUFALI: The (Qur'an) is indeed the message, for thee and for thy people; and soon shall ye (all) be brought to account. [Q 43.44]

Allah intentionally seals the minds of the unbelievers; He has predestined our fate

Let us read these Quranic verses to comprehend the complex mind of Allah (= Muhammad).

Allah seals the minds and hearings of the knowledgeable disbelievers and puts veils on their eyes to lead them astray…45:23

YUSUFALI: Then seest thou such a one as takes as his god his own vain desire? Allah has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight. Who, then, will guide him after Allah (has withdrawn Guidance)? Will ye not then receive admonition? [Q45.23]

Allah predetermined all misfortunes on earth, even before Allah created the heavens and the earth...57:22

YUSUFALI: No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah: [Q 57.22]

Despite the enmity between devil and Allah, Allah needs devil's help

It is impossible to grasp Allah's (= Muhammad) mind—He is, after all Satan's helper. Allah and Satan work in collusion.

Whoever ignores Allah's messages, Allah appoints a devil companion for him…43:36

YUSUFALI: If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him. [Q 43.36]

Allah is not sure how He created the human being

Allah created humankind out of nothing…19:9, 76:1

YUSUFALI: He said: "So (it will be) thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst been nothing!'" [Q 19.9]

YUSUFALI: Has there not been over Man a long period of Time, when he was nothing - (not even) mentioned? [Q 76.1]

Man was created out of nothing before he was sent on earth...19:67

YUSUFALI: But does not man call to mind that We created him before out of nothing? [Q 19.67]

Humans were not created out of nothing (contradicts 19:67)...52:35

YUSUFALI: Were they created of nothing, or were they themselves the creators? [Q 52.35]

Allah will send a beast as a messenger

In Islam, it is a very serious crime to assert that Allah will send any other messengers after Muhammad. The violators face beheading. Nonetheless, Allah has no qualm in sending a beast as the final messenger for humankind. This means that Allah's mission to redeem humankind through His best creation (Muhammad) is an utter failure.

Despite so much jihad, bloodshed, suicide bombing, hatred and sheer torment perpetrated to the unbelievers, Allah (= Muhammad) could not win the war against the infidels.

Here is what Allah says about the Islamic beast as the final messenger for humankind.

Allah will send a beast as a final messenger to humans…27:82

27:82. And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast to them, which will speak to them because mankind believed not with certainty in Our Ayât (Verses of the Qur'ân and Prophet Muhammad). (Tr. Hilali and Khan, the Noble Quran).

Embarrassed with such an incredulous tale of Allah, many modern-day Islamist scientists (like Dr Shamsher Ali of Bangladesh) defend Islam and Allah by contending that this 'beast' of Allah refers to the creation of modern computers.

Ironically, these Islamist scientists conveniently forget that the modern computers were solely researched, invented, developed and produced by the harami infidels. How is it possible for Allah to handover to the infidels this great task of creating the Islamic beast as the ultimate messenger of Allah?

Funnily, about this beast, the greatest scholar of Quran, ibn Kathir writes:

The description of this beast is narrated in a hadis described by ibn Kathir:

It was also recorded by Ibn Majah. Ibn Jurayj reported that Ibn Az-Zubayr described the beast and said, "Its head is like the head of a bull, its eyes are like the eyes of a pig, its ears are like the ears of an elephant, its horns are like the horns of a stag, its neck is like the neck of an ostrich, its chest is like the chest of a lion, its color is like the colour of a tiger, its haunches are like the haunches of a cat, its tail is like the tail of a ram, and its legs are like the legs of a camel. Between each pair of its joints is a distance of twelve cubits. It will bring out with it the staff of Musa and the ring of Sulayman. There will be no believer left without it making a white spot on his face, which will spread until all his face is shining white as a result; and there will be no disbeliever left without it making a black spot on his face, which will spread until all his face is black as a result, then when the people trade with one another in the marketplace, they will say, `How much is this, O believer' `How much is this, O disbeliever' And when the members of one household sit down together to eat, they will know who is a believer and who is a disbeliever. Then the beast will say: `O so-and-so, enjoy yourself, for you are among the people of Paradise.' And it will say: `O so-and-so, you are among the people of Hell. (Link)

The hadith of ibn Majah mentioned by ibn Kathir above reads thus:

During the last hour, a strange beast will appear… (ibn Majah, 5.4066)

Sunaan Ibn Majah, vol. v, hadis number 4066

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) said, "The beast would appear (near the Last Hour) along with the signet ring of Sulaiman b. Dawud and Musa b. Imran's staff (peace be upon them). It would make, a believer's face brilliant with the staff and brand the nose of a disbeliever with the signet ring till inmates of a collection of houses adjacent to one another would assemble and this (man) would utter, "O believer" and that (man) would say, "O infidel"

Dabbat ul-Ard is an angel in the form of a beautiful beast that would appear from Safa mountain. According to some learned scholars, it will be a queer creature sixty arm long having the resemblance of every animal in it.

Abu l-Hasan al-Qattan mentioned like that with the chain of transmission consisting of Ibrahim b. Yahya, Musa b. Ismail, Hammad b. Salama and said one about it, "This (man) would say: O believer and this one would say: O the Non-believer. (sic).

Sahih Muslim writes that the name of this Islamic beast (messenger of Allah) is Jassas. This beast will chain Dajjal (anti-Christ).

A group of Arabian sailors marooned in an island met the beast, Jassas and talked with it; upon instruction from Jassas, the beast, they met a chained Dajjal and spoke with him. The Dajjal instructed the sailors to declare their allegiance to Muhammad (very long hadith)… (Sahih Muslim, 41.7028)

In addition, here is Sunaan Abu Dawud on how the Islamic beast will chain the Dajjal:

Dajjal has a woman spy named Jassasah; Dajjal will be chained in iron-collars and he will be leaping between the heaven and the earth…(Sunaan Abu Dawud, 3.37.4311).

This hadith is not available online. Let us read it from the print version.

Sunaan Abu Dawud, vol.iii, Hadith number 4311

Fatimah, daughter of Qais, said: The Apostle of Allah (may peace be upon him) once delayed the congregational night prayer. He came out and said: The talk of Tamim al-Dari detained me. He transmitted it to me from a man who was in an island of the islands of the sea. All of a sudden he found a woman who was trailing her hair. He asked: Who are you? She said: I am Jassasah. Go to that castle. So I came to it and found a man who was trailing his hair, chained in iron-collars, and leaping between the heavens and the earth. I asked: Who are you? He replied: I am the Dajjal (Antichrist). Has the prophet of the unlettered people come forth now? I replied: Yes. He said: Have they obeyed him or disobeyed him? I said: No, they have obeyed him. He said: That is better for them.

Dajjal's spy is a hairy beast named Jassasah (Sunaan Abu Dawud, 3.37.4312)

This is a very long hadith, not available online. Please consult the print version of Sunaan Abu Dawud to read this hadith.

Allah does not want Muslims to migrate to infidel lands to improve their lots

According to Islam, if Muslims migrate and settle in infidel lands they are no longer Muslims.

Let us read these hadith:

Allah is not responsible for the Muslims staying with the unbelievers...(Sunaan Abu Dawud 14.2639)

Sunaan Abu Dawud, Book 14, Number 2639: Narrated Jarir ibn Abdullah:

The Apostle of Allah (peace_be_upon_him) sent an expedition to Khath'am. Some people sought protection by having recourse to prostration, and were hastily killed. When the Prophet (peace_be_upon_him) heard that, he ordered half the blood-wit to be paid for them, saying: I am not responsible for any Muslim who stays among polytheists. They asked: Why, Apostle of Allah? He said: Their fires should not be visible to one another

Sunaan Abu Dawud, Book 14, Number 2781: Narrated Samurah ibn Jundub:

To proceed, the Apostle of Allah (peace be upon him) said: Anyone who associates with a polytheist and lives with him is like him.

Elaborating on the above hadith, the translator of Sunaan Abu Dawud, Professor Ahmad Hasan writes that Muslims should avoid making friends with non-Muslims; Muslims living amidst non-Muslims should leave the territory and migrate to a Muslim territory; i.e., Muslims should not settle in non-Muslim territories (Hasan, 2001, vol. ii, p.782, note 2164)

There should be no two Qiblas in one land… (Sunaan Abu Dawud, 2.19.3026)

The above hadith is unavailable online. Let us read it from the print version of Sunaan Abu Dawud.

Sunaan Abu Dawud, vol.ii, Hadith number 3026

Ibn ‘Abbas reported that Apostle of Allah (may peace be upon him) as saying two qiblas in one land are not right.

Commenting on the above hadith Professor Ahmad Hasan writes that Muslims should not stay in the land of non-Muslims. It also means that the non-Muslims should not be allowed to exhibit their rituals in Muslim territories. This tradition also refers to the expulsion of non-Muslims from Arabia (Hasan, 2001, vol. ii, p 861, note 2468)

The readers should note that al-Qaeda and other Jihadist organizations often justify the slaughter of Muslims who have settled in infidel lands. According to these Islamist killers, along with the non-combatant infidel citizens, these migrant Muslims are also legitimate targets for Islamic slaughter. Needless to say, these Islamist killers find their full legitimacy from the core scriptures of Islam.

Allah’s bizarre justice system

Here is a summary of Allah’s mind-boggling Islamic justice system.

All Muslims are alike and they fight hard against the non-Muslims; a Muslim should not be killed for killing an unbeliever; only blood money is payable...(Sunaan Abu Dawud, 14.2745)

If you have sexual intercourse with your wife while she is menstruating then you must pay a fine of one dinar or half a dinar in the form of Islamic alms...(Sunaan Abu Dawud, 1.0264)

Perform sexual intercourse during the start of menstruation—pay one dinar fine; towards the end of menstruation—pay half a dinar… (Sunaan Abu Dawud, 1.0265)

There is no prescribed punishment for treachery; a banner will be hoisted on the resurrection day for a treacherous person…(Sunaan Abu Dawud, 2.14.2750)

Sunaan Abu Dawud, vol.ii, Hadith number 2750

Ibn ‘Umar reported the Apostle of Allah (may peace be upon him) as saying: A banner will be hoisted for a treacherous man on the Day of Judgment; it will then be announced: This is a treachery of so-and-so, son of so-and-so.

Commenting on the above hadith Professor Ahmad Hasan, the Islamist scholar writes that there is no prescribed punishment in Islam for treachery except the punishment of the hereafter (Hasan, 2001, vol. ii, p 770, note 2115)

Muhammad is the inheritor of those who have no heir...(Sunaan Abu Dawud, 18.2895)

People of two different religions cannot inherit from one another…(Sunaan Abu Dawud, 2.18.2905)

Muhammad appointed a Muslim heir to a non-Muslim; because Islam must dominate other religions, a Muslim may inherit from a non-Muslim but not vice versa... (Sunaan Abu Dawud, 2.18.2906

Abdallah ibn Ubay’s dead body was lifted from his grave, placed on the knee of Muhammad and then Muhammad spat on Abdallah’s dead body… (Sahih Bukhari, 2.23.433)

With false witnesses you can consummate a marriage…(Sahih Bukhari, 9.86.101)

If you set free any animals in the name of idols then you will drag your intestine in fire… (Sahih Bukhari, 6.60.147, 148)

Citing Islamic brotherhood, Muhammad refused to marry the not-so-pretty daughter of Hamzah (Sahih Bukhari, 7.62.37), but he had no qualm in marrying the beautiful child-girl of Abu Bakr, his brother-in-Islam (Sahih Bukhari, 7.62.18)

Sahih Bukhari, Volume 7, Book 62, Number 37: Narrated Ibn 'Abbas: It was said to the Prophet, "Won't you marry the daughter of Hamza?" He said, "She is my foster niece (brother's daughter)."

Sahih Bukhari, Volume 7, Book 62, Number 18: Narrated 'Ursa: The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said "But I am your brother." The Prophet said, "You are my brother in Allah's religion and His Book, but she (Aisha) is lawful for me to marry."

Whoever says that Allah did not speak directly with Moses must be killed… (Ash Shifa, Tr. Aisha Abdurrahman Bewley, 2004, p 418)

On the resurrection day the unbelievers will regret when they have to carry their loads on their backs (every unjust person, upon entering his grave will meet a man with ugly face, dark skin and awful odour and wearing dirty clothes; on the resurrection day the

unjust person will carry this ugly companion on his back to enter hell —ibn Kathir)… 6:31

Muslims cannot accept the present from polytheists...(Sunaan Abu Dawud, 19.3051)

Muhammad visited a dying Jew and commanded him to embrace Islam…(Sunaan Abu Dawud, 2.20.3089)

Let us read this hadith from the print version of Sunaan Abu Dawud.

Sunaan Abu Dawud, vol. Ii, hadith number 3089: Anas said: A young Jew became ill. The Prophet (may peace be upon him) went to visit him. He sat down by his side and said to him: Accept Islam. He looked at his father who was beside him near his head, and he said: Obey Abu al-Qasim. So he accepted Islam, and the Prophet (may peace be upon him) stood up saying: Praise be to Allah. Who has saved him through me from Hell.

Allah does forgive the idolaters

Idolatry is an unforgivable crime in Islam. Islam shows no mercy to idolaters.

However, Allah's mind is too complex. At times, He does indeed forgive the idolaters. In Quran we read that Allah did forgive Moses people for reverting to shrik (idolatry).

God dazed people with thunder and lightning (miracles of God) for asking Moses to show them God in public; God forgave the calf worshippers (i.e., God forgives shrik, idolatry; also see 2:55, 56, 17:90)...4:153

YUSUFALI: The people of the Book ask thee to cause a book to descend to them from heaven: Indeed they asked Moses for an even greater (miracle), for they said: "Show us Allah in public," but they were dazed for their presumption, with thunder and lightning. Yet they worshipped the calf even after clear signs had come to them; even so we forgave them; and gave Moses manifest proofs of authority. [Q 4.153]

To complicate matters, Allah even admits that he loves the sinners (including the idolaters, perhaps). In a hadith we read:

Allah needs sinners… (Sahih Muslim 37.6620, 6622)

Sahih Muslim, Book 037, Number 6620:

Abu Sirma reported that when the time of the death of Abu Ayyub Ansari drew near, he said: I used to conceal from you a thing which I heard from Allah's Messenger (may peace be upon him) and I heard Allah's Messenger (may peace be upon him) as saying: Had you not committed sins, Allah would have brought into existence a creation that would have committed sin (and Allah) would have forgiven them.

Sahih Muslim Book 037, Number 6622:

Abu Huraira reported Allah's Messenger (may peace be upon him) having said: By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have pardoned them.

The incredible mind of Allah

Here are more Islamic stuff to marvel at Allah's capriciousness.

[Too many hyperlinks are involved. So please read the appropriate hadith from the website: **http://www.usc.edu/dept/MSA/reference/reference.html**].

A well-dressed soul may be naked hereafter for not praying on time… (Sahih Bukhari, 1.3.115)

Do not breath while drinking water; do not touch penis in lavatory and do not cleanse private parts with your right hand...(Sahih Bukhari, 1. 4.155)

When urinating do not hold penis with your right hand…(Sahih Bukhari, 1. 4.156)

The first food for a newly-born baby (the first child born in the Islamic Land of Medina) was Muhammad's saliva...(Sahih Bukhari, 5.58.248, 249)

A dead person is punished in his grave, although the Quran says that the dead cannot hear in grave (30:52, 35:22)...(Sahih Bukhari, 5.59.316)

The best Muslims had the largest number of wives...(Sahih Bukhari, 7.62.7)

Palm tree is a good tree; it is like a Muslim…(Sahih Bukhari 7.65.359)

When you eat, do not wipe your hands until you have licked it, or had it licked by somebody else. (Sahih Bukhari 7.65.366)

If you suffer from epilepsy you will go to paradise...(Sahih Bukhari 7.70.555

A dirt-poor Muslim is better than a super-rich infidel…(Sahih Bukhari 8.76.454)

Allah will ridicule Muslims and will end Islam

Among all the irrationalities of Allah, perhaps this is the most amazing.

Muslims will diminish in number and they will go back to where they started… (Sunaan Abu Dawud, 2.19.3029)

Those Muslims who wear suits made of silk and wool, Allah will transform them into apes and pigs…(Sunaan Abu Dawud, 3.32.4028)

People of al-Basrah will become apes and swine in the morning…(Sunaan Abu Dawud, 37.4293)

Muslims will be the scum and the rubbish even though their numbers may increase; the enemy will not fear Muslims anymore. This will be because the Muslims will love world and dislike death…(Sunaan Abu Dawud, 37.4284)

People will sever from Islam as an arrow goes out through the animal shot at. If you find them, kill them…(Sunaan Abu Dawud, 3.40.4746)

Islamic belief returns and goes back to Medina like a snake...(Sahih Bukhari, 3.30.100)

Muhammad's contemporaries were the best Muslims; after three generations, the Muslims will be mainly treacherous and untrustworthy… (Sahih Bukhari, 5.57.2, 3)

Muslims will be destroyed through the hands of some Quraysh young men… (Sahih Bukhari, 9.87.180)

There will be much killing during the last days of the Muslims…(Sahih Bukhari, 9.88.183)

Truly, Allah is wacky. He has a plan to obliterate the Muslims. How crazy Allah could be, come to think of this.

Conclusions

This prolix essay has made a deep probe into the very foundation of Islam—Allah and His/its nature. Numerous anecdotes, quotes, historical references, as well as many authentic hadith and Quranic verses have been used to establish that what the vast majority of Muslims believe to be true about Allah may not be true, after all. In conclusion, we may list the following points:

Muhammad was clever enough to use the pagan Arabs' Allah as his Allah, though he made certain changes to his version of Allah.

As situation dictated, Muhammad used either the anthropomorphic nature of Allah, or the amorphous nature of Allah—just to exploit and confuse the pagan Arabs. Muhammad indeed demonstrated his smartness in how to manipulate the rabble—to control their thought process by whatever means necessary.

In the beginning of his career as a professional 'prophet', Muhammad had a rather confused view of his God. He attempted to sway the Arab pagans' allegiance to him by trying several other gods, but these methods were not successful. In the end, he settled for the same Allah whom the pagans, for many centuries, had taken as their supreme deity. The only exception Muhammad made was that the pagans must not

associate any other entity with his version of Allah. Allah became his own/personal copyright, we might say.

Having decided to maintain the statuesque vis-à-vis the pagan Allah, Muhammad kept intact almost all the pagan rituals, which Allah had commanded the pagans, save for the idol worshipping and perhaps the provision of jihad. Muhammad was the first (the only) prophet who propagated that killing the non-Muslims is a virtuous act and any Muslim who kills a non-Muslim will reside in Islamic paradise.

Since Muhammad designed his own Allah, it is not surprising that Allah has the similar likes and dislikes as that of Muhammad.

Since the pagans had difficulty in visualizing Muhammad's Allah, Muhammad cleverly introduced such concepts as Allah's Executive Office, His Throne, His Assistants, His Kingship and other features, which might enhance Allah's vividness.

Not surprisingly, Allah has a human-like temperament.

Allah's chauvinistic, dictatorial, racist and misogynist nature is in full conformity with Islam.

Islamic laws on business finance and personal matters are simply copies of traditions and practices of the seventh century desert Bedouin Arabs. Allah confirms this.

Muhammad is the Islamic Allah Allah is an Arab imperialist, mandating on every one on earth Arab language, Arab culture, Arab traditions Arab dress, Arab name, Arab food, Arab religion…and so on. This is Allah's Islam—the perpetuation of Arab imperialism on humankind. The history of Arab invasions, blood letting and the subjugation of many peaceful nations to this imperialist cult is the stark proof. The eminent Arab Historian, Professor Philip K. Hitti aptly wrote that the Arabs are invaders. They impose on the people of agriculture (Hitti, 2002, p 12). Please note that in this essay we have found that Allah greatly dislikes agriculture.

Final words

Using oil and Islamist terror Allah certainly wants to force Islam to the world.

Understanding Allah is the key in comprehending the Islamic mind-set and its uncontrolled taste for human blood.

This essay has been a testimony to this blood-thirsty Islamic Allah.

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Jesus from Islamic tradition compared with Christianity

Jesus Christ – The Absolutely Pure and Sinless One

Remarkably, even though the Quran acknowledges that all creatures are sinners who need mercy and forgiveness, including God's prophets and messengers, it exempts Jesus from this list since it states that he was absolutely sinless from the moment of his miraculous conception!

Note what the following passage says:

> He said: I am only a messenger of your Lord: That I will give you *a pure boy (ghulaman zakiyyan)*. S. 19:19

What follows is a series of translations and commentaries which help bring out the implication of the Arabic phrase *zakiyyan*.

Translations

> "… I shall bestow upon thee the gift of a son **endowed with purity**." Muhammad Asad
>
> "… that I may bestow on thee **a faultless son**." Pickthall
>
> "… I am assigned to grace you with the divine prerogative of procreating a son who is stamped **with the character of sublimity, holiness and piety**." Al-Muntakhab
>
> "…'I shall bestow upon you the gift of a son **endowed with a spotless character**…" Shabbir Ahmed
>
> "… I am merely a messenger from your Lord to tell you about the gift **of a holy son**." Farook Malik

The above translations were taken from **the following online source**.

Commentaries

Al-Tabari [10th Century AD]

> "… A child who is *zakiyyan* is one who is pure from sins…"

Al Baghawi [12th Century AD]

> {… *zakiyyan*} a righteous son who is pure from sins.

Ar-Razi [13th Century AD]

> "… One who is *zakiyy* provides the following intentions: First, that he is pure from sins. Second, that he will grow in purity (be a testimonial)**[1]**…Third, integrity and purity…"

[1] This is the insertion of the translator in order to help clarify the meaning of the Arabic intended here.

Ibn Al-Jawzi [13th Century AD]

{… *zakiyyan*} pure from sins.

Al-Baydawi [14th Century AD]

{*zakiyyan*} pure from sins…

Al-Khazin [14th Century AD]

{… *zakiyyan*} Ibn Abbas said: a righteous son who is pure from sins.

Sayed Qutub [20th Century AD]

"… a boy who is undefiled in his birth and reputation."

Analysis of the Data

It is crystal clear from both the translations and commentaries that we looked at that the Quran depicts the Lord Jesus as being spiritually pure, and therefore free from all sin, throughout his entire earthly life beginning from his conception in his blessed mother's womb. In fact, the Quran records the alleged prayer of Jesus' maternal grandmother where she invokes Allah to protect Mary and her glorious Son from the accursed Satan:

> But when she was delivered of it, she said, `My Lord, I am delivered of a female,' - and ALLAH knew best of what she was delivered and the male she desired to have was not like the female she was delivered of - `and I have named her Mary, *and I commit her and her offspring to Thy protection from Satan, the rejected*. S. 3:36 Sher Ali

Muhammad not only taught that Allah supposedly honored her invocation, he even went as far as to explain the manner in which her request was answered:

(1) (V .3 :36) Maryam… literally means: maidservant of Allah.

(2) (V .3 :36)…

(2) CHAPTER. "…And I seek refuge with You (Allah) for her and her offspring from *Shaitan* (Satan), the outcast." (V .3 :36)

Narrated Sa'id bin Al-Musaiyab: Abu Hurairah said, "The Prophet said, 'No child is born but that, *Shaitan* (Satan) touches it when it is born, whereupon it starts crying loudly because of being touched by *Shaitan*, **except Mary and her son**.'" Abu Hurairah then said, "Recite, if you wish: '…And I seek refuge with You (Allah) for her and her offspring from *Shaitan*, the outcast.'" (V .3 :36) [*Sahih Al-Bukhari*, 6/4548 (O. P. 71)]. (*Interpretation of the Meanings of the Noble Qur'an In the English Language*, by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan [Darussalam Publishers & Distributors, Riyadh, Lahore, Houston, New York, First edition: January 2000], Part 1: From Surah 1 to 5, pp. 230-231; bold and underline emphasis ours)

And:

Abu Huraira reported Allah's Messenger as saying: The Satan touches every son of Adam on the day when his mother gives birth to him **with the exception of Mary and her son**. (*Sahih Muslim*, Book 030, **Number 5838**)

Finally:

Abu Huraira reported Allah's Messenger as saying: The mother of every person gives him birth according to his true nature. It is subsequently his parents who make him a Jew or a Christian or a Magian. Had his parents been Muslim he would have also remained a Muslim. Every person to whom his mother gives birth (has two aspects of his life); when his mother gives birth Satan strikes him **but it was not the case with Mary and her son (Jesus Christ)**. (*Sahih Muslim*, Book 033, **Number 6429**)

Allah granted the request of Jesus' grandmother by making him and his blessed mother the only human beings that Satan could not touch upon their births! And since Muhammad clearly affirmed that Jesus and his mother are the only exceptions, this means that Satan was permitted to touch and harm Muhammad at the time of his birth!

This next hadith further highlights Jesus' uniqueness and exalted status, especially in relation to the prophets of God and Muhammad himself:

> 4435. It is related that Abu Hurayra said, "The Messenger of Allah was given some meat and was offered the leg, which he liked, and ate some of it. Then he said, 'I will be the master of people on the Day of Rising. Do you know what that will entail? Allah will gather people, the first and the last on the same plain so that an observer will be able to see them and a speaker make them hear. The sun will be brought near to them and people will experience such sorrow and distress that they will not be able to bear or endure it. The people will say, 'Do you not see what has come to you? Why do you not look for someone to intercede with your Lord on your behalf?' People will say to one another, 'You must have Adam!' They will come to Adam, peace be upon him, and say, 'You are the father of mankind. Allah created you with His hand and breathed some of His spirit into you and He ordered the angels to prostrate to you. He made you dwell in the Garden. Will you not intercede with your Lord on our behalf? Do you not see what we are suffering?' Adam will say, 'My Lord is angry today with such anger as has never existed before nor will again. He forbade me the Tree **and I disobeyed**. O my soul! My soul! My soul! Go to someone else. Go to Nuh.'
>
> "They will go to Nuh and say, 'O Nuh! You are the first of the Messengers to be sent to the people of the earth and Allah called you a thankful slave. Intercede with your Lord on our behalf Do you not see what has happened to us?' He will say, 'My Lord is

angry today with such anger as has never existed before nor will again. **I made a supplication on behalf of my people**. O my soul! My soul! My soul! Go to someone else! Go to Ibrahim.'

"They will go to Ibrahim and say, 'O Ibrahim! You are the Prophet of Allah and His close friend among the people of the earth. Intercede with your Lord on our behalf. Do you not see what we are suffering?' He will say to them, 'My Lord is angry today with such anger as has never existed before nor will again. **I told three lies** (And Abu Hayyan mentioned them in the hadith.). O my soul! My soul! My soul! Go to someone else. Go to Musa.'

"They will go to Musa and say, 'O Musa, you are the Messenger of Allah. Allah preferred you with His message and His Word above all other people. Intercede with your Lord for us. Do you not see what we are suffering?' He will say, 'My Lord is angry today with such anger as has never existed before nor will again. **I killed a soul which I was not commanded to kill**. Go to someone else. Go to 'Isa.'

"They will go to 'Isa and say, 'O 'Isa! You are the Messenger of Allah **and His Word which He cast to Maryam and a spirit from Him**. You spoke to people while in the cradle. Intercede with your Lord on our behalf. Do you not see what we are suffering?' 'Isa will say, 'My Lord is angry today with such anger as has never existed before nor will again,' **and he did not mention a sin**. 'O my soul! My soul! My soul! Go to someone else. Go to Muhammad.'

"They will come to me and say, 'O Muhammad! You are the Messenger of Allah and the Seal of the Prophets. **Allah has forgiven you your past and future wrong actions**. Intercede with your Lord on our behalf. Do you not see what we are suffering?' I will go and arrive under the Throne and fall down in prostration to my Lord, the Mighty and Exalted…" (Aisha

Bewley, *The Sahih Collection of al-Bukhari*, **Chapter 68. Book of Tafsir**; bold and underline emphasis ours)

Despite Muhammad's attempt to elevate himself above God's true prophets, what he says here only further highlight Jesus' superiority since he is again portrayed as the only one from among God's messengers that is absolutely sinless.

The Implications of the Data

Recall that in the first part of our discussion we quoted certain Muslim apologists who claimed that man was created weak and frail, which makes it impossible for them to be morally perfect or sinless. We then cited passages from the Quran to show that all creatures are sinful in the sight of Allah.

Here is another Quranic verse which makes this very point:

> And were Allah to punish men for what they earn, *He would not leave on the back of it any creature*, but He respites them till an appointed term; so when their doom shall come, then surely Allah is Seeing with respect to His servants. S. 35:45

Note how the following version renders this text:

> If Allah took mankind to task by that which they deserve, *He would not leave a living creature on the surface of the earth*; but He reprieveth them unto an appointed term, and when their term cometh – then verily (they will know that) Allah is ever Seer of His slaves. Pickthall

This now places Muslims in a dilemma since the logical implication of the Quran's position regarding the imperfect condition of creation is that anyone who is morally perfect cannot be a creature. Therefore, for Jesus to be absolutely sinless he cannot be a creature, and if he isn't a creature then he must be God!

A Muslim may interject at this point and argue that the Quran does not assert that all creatures are imperfect, but only those that live upon the earth, since angels always obey their lord and are therefore basically sinless.

There are two main problems with this claim. First, this objection would end up proving that Jesus is actually an angelic being that became human, which is why he was completely pure and sinless. As such, this still leaves us with a Jesus that is much more than a mere human being.

Secondly, and more importantly, the Quran nowhere suggests that angels are morally perfect but actually teaches the exact opposite. The Muslim scripture records instances where angels are depicted as being anything but sinless:

> And when your Lord said to the angels, I am going to place in the earth a khalif, t*hey said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know*. And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right. *They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise*. He said: O Adam! inform them of their names. Then when he had informed them of their names, *He said: Did I not say to you that I surely know what is ghaib in the heavens and the earth and (that) I know what you manifest and what you hide?* S. 2:30-33

The above passage presents the entire angelic host as calling into question Allah's decision to create mankind who would wreak havoc upon the earth. This means that the angels sinned against Allah since they doubted his wisdom and judgment, thereby displaying a complete lack of trust and confidence in him.

Here is another example of angels committing sins against their creator:

> And they followed what the Shaitans chanted of sorcery in the reign of Sulaiman, and Sulaiman was not an unbeliever, but the Shaitans disbelieved, they taught men sorcery *and that was sent down to the two angels at Babel, Harut and Marut*, yet these two taught no man until they had said, "Surely we are only a trial, therefore do not be a disbeliever." *Even then men learned from these two, magic by which they might cause a separation between a man and his wife*; and they cannot hurt with it any one except with Allah's permission, *and they learned what harmed them and did not profit them*, and certainly they know that he who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls, had they but known this. S. 2:102

Here we have a tale of two angels named Harut and Marut that supposedly came down to the earth in order to teach mankind evil practices such as magic and divorce!

These two examples demonstrate that the Quran does not support the notion of angels being sinless. This establishes that there is no creature anywhere that is morally perfect according to the Islamic scripture.

As such, this brings us back to our initial argument, namely, that Jesus cannot be a creature but must be eternal according to the Quran's own logic, seeing that it teaches that he is perfectly sinless and absolutely pure. And yet in order for Christ to be eternal he has to be God since God alone is eternal, uncreated!

Note how this works out logically:

A. All creatures sin and are therefore imperfect.
B. Jesus is sinless and therefore morally perfect.
C. Therefore, Jesus cannot be a creature but must be eternal.

D.However, Jesus can only be eternal if he is God since there is no other being besides God that is eternal.

There is simply no way around this argument, which means that Muslims are faced with a major contradiction within their own scripture since the Quran denies that Jesus is God or Allah (cf. Q. 5:17, 72; 43:57-59).

We will leave it to the Muslims to try to solve this dilemma that Muhammad's contradictory teachings have put them in.

Unless noted otherwise, all quranic citations taken from the Shakir version of the Quran.

Acknowledgement

We want to thank **Mutee'a Al-Fadi** for taking the time to translate the Muslim commentaries from Arabic into English.

Christ – The Life-Giver

More Quranic Proof that Jesus is Equal to Allah

The Quran repeatedly affirms that Allah is the one who is able to heal and give life to the dead:

> And when you slew a soul and cast the blame upon one another regarding it–and God is the discloser of what you were concealing–We said, "Strike him with part of it." **Thus does God give life to the dead** and show you His signs, that haply you may understand. S. 2:72-73
>
> Hast thou not considered him who disputeth with Abraham about his Lord because God had given him sovereignty? When

> Abraham said, "**My Lord gives life and causes death**," he said, "I give life and cause death." Abraham said, "Truly God brings the sun from the east. Bring it, then, from the west." Thus was he who disbelieved confounded. And God guides not wrongdoing people. S. 2:258
>
> Only those who hear will respond. **As for the dead, God will resurrect them**, and unto Him they shall be returned. S. 6:36
>
> "For they are all enemies unto me, save the Lord of the worlds, Who created me, and guides me, and Who feeds me and gives me drink, **and Who, when I am ill, heals me**, and Who causes me to die, **then gives me life**, and Who ***I hope*** will forgive me my sins on the Day of Judgment." S. 26:77-82
>
> **Truly We give life to the dead** and record that which they have sent forth and that which they left behind. And We have counted all things in a clear registry. S. 36:12

The Quran further censures individuals for worshiping beings that cannot create, and who have no power to give life and/or resurrect the dead:

> But they have taken gods apart from Him, **who create naught** and are themselves created, and who have no power over what harm or benefit may come to themselves, **and who have no power over death, or life, or resurrection**. S. 25:3

This assumes that creating and giving life are divine prerogatives, and therefore in order for anyone to be truly divine s/he must have the power to carry out these divine functions.

This is where it gets rather interesting. According to the Quran, there is only one other Person who possessed the ability to create, give life and resurrect the dead… Jesus Christ!

> And [he will be] a messenger to the Children of Israel, "Truly I have brought you a sign from your Lord. **I WILL *CREATE* for**

you out of clay the shape of a bird. Then I will breathe into it, and it will be a bird by God's Leave. **And I will heal the blind and the leper *AND GIVE LIFE TO THE DEAD* by God's Leave**. And I will inform you about what you eat and what you store up in your houses. Truly in that is a sign for you, I you are believers." S. 3:49

And:

Then God will say, "O Jesus son of Mary! Remember My Blessing upon thee, when I strengthened thee with the Holy Spirit, that thou mightest speak to people in the cradle and in maturity; and when I taught thee the Book, Wisdom, the Torah, and the Gospel; **and how didst *CREATE* out of clay the shape of a bird**, by My Leave, **and thou wouldst breathe into it, and it would become a bird**, by My Leave; **and thou wouldst heal the blind and the leper**, by My Leave, ***AND THOU WOULDST BRING FORTH THE DEAD***, by My Leave; and how I restrained the Children of Israel from thee, when thou didst bring them clear proofs, and those who disbelieved among them said, 'This is naught but manifest sorcery.'" S. 5:110

These texts echo some of the very miracles that the Gospels proclaim that the Lord Jesus himself performed, and even appealed to, when the disciples of John the Baptist came to ask if he was the One that was expected to come:

"And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? *And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight*. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; ***how that the blind see**, the lame walk, **the lepers are***

***cleansed**, the deaf hear, **the dead are raised**, to the poor the gospel is preached*. And blessed is *he*, whosoever shall not be offended in me." Luke 7:19-23

What makes Jesus' miracles so astonishing is that Christ performs the very signs and wonders that the OT says God would one day perform when he comes to dwell with his people!

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, ***they shall see the glory of the Lord, and the excellency of our God***. Strengthen ye the weak hands, and confirm the feeble knees. Say to them *that are* of a fearful heart, Be strong, fear not: ***behold, your God will come with vengeance, even God with a recompence; he will come and save you***. *Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing*: for in the wilderness shall waters break out, and streams in the desert." Isaiah 35:1-6

This is also what makes these Quranic verses rather remarkable. The Quran has Christ creating life and raising the dead in the exact way that Allah does, a fact that even Muslim scholars acknowledge:

"… His creating live birds out of clay birds, healing the *blind* and the *leper*, and raising the dead are likewise recounted in 3:49 (for *blind* and *leper*, see 3:49c). **These last three miraculous powers attributed to Jesus are EXTRAORDINARY in that THEY SUGGEST POWERS USUALLY RESERVED FOR GOD; God is the one who heals (26:8 [*sic*]); He is the raiser of the dead throughout the Quran: and the creation of birds from clay and bringing them to life by breathing upon them IS EXACTLY PARALLEL TO GOD'S CREATION OF THE HUMAN BEING (15:26-29; 32:7-9; 38:71-72)**. The verse

> repeatedly makes clear, however, that all these powers are done by God's leave (*by My Leave*) and so are ultimately His. Jesus' ability to heal and power to raise the dead are also found in the canonical Gospels, and a similar account of Jesus' creating birds from clay is given in the noncanonical *Infancy Gospel of Thomas*." (*The Study Quran: A New Translation and Commentary*, Seyyed Hossein Nasr (editor-in-chief) [HarperOne, 2015], p. 334)

The attempt to diminish Jesus' ability to perform exclusively divine functions is unconvincing for the following reasons.

First, the phrase "God's Leave" need not mean that Jesus was given the power to carry out these amazing feats. Rather, this expression can simply mean that Allah or God gave Jesus the permission to exercise his intrinsic divine authority to perform these miraculous signs and wonders. Note, for instance, how the following verse employs this phrase:

> Whosoever is an enemy of Gabriel: he it is who sent it down upon thy heart ***by God's Leave***, confirming that which was there before, and as a guidance and glad tiding for the believers. S. 2:97

It is clear from the context that "by God's Leave" means here that Gabriel had to first receive permission from Allah before he could bring down portions of the Quran to Muhammad. As such, the expression doesn't mean that Gabriel was given the ability to descend or ascend, but rather the permission to do so. In a similar manner, Jesus had to first receive permission from God to perform miracles, since he had come to do God's will, not his own.

This is precisely what the Holy Bible teaches, namely, Christ could not and did not act independently from God, but only did whatever the Father commanded him:

> "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, ***and that I do nothing of***

myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; ***for I do always those things that please him***." John 8:28-29

"For I have not spoken of myself; ***but the Father which sent me, he gave me a commandment, what I should say, and what I should speak***. And I know that his commandment is life everlasting: whatsoever I speak therefore, ***even as the Father said unto me, so I speak***." John 12:49-50

"But that the world may know ***that I love the Father***; and as the Father gave me commandment, ***even so I do***. Arise, let us go hence." John 14:31

And yet because he is the divine Son, Christ could do everything that the Father does in the exact same way that the Father does it:

"The man departed, and told the Jews ***that it was Jesus, which had made him whole***. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, ***My Father*** worketh hitherto, ***and I work***. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, ***but said also that God was his Father, making himself equal with God***. Then answered Jesus and said unto them, Verily, verily, I say unto you, ***The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise***. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them;* ***even so the Son quickeneth whom he will***. For the Father judgeth no man, ***but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father***. He that honoureth not the Son

honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, ***The hour is coming, and now is, when the dead SHALL HEAR THE VOICE OF THE SON OF GOD: and they that hear shall live***. For as the Father hath life in himself; so hath he given ***to the Son to have life in himself***; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: ***for the hour is coming, in the which all that are in the graves SHALL HEAR HIS [THE SON'S] VOICE, And shall come forth***; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. ***I can of mine own self do nothing: as I hear, I judge***: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." John 5:15-30

"***For I came down from heaven***, not to do mine own will, ***but the will of him that sent me***. And this is the Father's will which hath sent me, that of all which he hath given me ***I should lose nothing, but should raise it up again at the last day***. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: ***and I will raise him up at the last day***." John 6:38-40

Christ claims the power to give life and raise the dead in the same way that the Father does, and demands to receive the same exact honor that the Father receives, since he is the beloved Son and divine Judge who shall determine the eternal destiny of every single individual.

The truly astonishing part about all this is that Jesus claims to be the One who will resurrect the dead from their graves by the power of his voice at the last hour, a feat which the Quran ascribes to God alone!

That is because **God is the Truth, and because He gives life to the dead**, and because He is Powerful over all things, and because **the Hour is coming**, in which there is no doubt in it, and because **God will resurrect whosoever is in the graves**. S. 22:6-7

As if this wasn't amazing enough, Christ also said that he is the Truth, the Resurrection and the Life, the very names and titles that Islam ascribes to God/Allah. Jesus even resurrected a man who had been dead for four days as a means of providing supernatural, divine validation for these mind-blowing claims:

"Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, ***I AM THE RESURRECTION, AND THE LIFE***: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe ***that thou art the Christ, the Son of God, which should come into the world***… Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, ***thou shouldest see the glory of God?*** Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. ***And I knew that thou hearest me ALWAYS: but because of the people which stand by I said it, that they may believe that thou hast sent me***. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." John 11:23-27, 39-44

> "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not *so*, I would have told you. ***I go to prepare a place for you***. And if I go and prepare a place for you, ***I will come again, and receive you unto myself; that where I am, there ye may be also***. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, ***I am the way, THE TRUTH, AND THE LIFE: no man cometh unto the Father, but by me***." John 14:1-6

The second problem with the Muslim objection is that this still leaves Muslims with the inescapable fact that Allah deliberately took Jesus to be his partner by permitting him to share in his unique power to create life and raise the dead. In so doing, Allah basically ended up committing the very transgression that the Muslim scripture says shall never be forgiven:

> Truly God forgives not that any partner be ascribed unto Him, but He forgives what is less than that for whomsoever He will, whosoever ascribes partners unto God has surely fabricated a tremendous sin. S. 4:48 – cf. Q. 4:116; 2:22; 39:65

Now this creates a major dilemma for Muslims since they must either accept that their own deity is guilty of *shirk*, seeing that he has taken a creature to be an associate and partner in his own divinity. Or they have to concede the fact that Jesus cannot be a mere creature, but must also be truly divine, which explains why he is able to create and give life in the exact same way that Allah does so.

Therefore, whatever answer a Muslim chooses there is simply no way for them to get around the fact that the Quran indisputably ascribes to Jesus the same divine power that Allah possesses to create life and resurrect the dead.

Interestingly, the Islamic sources report that even at the time of Muhammad Christians were appealing to these very Quranic texts to

prove that Jesus must be God (in essence) and the Son of God (the Father):

> The names of the fourteen principal men among the sixty riders were: 'Abdu'l-Masih the 'Aqib, al-Ayham the Sayyid; Abu Haritha b. 'Alqama brother of B. Bakr b. Wa'il; Aus; al-Harith; Zayd; Qays; Yazid; Nubayh; Khuwaylid; 'Amr; Khalid; 'Abdullah; Johannes; of these the first three named above spoke to the apostle. They were Christians according to the Byzantine rite, though they differed among themselves in some points, saying He is God; and He is the son of God; and He is the third person of the Trinity, which is the doctrine of Christianity. **They argue that he is God because he used to raise the dead, and heal the sick, and declare the unseen; and make clay birds and then breathe into them so that they flew away**;[2] and all this was by the command of God Almighty, 'We will make him a sign to men.'[3] **They argue that he is the son of God in that they say he had no known father; and he spoke in the cradle and this is something that no child of Adam has ever done**. They argue that he is the third of three in that God says: We have done, We have commanded, We have created and We have decreed, and they say, If He were one he would have said I have done, I have created, and soon, **but He is He and Jesus and Mary**. Concerning all these assertions the Quran came down.
>
> When the two divines spoke to him the apostle said to them, 'Submit yourselves.'[1] They said, 'We have submitted.' He said: 'You have not submitted, so submit.' They said, 'Nay, but we submitted before you.' He said, 'You lie. Your assertion that God has a son, your worship of the cross, and your eating pork hold you back from submission.' **They said, 'But who is his father, Muhammad?**' The apostle was silent and did not answer them…

[1] Reading wajjahu with W.

[2] Sura 3. 43.

[3] Sura 19. 21. (*The Life of Muhammad: A Translation of Ibn Ishaq's Sirat Rasul Allah With Introduction and Notes*, by Alfred Guillaume [Oxford University Press, Fifteenth Impression 2001], pp. 271-272; bold emphasis ours)

It is obvious that the *sirah* has grossly misrepresented what these Christians actually believed about the Trinity, since no informed Byzantine Christian would have argued that Jesus is the third of three, with God and Mary being the other two members of this triad.

Nevertheless, the sirah shows that the Quran's depiction of Christ posed serious problems for Muslims from the very beginning, since Christians were using these statements to prove that Jesus is the divine Son of God who is coequal in essence to Father, and they were right.

The reality is that this is simply another case of Muhammad adopting specific Christian beliefs about Jesus, without realizing the serious problems this would raise for his express denial of the divinity of Christ. Muhammad's affirming that Jesus possessed the divine ability to create life and resurrect the dead, as well as having the power to heal various infirmities and diseases, directly conflicts with his assertion that Christ was no more than a human messenger like the messengers that preceded him (cf. Q. 5:75; 43:59).

All Biblical references taken from the Authorized King James Version (AV) of the Holy Bible.

All Quranic citations taken from *The Study Quran: A New Translation and Commentary* (TSQ for short). All bold, capital, italic and underline emphasis ours.

THE TITLES OF JESUS IN THE Qur'an AND THE BIBLE

by

JOHN GILCHRIST

TITLES OF JESUS IN THE Qur'an

1- The Messiah
2- The Word of God
3- A Spirit from God

TITLES OF JESUS IN THE BIBLE

1- The Son of Man
2- The Son of God

TITLES OF JESUS IN THE Qur'an

Jesus is defined in the Qur'an as a messenger and a prophet no different nor superior to all the other messengers who went before him. The Qur'an expressly denies the Christian beliefs about Jesus that make him pre-eminent among men and it is known in the Christian world primarily for its denials that Jesus is the Son of God and that he was crucified.

Nevertheless, while the denials in the book are very emphatic, the positive teaching about the person and life of Jesus is considerably vague and indeed strangely mysterious. For much of the teaching in the Qur'an about Jesus really appears to be far more Christian than Muslim in content and emphasis. Many of the admissions it makes about the features of his life, far from supporting the bare denials of the Qur'an about his deity and the Christian belief that he is the Son of God, tend rather to strongly uphold these Christian beliefs. (Many of these features have already been thoroughly examined in "*The*

Uniqueness of Jesus in the Qur'an and the Bible" in this series. In this booklet the emphasis has been placed solely on some of the titles which the Qur'an gives to Jesus).

Whereas the Qur'an concedes unique features in the life of Jesus that are not in any way adequately explained in the book, but which clearly imply that he is the Son of God and that he came to earth to die for the sins of men, so it also awards certain eminent titles to Jesus alone which are also not explained and which in no small measure also strengthen Christian belief about Jesus.

No sincere Muslim can study the teaching of the Qur'an about Jesus without honestly feeling that there is more to this man that meets the eye and that the assertion that he was no different to other messengers is not supported by the evidence the Qur'an concedes to the Bible.

Jesus is given many titles in the Qur'an but only three will be treated in this booklet. The reason for this is twofold. In the first place, the three titles referred to are applied to j alone. Secondly, all three of these titles appear in one short passage where the Qur'an bluntly denies that Jesus is deity and that he is the Son of God. This makes it possible to study the meaning of these three titles right in the very context of the basic teaching of the Qur'an that Jesus was only a messenger like those who went before him. The passage is:

"O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and his messengers and say not "Three" - Cease! it is better for you! - Allah is only One God. Far is it removed from his transcendent majesty that He should have a son". (Surah 4:171)

As strongly as anywhere else in the Qur'an the Christian belief that Jesus is the Son of God is here denied. But in this same passage Jesus is given three titles, however, which are majestic, exalted and splendid

and are of supreme importance because they are applied to Jesus alone. Let us consider them in the order in which they appear.

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1. THE MESSIAH (*Al-Masih*)

Jesus alone is called the Messiah in the Qur'an. Eleven times he is given this title and occasionally he is referred to solely by this title without being referred to by name. No explanation of the title is given in the Qur'an. What is of interest, however, is that Jesus is chiefly called the Messiah in passages that are alleged to have been revealed to Muhammad at Medina after the Hijra.

The title Messiah is extremely relevant to both the Christian and Jewish religions. The Jews, in their holy scriptures, have an abundance of prophecies of one glorious Savior to come who is called the Messiah (Daniel 9:25), the anointed one, and they have long awaited his coming. At the time of Jesus this Messianic expectancy reached its peak but after the destruction of Jerusalem forty years after the ascension of Jesus this hope waned among the Jews.

To the Christians, Jesus is the promised Messiah. He said he was in no uncertain terms. (John 4:25-26) The Jews in his time could not perceive that Jesus was the Messiah because they had expected a military leader who would drive out all foreign powers from the land of the Jews and set up a kingdom in Israel which would possess world-wide authority. But the Messiah came "not to be served, but to serve, and to give his life a ransom for many" (Matthew 20:28).

In Hebrew the word Messiah means "the Anointed One". It can, in a lesser sense, refer to any priest or anointed leader and occasionally the expression is used in this context in the Jewish Scriptures. But it became in time a title for the one who was to come, the final herald of God's salvation, the Redeemer of the world.

Significantly the title only appears in the Qur'an after Muhammad has made some contact with the Jews and Christians of Arabia. Clearly

Qur'anic use of the title is linked to Jewish and Christian beliefs about the Messiah. Therefore, we must go into Jewish expectations and Christian beliefs about the Jewish and Christian beliefs about the Messiah to find out what the title means.

At this stage, however, we must ask whether this title Messiah has any meaning that makes the one who holds the title in any way superior to the other great prophets of God. In Surah 4:171 it is said that the Messiah is "only a messenger" but to both the Jews and the Christians the Messiah is a man who is the greatest among men, one possessed of regality, majesty, excellence and splendour for above that of all other men. He is unique in his glory and there is no one to compare with him.

By offering no explanation of this title, the Qur'an is at the same time making no contest against the accepted longstanding beliefs of the Jews and Christians about the Messiah. To both he is far more than just a messenger. The title in Jewish and Christian scriptural usage clearly implies greatness of such a degree that all the true messengers of God will ultimately bow to him in homage and obeisance. By admitting the Christian contention that Jesus is the Messiah, the Qur'an is in fact implying that he is the ultimate man of glory in human history and that the is the one who is the final expression of the revelation of God to men.

Nevertheless we cannot even stop here for we find in the Bible that, to both Jews and Christians, the title Messiah is in fact synonymous with the title Son of God. In these circumstances it is rather amazing to find that the Qur'an calls Jesus the Messiah and denies that he is the Son of God in the same breath. Let us examine some of the test in the Bible that show that the expressions Messiah and Son of God are synonymous. (The word "Christ" means "Messiah" and as we have been consistently referring to the "Messiah" and have been quoting from a Muslim translation of the Qur'an which uses the word Messiah

rather than Christ which is used by other Muslim translators, we shall continue to do so).

a) Jewish believers in Jesus called him both the Messiah and the Son of God, Simon Peter was the first to do so:

> "You are the Messiah, the Son of the living God". (Matthew 16:16)

Martha also used the two titles simultaneously in her expression of belief in Jesus.

> "I believe that you are the Messiah, the Son of God, he who is coming into the world". (John 11:27)

b) The High Priest of the Jews used the titles simultaneously with one another asking Jesus if he was the Messiah.

> "I adjure you, by the living God, tell us if you are the Messiah, the Son of God". (Matthew 26:63)

c) The early Christians used the titles synonymously with one another as well in various contexts:

> "The beginning of the gospel of Jesus the Messiah, the Son of God". (Mark 1:1)

> "These are written that you may believe that Jesus is the Messiah the Son of God and that believing you may have life in his name". (John 20:31)

d) Even the demons did so as well when they spoke to Jesus:

> "And demons also came out of many, crying, "You are the Son of God!! But he rebuked them, and would not allow them to speak, because they knew that he was the Messiah". (Luke 4:41)

From these many texts we can see that the Messiah is no less than Son of God himself. This is no ordinary title - it is a title of the highest eminence and only the Son of God could exclusively claim the title of

Messiah for himself according to the expectations of the Jews and the teachings of the prophets who preceded him.

By admitting that Jesus is the Messiah and by confirming his own emphatic declaration to this effect (John 4:25-26), the Qur'an has given Jesus a title which implies nothing less than that he is indeed the Son of God.

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2. THE WORD OF GOD (*Kalimatullah*)

Jesus is also called "His word" in Surah 4:171, meaning the Word of God. In Surah 3:45 we also read that the angels said to Mary "Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Jesus, the son of Mary". More than once in the Qur'an, therefore, Jesus is called God's Word. He is also called the Word of God in the Bible.

"He is clad in a robe dipped in blood, and the name by which he is called is The Word of God". (Revelation 19:13)

Once again, therefore, Jesus is given a title in the Qur'an which the Bible gives him as well. Like the title Messiah this is a very distinctive and exalted title. Whether we take it in its actual Biblical form, "The Word of God", or in its actual Qur'anic forms, "a Word from God" and "God's Word", two things are strikingly and abundantly clear. Jesus *himself*, in his actual person, is the Word; and the source, origin and the fountainhead of the Word is *God*.

As with the title Messiah, the Qur'an gives no explanation of the title. Nevertheless, in seeking to reconcile it with the Qur'anic assertion that Jesus was only a messenger, Muslim commentators generally have claimed that Jesus is called the Word of God solely in accordance with the teaching in the Qur'an that he was created in the womb of a virgin-woman by the Word of God:

> "She said: My Lord!! How can I have a child when no mortal hath touched me? He said: So it will be. Allah

> createth what He will, if He decreeth a thing, He saith unto it only; Be! and it is." (Surah 3:47)

By the single word of God "Be", it is alleged that Jesus was created and from this verse Muslim commentators have concluded that this is why Jesus is called the Word of God. It is a convenient but inadequate conclusion. According to that verse, this is how anything is created by God. But Jesus alone receives the title Word of God and its unique character must compel us to reject this theory as over-simplistic. Secondly it is exposed further as being an insufficient answer to the question of its meaning by a simple consideration of a similar statement just twelve verses later in the same Surah:

> "Lo! the likeness of Jesus with Allah is as the likeness of Adam, He created him from dust, then He said unto him, Be! and he is". (Surah 3:59)

Once again it is said of Jesus that he was created by God purely through the expression "Be" but this time it is said that "the likeness of Jesus with Allah is as the likeness of Adam", implying that *both* were made by the single word of God "Be" in the same way. If Jesus is called the Word of God purely as a result of the manner of his conception, then Adam too must be the Word of God for according to the Qur'an they were both created in the same manner. Now a real difficulty arises because Adam is not called the Word of God in the Qur'an. Nor are the angels, nor is any other creature so called in the Qur'an. Jesus alone is called the Word of God.

The very exceptional nature of the title, by which Jesus is distinguished from all other men and all creatures, demands that there is some other meaning and significance behind it. The very fact that the title is given to Jesus alone in *both* the Qur'an and the Bible clearly shows that there is something about the *person* of Jesus that makes him the Word of God in a way in which no other man or creature can compare. Jesus *himself* is called the Word of God and the title relates to his person and not to any feature or circumstance of his life.

As mentioned earlier, one of the distinctive features of this title is the emphasis of deity as the source of the person who bears it. The Word is from *God*. And the title *Word* implies that he is the communication and revelation, in his own person, of God to men. The Word of God is one who indeed is actively the real manifestation of God to men. To know him is to know God. He does not merely bring the religion and words of God to men, he himself *is* the word and revelation of God, Jesus himself made this clear when he said:

> "He who has seen me has seen the Father". (John 14:9)

Let us now turn to the plain teaching of the Bible about Jesus as the Word of God. The prologue to the Gospel of John gives us a clear explanation of the title:

> "In the beginning was the Word. And the Word was with God. And the Word was God. He was in the beginning with God. All things were made through him and without him was not anything made that was made". (John 1:1-3)

To emphasize strongly that Jesus himself is the Word of God and not that God's word is somehow related to him as is suggested by the major Muslim commentators, let us briefly paraphrase those two verses:

In the beginning *before* God ever began to *create*, the Word *already existed*. Far from being part of the created order, the Word was in the realm of *God* and indeed the very nature of the Word was that of *God*. When God first began to fashion the *created* order, the Word already existed in the *divine* order. He himself was *not* created but all *other* things were created by God *through* him as agent, indeed as the very Word of God. Because he alone is the Word of God, and is therefore the sole means of communication between God and his creatures, nothing was created without being created by and *through* him. (John 1:1-2)

The clear teaching of the Bible is that Jesus existed as the Word of God before God ever created anything and that he is therefore deity. But then the Word of God became the man Jesus, the son of Mary.

> "And the Word became flesh, and dwelt among us, full of grace and truth". (John 1:14)

Jesus is the Word of God not because of any intervention by God at his conception nor by any other circumstances. He always was, from all eternity, the Word of God before he took on human flesh and became the man Jesus, the son of Mary.

Every prophet of God has been a messenger but only Jesus is the Word of God. The distinction comes out in this contrast; whereas every prophet only delivered the words of God when proclaiming God's message, Jesus *at all times* spoke the words of God. In private conversation with their friends, for example, the prophets spoke their own words and we accordingly distinguish between the prophet's own words in normal conversation and the words of God which the prophets spoke at various intervals whenever bidden to do so by God. But Jesus is *the* Word of God and *every* word he spoke - whether in teaching or in private conversation - was God's work. There was no distinction between the words of Jesus and the words of God. This is abundantly clear from the teaching of Jesus himself:

> "I have not spoken on my own authority, but the Father who sent me has given me commandment what to say and what to speak. And I know that his commandment is eternal life. What I say, therefore, I say as the Father has bidden me". (John 12:49-50)

> "The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works." (John 14:10)

The words which Jesus spoke were not the words of a man but of God. Yet because Jesus himself is the Word of God, he could quite

justifiably call them his own words. This is something no other prophet could do. No one else could say that his *own* words were the words of *God*. See how Jesus speaks of his words as his own and yet also as the words of God.

> "He who does not love me does not keep *my words*, and the word which you hear is *not mine* but the Father's who sent me". (John 14:24)

Again, whereas Jesus often proclaimed that nothing he said was on his own authority (as we have seen) but that every word he spoke was God's, yet because he is the Word of God he could quite rightly claim then as his own.

> "Truly, truly, I say to you, he who hears *my word* and believes him sent me, has eternal life; he does not come into judgment, but has passed from death to life". (John 5:24)

> "If you continue in *my word*, you are truly my disciples, and you will know the truth, and the truth will make you free". (John 8:31)

> "If I know that you have but little power, and yet you have kept *my word* and have not denied my name". (Revelation 3:8)

Nevertheless not only does Jesus on every occasion speak of God's words as his own because he is the Word of God, but he himself, being himself the Word of God, is the final, ultimate and complete revelation of God to men.

> "He is the *image* of the invisible God, the first-born of all creation for *in* him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities - all things were created *through* him and *for* him. He is before all things and in him all things hold together. He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent. For in him all

the fullness of God was pleased to dwell". (Colossians 1:15-19)

So we see that far from being only a messenger of God, that is, one who receives an independent message from God, Jesus *himself* is the message of God and there is accordingly *no* independence between God and his Word. This is why Jesus alone is the unique Word of God. He is not a created messenger, he is the eternal Word of God. Other men are made from the dust - this man is from God. Other men return to the dust - this man returned to God.

At this stage we are constrained to say that we Christians do not really see where we are exaggerating in our religion as the Qur'an suggests in the passage under review (Surah 4:171). Because we believe that Jesus is the Son of God, we are supposedly exaggerating in our belief in him and yet, in that very same passage, the Qur'an calls Jesus the Messiah which implies fundamentally that he is the Son of God. But now we come across the title Word of God which, to all intents and purposes, is really more emphatic and suggestive of deity than the title Son of God.

The latter title at least implies some limitation and submission on the part of its bearer - a son is subject to his father - but the title Word of God implies no such limitation. By itself it clearly implies that its bearer is the express image of the invisible God and only the latter, title Son of God implies some submission on his part to the Father. The Qur'an denounces Christians for believing that Jesus is the Son of God and yet, in the very same breath, gives him the title Word of God which is as indicative of deity on the title Son of God. There is really no meaningful difference between the titles. Quite where we are exaggerating in our religion is not at all clear to us! So we see that the first two titles in Surah 4:171 that we have considered, i.e. Messiah and Word of God far from supporting the suggestion that Jesus is "only a messenger", in fact heavily reinforce the Christian belief that Jesus is

the Word and Son of God incarnate. But let us press on now to the third title in Surah 4:171.

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3. A SPIRIT FROM GOD (*Ruhullah*).

This third title is very little different from the second one for once again the title belongs to Jesus alone and God again is the source of the Spirit as he was the source of the Word. (It is sometimes said of Adam that God breathed something of his spirit into him but this must be carefully distinguished from the title Spirit of God which is given to Jesus alone.) Jesus is *his* Word and *his* Spirit. This title is also not explained in the Qur'an but frankly supports the Christian belief that Jesus was not a creature made out of dust but an eternal spirit who took on human form.

In this case, however, we do find some evidence in the Qur'an that helps us to identify the meaning of this title. Elsewhere in the Qur'an we read of the "Holy Spirit" (*Ruhul-Quds* - cf. Surahs 2:87, 2:253, 16:102) and it is presumed that the Holy Spirit is the angel Gabriel. Whoever it is, it is generally agreed that the Holy Spirit is greater than man and comes from heaven and is purely a spirit.

Jesus, however, is now called "a Spirit from him" (*ruhun-minhu*) from which he has received the title in Islamic traditions "Spirit of God" (*Ruhullah*). The expression in Surah 4:171, *ruhun-minhu* ("a spirit from him") is used in exactly the same form in Surah 58:22 where it is said that God strengthens true believers with "a spirit from him". Very significantly Yusuf Ali, commenting on this latter verse in his translation of the Qur'an states that here the "phrase used is stronger" than that for the Holy Spirit (*Ruhul Quds*). He implies that the Spirit from God is greater than the Holy Spirit and says that it is "the divine spirit, which we can no more define adequately than we can define in human language the nature and attributes of God" (note 5365).

This is a remarkable comment which is clearly a veiled implication that the *ruhun-minhu* is the very Spirit of the living God, uncreated and eternal in essence. Yusuf Ali says it is "the divine spirit" and that it is as incomprehensible as God himself. This language is unambiguous - the Spirit from God is clearly believed by him to be from the realm of deity and not from the created order. He is, according to this interpretation, practically synonymous with the Holy Spirit in the Christian Bible.

Now this is the very title that the Qur'an gives to *Jesus* in Surah 4:171. The exact same words are used - *he* is the *ruhun-minhu*, "a Spirit from God". If we merely apply Yusuf Ali's interpretation of the expression in Surah 58:22 to the very same expression given as a title to Jesus in Surah 4:171, we can only conclude that *Jesus* is the "divine spirit, which we can no more define adequately than we can define in human language the nature and attributes of God". He is, therefore, God in essence and nature. Because of the simultaneous denial in 4:171 that Jesus is the Son of God, Yusuf Ali is constrained to deny that the title *ruhun-minhu* when applied to Jesus implies deity, but he is hardly consistent in his exposition of the Qur'an when he teaches in another place that *ruhun-minhu* is indeed a *divine* spirit possessing the nature and attributes of God and is as incomprehensible as God as well.

For our part we believe that, as with the titles Messiah and Word of God, this title Spirit of God also strongly supports the Christian belief that Jesus is indeed the Son of God and that, not in any metaphorical sense, but in an eternal one which is based on the fact that he is very deity himself. The only way Yusuf Ali could avoid this admission when commenting on Surah 4:171 was to frankly contradict what he said in his commentary on Surah 58:22.

Nevertheless all three of these titles not only support but plainly imply that the one they refer to is the Son of God. In the Bible this is clearly the case and in the Qur'an the lack of an explanation for each

title, together with the fact that the titles are much the same as those in the Bible, and further together with the underlying implication of each title by itself, leaves us with no other alternative but to conclude that Jesus is indeed the exalted figure that the Bible reveals him to be.

We have concluded our study of the most significant titles of Jesus in the Qur'an. Let us now turn to the Bible and let us briefly examine the two most significant titles of Jesus in this book - Son of Man and Son of God. We are selecting these titles, not simply because the Bible gives them to Jesus, but because these are the two titles which Jesus used of himself more often than any other in describing himself and his mission and ministry on earth.

TITLES OF JESUS IN THE BIBLE

The Bible gives Jesus many magnificent titles. He is given the titles Savior of the World, King of Kings, Redeemer, The Lord our Righteousness, the Sun of Righteousness, among many others which, when combined with one another, leave the unmistakable impression that he is indeed the Lord of Glory.

We will now consider, however, the two titles Jesus used of himself more than any other, the Son of Man and the Son of God. Indeed from these two titles, we can gain a sufficient impression of the whole person and work of Jesus Christ.

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4.THE SON OF MAN

In the Bible the title Son of Man is undoubtedly one of the most important titles of Jesus for he used this title of himself more than any other during his ministry. It is in fact the first title we find him using of himself. He addressed his new disciple Nathaniel in these words:

"Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of Man". (John 1:51)

Not only is this the first title of Jesus in the Gospels, it is also the last title he used for himself during his earthly life. When he was arraigned before the Jewish High Priest on the last night he was alive, he said to him:

"Hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven". (Matthew 26:64)

Quite obviously this title was a very important and distinctive one to Jesus. But what does it mean? Is it simply a way of expressing the humanity of Jesus? That Jesus was a man is disputed by neither Christian nor Muslim in this world. But the title Son of Man cannot just be an expression of humanity. The definite form of the title, *the* Son of Man, refers to more than this and clearly implies that it is a unique man who bears this title and that in some exceptional way he is the figurehead of the human race.

Secondly one might be tempted to say that if Jesus so often called himself the Son of Man, was he not perhaps contrasting himself with the beliefs of some who followed him who held that he was the Son of God? Was not this his way of emphasizing his humanity over and against the assertions of others that he was the Son of God?

On the contrary, no fair exposition of the Bible can allow this interpretation at all. Firstly Jesus never used the title Son of Man in a context where it is contrasted with the title Son of God. Secondly it is only in the four Gospels in the Christian Bible that these two titles Son of Man and Son of God are found and as the writers quoted Jesus as using both titles for himself, we cannot imagine that they would have done this if the title s of Man was in any way contrary to the title Son of God.

We discover the meaning and import of the title Son of Man from a prophetic passage in the Book of Daniel where the prophet describes a vision he saw many centuries before Jesus was born. He was given A

vision of heaven where God is and saw all the nations of earth gathered before him. Then in the night he saw this great even happen.

"Behold, with the clouds of heaven there came one like a Son of Man, and he came to the Ancient of Days and was presented before him. And to him was give dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed". (Daniel 7:13-14)

The Son of Man is an apocalyptic figure who is able to come right into the presence of God and it is to him that God gives authority over all the powers of the universe that every creature in heaven and on earth should serve him. Quite obviously the Son of Man is a glorious person, the epitome of human perfection and honour. And it is in this context that we find Jesus calling himself the Son of Man.

Elsewhere in the Bible we find the expression Son of Man used in a lesser sense (Psalm 8:4, Job 25:6, Ezekiel 11:15) where it does not refer to Jesus but is used in a general sense denoting humanity. Nevertheless whenever Jesus used it of himself, he used it as a *title* which belonged to him *alone*. In an exclusive sense he is the ultimate Son of Man, the one who was beheld by Daniel in all his glory in the vision he was allowed to receive, one who is unique and pre-eminent among men. The Son of Man, through something he head done and achieved as a man, was entitled to enter the presence of God and become the heir to the kingdom God has prepared for all those who truly love him.

What the Son of Man had done was to die for the sins of the world. By reconciling men to God, he was entitled to receive the kingdom which he had now made accessible to all who draw near to God through him. By conquering sin he had become the sovereign over those he set free from its power.

For this reason we invariably find Jesus using the title Son of Man in respect of his crucifixion and the glory he was to receive subsequent to

it. He often told the Jews that it was the destiny of the Son of Man to be "lifted up", an expression which implied firstly that he was to be lifted up on a cross as an object of scorn before all men as he took their sins on himself and, secondly, that he was thereafter to be lifted up by God to glory in heaven to reign with him in wondrous majesty over all the sons of men. (See John 3:14-15, 8:28, 12:32-34.)

To his closer circle of disciples Jesus made this even clearer. On the last night before he was to be crucified, when he knew that Judas was about to betray him into the hands of the Jews, he said:

"The Son of Man goes as it is written of him". (Matthew 26:24)

As many of the prophets of old had foretold (e.g. Psalm 22, Psalm 69, Isaiah 53), the Son of Man was to die for the sins of men to make atonement for them. Only two days earlier Jesus had said to his disciples:

"You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified". (Matthew 26:2)

On numerous other occasions Jesus spoke of himself as the Son of Man in the context of a lowly man on earth serving his fellow men finally laying down his life for them - much the same as the concept of the son of man in a general sense where the expression is used, not only to imply humanity, but to imply lowly humanity and human weakness. The Lord of all glory had voluntarily taken on the form of a servant and had in deep humility elected not only to serve God in form of a creature but even to serve his fellow-men:

"The Son of Man came, not to be served, but to serve, and to give his life as a ransom for many". (Matthew 20:28)

But far from the pending crucifixion being a final humiliation, Jesus spoke of it as a means of being glorified. More than once he spoke of his hour of destiny on the cross on the hour of glory for him. Shortly before his crucifixion he said to his disciples:

"The hour has come for the Son of Man to be glorified. Truly truly, I say to you, unless a grain of wheat falls into the ground and dies, it abides alone, but if it dies, it bears much fruit". (John 12:23-24)

Again, as he began his last discourse to his disciples after Judas departed, he said:

"Now is the Son of Man glorified, and in him God is glorified. If God is glorified in him, he will glorify him in himself, and will glorify him at once". (John 13:31-32)

Far from the crucifixion being a disgrace for Jesus or even a triumph for his enemies, it was merely a means to that ultimate glory which the Son of Man was to receive in heaven according to the vision which Daniel saw many centuries earlier. He went to the cross to redeem thousands of sinners so that he could ultimately lead them in triumph into the kingdom which God was to give him. Three days after he had died on the cross, God raised him for the dread and forty days later God lifted him up and raised him to glory in the heavens until he should return to receive his own and lead and rule over them in the kingdom of heaven for evermore.

Accordingly we often find Jesus speaking of himself as the Son of Man in the context of glory as well as in the context of crucifixion. We only have to refer to the two texts quoted of the beginning of this section to see how emphatically Jesus spoke of himself as the Son of Man in the context of heavenly honour and majesty.

In the first quote he said to Nathaniel "You will see heaven opened, and the angels of God ascending and descending upon the Son of Man" and to the High Priest he said "You will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven". One day all men will see the Son of Man coming from heaven with the glory he head already obtained in the kingdom of God. Other quotes in the same context are these:

"When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne". (Matthew 25:31)

> "Then will appear the sign of the Son of Man in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory". (Matthew 24:30)

In all these quotes we find a deeply significant trend. The Son of Man is the central figure in the kingdom of heaven. He is unique among men - not just one who has found his way into heaven, but the one who is the focal point of glory before the eyes of all men and all angels of the highest place that heaven affords, at the right hand of the throne of God.

After Jesus had ascended to heaven, we have a wonderful example of a vision granted to one of the early Christians, Stephen, who was about to die for his Master and so became the first Christian martyr. As Daniel had seen a vision of the ultimate honour of the Son of Man in heaven, so Stephen also received a similar vision as he was about to die, and said:

"Behold I see the heavens opened, and the Son of Man standing at the right hand of God". (Acts 7:56)

So we see the pattern of the life of the Son of Man - from apparent disrepute at the hands of sinful men as he died for them on the cross to transparent honour and glory at the hand of God when he raised him from the dead to sit at his right hand, there to receive the kingdom he had rightly earned for all who are saved by faith in him.

So we see what a glorious personality the Son of Man is. Far from being a simple expression of humanity, the Son of Man is a title given only to the ultimate Redeemer of the earth and all who follow him. But if the Son of Man has gone to sit at the right hand of the throne of God, we are constrained to ask - does not this lead us to consider that the title "Son of Man", far from contrasting with the title "Son of God",

rather corresponds to and is wedded to it? While the title implies humanity, do not the circumstances that Jesus spoke of which are found to accompany the ministry and work of the Son of Man imply that he is also in very truth the Son of God and that the Son of Man possesses divinity as well as humanity? Let up press on to see how the Jews themselves got this very impression - and then let us conclude with a very brief examination of this title Son of God which Jesus also gave himself.

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5. THE SON OF GOD

At the time of Jesus the Jewish people failed generally to believe in him and to follow him but despite this they did not fail to grasp his claims about himself. When Jesus stood before the Council on the last night before he died, he said "From now on the Son of Man will be seated at the right hand of the power of God" (Luke 22:69), to which the Jews promptly replied "Are you the Son of God, then?" (v. 70) Although he had called himself the Son of Man,, what he had said about the Son of Man seemed to imply that he was also the Son of God. Jesus answered "You say that I am", meaning, "Indeed what you have said is true - I am the Son of God - and *you* have borne witness to the fact".

Likewise we find a similar answer from Jesus when the High Priest said to him, "I adjure you, by the living God, tell us whether you are the Messiah, the Son of God" (Matthew 26:63). Jesus answered "I am - and you have said so" (Mark 14:62, Matthew 26:64). To this answer the High Priest exclaimed "He has uttered blasphemy" (Matthew 26:65).

Jesus had been arrested by the Jews on the order of the High Priest because he had learnt that Jesus claimed to be the Son of God. At his trial no evidence could be brought which could be made to stick against Jesus, so the High Priest stood up and asked him the one question that was on his heart. "Are you, the Son of God?" The

question was as unambiguous and as plain as it could be - and Jesus was put on oath before God to give him the true answer. Jesus replied in equally obvious language: "I am".

Not only did he confirm without reserve that he was the Son of God but he did so in the full knowledge of the consequences - that he would immediately be sentenced to death for blasphemy by the unbelieving Jews.

This was the climax of the growing hostility of the Jews to Jesus because of his repeated assertions that he was the Son of God. When they were angry with him for healing a man on the Sabbath, Jesus answered:

"My Father is working still, and I am working". (John 5:17)

As a result of this claim they sought all the more to kill him because he made himself the Son of God by calling God his Father and by unreservedly equating his work with the Father's work.

On another occasion Jesus again incurred the wrath of the Jews for saying "Before Abraham was, I am" (John 8:58). They did not except to his claim to pre-exist Abraham but were struck by the present tense, "*I am", which implied that he had an eternal spirit. To them this was the equivalent of God's statement to Moses "I am* the God of Abraham" (Exodus 3:6). So they took up stones to stone him for blasphemy.

A third time Jesus said to them "I and the Father are one" (John 10:30) - an emphatic statement that God was his Father and that he existed in absolute unity with him - and was therefore the Son of God. Again the Jews took up stones to stone him for blasphemy.

Now their own scriptures confirmed that the expression "Sons of the Most High" faith was used metaphorically of all true believers (Psalm 82:6). Why then were they accusing him of blasphemy because he claimed to be the Son of God in an absolute sense? (He at no time took exception to their conclusion - he reacted solely against their charge

that he was *falsely* claiming to be the Son of God). His own words were:

"Do you say of him whom the Father consecrated and sent into the world "You are blaspheming" because I said "*I am the Son of God?*". (John 10:36)

For two reasons the Jews could not validly accuse him of blasphemy. Firstly, they could not genuinely object to terminology like "I am the Son of God" because their own scriptures used such terminology only in a metaphorical sense while Jesus was claiming to be the Son of God in an absolute sense, they still could not sincerely charge him with falsehood because the good works he did from the Father showed that his claims for himself were equally good and that this proved that he as indeed the Son of God.

All this had come to the ears of the High Priest and to avoid any further dispute, he put Jesus on oath to say whether he was indeed the Son of God to which Jesus replied "I am". The Jews then promptly went too the Roman governor, Pilate, seeking the execution of Jesus - for only one reason: *Jesus* claimed to be the *Son of God*. The Jews said to Pilate:

"We have a law, and by that law he ought to die, because he has made himself the Son of God". (John 19:7)

Once they thought they had succeeded in their designs, when Jesus hung on the cross, they exclaimed:

"He trusts in God, let God deliver him now, if he desires him, for he said '*I am the Son of God*'" (Matthew 27:43)

It is of great importance to observe the thrust of the accusation of the Jews against him - "*he* has made *himself* the Son of God"; "*he* said 'I am the Son of God'". While many men since that day have accused the Christian church of making Jesus the Son of God, the Jews heard it from his own lips - and they accused *him* of making *himself* the Son of God. Jesus made no attempt to deny this charge. So we see that Jesus

himself is the source of Christian belief that he is indeed the Son of God.

Just as the expression "son of man" is found elsewhere in the Bible in a general sense, so is the expression "sons of God", but just as Jesus took the title Son of Man for himself in an exclusive and glorious sense as a majestic title, so he claimed to be the Son of God in the same exclusive sense.

No one can honestly doubt that Jesus himself claimed to be the Son of God. Only one question remains, however, - was he indeed speaking the truth when he made this claim for himself or was he uttering blasphemy as the High Priest alleged?

In three definite ways God bore witness to the truth of Jesus' claim to be the Son of God. When he promised the Jews centuries earlier that the Messiah was to come from David's line, God said of him:

"I will be his father and he shall be *my* son". (2 Samuel 7:14)

God made it clear that the Messiah was to be his *own* Son and this prompted Jesus to say to the Jews at the end of his ministry among them:

"What do you think of the Messiah ? Whose son is he?" (Matthew 22:42)

When the Jews replied that he was to be the Son of David, Jesus pointed to a Psalm where David called him his Lord. How then could he be *his* son, Jesus asked? The Messiah was to be the offspring of David but had not God said that he would be *his* own Son? Secondly, God spoke from heaven of Jesus at his baptism, and later again, at his transfiguration and said:

"This is *my* beloved Son, with whom I am well pleased". (Matthew 3:17)

Thirdly, Jesus was raised from the dead three days after his crucifixion according to his own predictions to this effect (Matthew

16:21, etc.). In this way God bore witness to the fact that everything Jesus said about himself was true - including his oft-repeated claim to be the Son of God. His resurrection proved beyond shadow of doubt that he was indeed the Son of God (Romans 1:4) and that God was truly his Father.

It was the express united will of both the Father and the Son that Jesus should die as a man on a cross to redeem men to God. Perhaps the Father was never less obviously revealed in the Son than during those hours when Jesus hung, forsaken of his Father, on the cross as he took the sins of men on himself. But never was the absolute and awesome love of the Father and the Son more revealed to hell-deserving sinners than during those moments when Jesus endured what is rightfully due to all other men for their sins.

You must answer this question as well - what do *you* think of the Messiah? Whose Son is he? Will you agree with God and testify that Jesus, the Messiah, is indeed *his* Son? Will you not commit yourself to Jesus as your Lord and Saviour and receive the salvation he obtained for you by dying on the cross for your sins? Will you not believe in him fully and recognise that eternal life is found in him alone? Will you not receive forgiveness of sins in his name?

JESUS
ISA (occasionally also spelled Esa or Eesa)
SON OF MARY

Gk: Iesous (ΙΗΣΟΥΣ), equivalent to Joshua, Hebrew *Yehoshua* (יְהוֹשֻׁעַ), meaning "God is Salvation" or "God saves".

Jesus is perhaps the most controversial character in Islam, and thus there is a tremendous amount of Islamic literature about Jesus. In general, while Muslims affirm that Jesus performed miracles and has special attributes that other prophets did not have, Muslims still believe that Jesus was no more than a prophet. Muslims believe that

He ranks above other prophets, but below the status of Muhammad, despite Jesus having attributes that even Muhammad did not have.

The article **The Muslim Jesus, known as 'Isa** is an excellent introcuction on the Islamic beliefs about Jesus in contrast to the Biblical record.

Even though Jesus is much more than a prophet according to the Bible, he is also a prophet. What, then, are his prophecies?

Jesus the Prophet: His short-term & long-term Prophecies

What is Jesus' Islamic Name? Isa, Esau or Yesu?

Muslims call Jesus "Isa". There have been various attempts to explain this rather bizzare connection. Ahmad Deedat wrote:

"The Holy Quran refers to Jesus as "Eesa", and this name is used more times than any other title, because this was his "Christian" name. Actually, his proper name was "Eesa" (Arabic), or "Esau" (Hebrew); classical "Yeheshua", which the Christian nations of the West Latinised as Jesus. Neither the "J" nor the second "s" in the name Jesus is to be found in the original tongue - they are not found in the Semitic language.

> The word is very simply - "E S A U" - a very common Jewish name, used more than sixty times in the very first booklet alone of the Bible, in the part called "Genesis". There was at least one "Jesus" sitting on the "bench" at the trial of Jesus before the Sanhedrin. Josephus the Jewish historian mentions some twenty five Jesus' in his "Book of Antiquities". The New Testament speaks of "Bar-Jesus" - a magician and a sorcerer, a false prophet (Act 13:6); and also "Jesus-Justus" - a Christian missionary, a contemporary of Paul (Colossians 4:11). These are distinct from Jesus the son of Mary. Transforming "Esau" to (J)esu(s) - Jesus - makes it unique. This unique (?) name has gone out of currency among the Jews and the Christians from the 2nd century after Christ. Among the Jews, because it came to be the

> proper name of their God(?) - their God incarnate. The Muslim will not hesitate to name his son - "Eesa" - because it is an honoured name, the name of a righteous servant of the Lord." (Ahmad Deedat, Christ in Islam, Chapter 2)

Esau is Jacob's older twin brother, and his name in Hebrew means "hairy", because he was a man of much hair. He was also called Edom, which means "red", because he also looked red (Genesis 25:25). Jesus' name, however, means "God saves".

Deedat attempted to turn Esau into Jesus by stripping away the letters "J" and "s". In other words, he was playing on the spelling Esau <--> esu, a difference of only one letter. The reader, however, should be able to spot the fatal mistake of playing with English spelling rather than Hebrew. Secondly, Deedat completely forgot that he should be concentrating on the etymological connection between "Esau" and "Yehoshua", i.e., between "hairy" or "red" with "God saves". Given the difference in meaning between these two Hebrew names, the connection is not only less than tenuous, but downright mischievous. It is quite astonishing that Deedat should simply disregard the name Joshua, which is the Hebrew equivalent of Jesus.

Deedat was also very mischievous when he cites the example of Esau appearing more than 60 times (in Genesis) in the Bible to show that it was a common Jewish name. What Deedat failed to reveal to his readers is that every of the 81 occurrences in the Bible refers to Esau himself or to his descendents (as a nation). Deedat seems to think that the more times the same person is mentioned, there must mean more of such persons around. In fact, no other person was called Esau in the Bible! If we apply that same logic, Muhammad must have been an extremely common name, more common than other, since it appears so many times in the Qur'an.

By the way, can someone explain what Deedat meant by "(The name Jesus had gone out of currency). Among the Jews, because it came to

be the proper name of their God(?) - their God incarnate"? How can a Jew do that? A slippage in his pen, perhaps?

A Muslim wrote over the internet that: "One explanation had it that Muhammad learned the name from unbelieving Jews in Medina. In their supposed hatred for the Christians, the Jews called Jesus Esau, the son of Isaac who lost his blessing to his brother Jacob (Gen. 27). Muhammad picked up the name without carrying with it the derogatory meaning the Jews intended. Jesus is mentioned 97 times in the Qur'an, 23 times [my note: or is it 25?] as Jesus son of Mary."

Such an attempt to smooth over the difficulty begs another question. Why should Muhammad use a name with such derogatory connotations, instead of his original name which has no such "historical" baggage. Muslims often alleged that Jews and Christians portray the prophets of God in a bad light (eg. by recording their sins in the Bible, which Muslims deny ever happened). In this case, however, not only did Muhammad failed to return the proper name to Jesus, he and all Muslims thereafter continued to give Jesus a name with derogatory connotations, and worse still, a name that bears no relation to Jesus at all, not even coming close in meaning.

A far more detailed discussion is found in the article, **Is 'Isa the true name of Jesus?**

The Conception of Jesus

This miraculous conception is recorded in the Bible simply as ``The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God."" (Luke 1:35). No sexual connotation was involved whatsoever.

In Christianity, the Holy Spirit is the third person in the Godhead. The reader should be reminded that in Islam, the Holy Spirit does not necessarily refer to God, but instead refers to the angel Gabriel, who

was supposed to have appeared to Muhammad. Thus, it is easy to understand how Muslims come to think that Christians believe that Jesus was conceived due to a union between Gabriel and Mary. The thinking reader will easily see that Christians will of course find such an assertion extremely offensive and blasphemous.

The Qur'anic passages dealing with this event are to be found in Maryam 19:19-21; at-Tahrim 66:12.

Al-Saddi's version of the miracle states the following:

``He took hold of her sleeve and breathed into her side, and it entered her breast and she conceived. Then Mary's sister, the wife of Zachariah, came to visit with and help her, and while she was assisting her she knew that Mary was pregnant and Mary mentioned her state to her.

> The wife of Zachariah said, "I find the child in my womb worships that which is in yours."

Another account relates that the breathing was in her mouth and reached her womb and immediately she conceived."

Note: As in many other cases, the Qur'an does not identify the wife of Zechariah by name, but the Bible states that the wife of Zechariah is Elizabeth. The Bible says that she is Mary's relative (see Luke 1:5-56), while Al-Saddi said that she is Mary's sister. The son of Zechariah is of course John the Baptist. What is most interesting is that Al-Saddi said that John the Baptist **worshipped** Jesus while in the womb.

Al-Baidawi commented on the miraculous birth of Jesus,

"That distinction sets Christ apart from other humans and messengers, because He was born without any human embrace or relationship."

This statement is rather significant in that it also meant that Jesus Christ was set apart from Muhammad and any other prophet.

Al Fakhr el Razi explained that "faultless" means first that Christ was without sin; second, that He grew in integrity, as it is said that He who

has no sin is chaste and in the growing plant there is purity; and third, he was above reproach and pure. Even Muhammad was not sinless. See Muhammad for more details.

Death of Jesus

The death of Jesus is another very controversial topic in Islam.

According to Ibn Said, p. 244, Jesus lived 125 years:

> ... and there has been no prophet but he has lived half the life of the prophet preceding him. Jesus the son of Mary lived for one hundred and twenty five years, and this is the sixty second year of my life. He (prophet) died half the year after this.

However, no such evidence have been produced to support this theory.

The less than clear passages in the Qur'an dealing with the death of Jesus are Âl 'Imran 3:55; an-Nisa' 4:155-159; al-Ma'idah 5:110-117; Maryam 19:33. See also death of John (Maryam 19:15). The phrase "It appeared so to them" (*shubbiha lahum* in 4:157) is quite controversial:

``These verses are intended to be a rebuke to the Jews, and particularly to Muhammad's contemporaries in Medina for various acts of unbelief, and they only refer in passing to the story of the crucifixion. Within this context of an attack on the Jews for their opposition towards Muhammad as well as for other acts of unbelief, the reference to the crucifixion does no more than dispute the claim made by the Jews that they had disposed of the Christian Messiah and repudiated his claims to be an apostle of God by crucifying him.

> In particular, the phrases 'they did not kill him, nor did they crucify him' do not necessarily mean that there was no crucifixion, but that, even if there was, it was God who was responsible for all that happened during the last hours of the Messiah's life and that the Jews had done whatever they did only by permission of God's will. A similar figure of speech occurs in al-Anfal 8:17 in which the Muslim's actions at the

> Battle of Badr are attributed to God and not to their own volition; they did in fact and kill, but only by God's permission and direction.
>
> These verses, therefore, do not explicitly deny the Christian story of the crucifixion, for they refer primarily to Jewish claims against the Christians...." (David Brown, The Cross of the Messiah, SPCK, 1969, pp. 31-32)

mutawaffi-ka used in this Qur'anic verse 'means to receive something as a whole and hence it could be used to indicate (i) To recieve an object or amount completely. (ii) To take one's soul at night during sleep. (iii) To take one's soul finally when a person has fully received the portion of his life' [Hasan, S: The Study of Al Quran: Lesson 14]

"In Âl 'Imran 3:55, the phrase ‘I am gathering thee’, and in al-Ma'idah 5:117, the phrase "when Thou tookest me" are forms of the same Arabic word *tawaffa*.

> Both these verses refer to the return of Jesus to God at the end of his life, and the most straightforward interpretation of them is to suppose that they refer to a natural death of Jesus at the end of his earthly life. *Tawaffa* is often used in the Qur'an in the sense of bringing a soul to God at death, both when the subject of the verb is God (e.g., Âl 'Imran 3:193; Yunus 10:46), and when the subject is the angels (eg, an-Nahl 16:28; as-Sajdah).
>
> The word *tawaffa*, however, was originally used of a person receiving the full payment of his due or his rights, and when used of God in the Qur'an refers to men being called to pay their accounting in his presence, either at death, or in sleep when the soul comes to God but is returned to the body for a further term of life on earth....
>
> Thus the use of the word *tawaffa* in these two passages with reference to the Messiah, is ambiguous and its exact meaning must be determined by consideration of other verses in the Qur'an: it could mean that Jesus died a natural

> death, but it can also mean that he was taken to heaven without undergoing the experience of physical death." (David Brown, The Cross of the Messiah, SPCK, 1969, pp.29-30)

"I am gathering thee" in Arabic is *Inni muta-waf-feeka* which means death. Compare the similarity between what the Qur'an say was Jesus' words in Maryam 19:33 with John the Baptist's death in Maryam 19:15:

"Peace on him the day he was born, and the day he dieth and the day he shall be raised alive!" (Sura Maryam 19:15, Pickthall)

> "Peace on me the day I was born, and the day I die, and the day I shall be raised alive! (Sura Maryam 19:33, Pickthall)

Interestingly, no Muslim scholar contends that John the Baptist did not die, while they contend that Jesus did not die, despite the almost exact words in the Qur'an.

Al Muthanna says, quoting Abd Allah Ibn Salih, Muawiheh, and Ali Ibn Abbas, that *Inni mutawaffeeka* means "I cause you to die."

``It is significant that the early commentators were not agreed about the interpretation of these verses. It would appear that for several centuries there was considerable debate among Muslims about the crucifixion, and that many different answers were given by orthodox Muslims." (Colin Chapman, You Go and Do the Same, 1983, pp. 83)

In Sahih Bukhari, we have the following :

Narrated Ibn Abbas:
Allah's Apostle delivered a sermon and said, "O people! You will be gathered before Allah bare-footed, naked and not circumcised." Then (quoting Quran) he said:--

> "As We began the first creation, We shall repeat it. A promise We have undertaken: Truly we shall do it.." (21.104)

> The Prophet then said, "The first of the human beings to be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and then (the angels) will drive them to the left side (Hell-Fire). I will say. 'O my Lord! (They are) my companions!' Then a reply will come (from Almighty), 'You do not know what they did after you.' I will say as the pious slave (the Prophet Jesus) said: And I was a witness over them while I dwelt amongst them. When You took me up. You were the Watcher over them and You are a Witness to all things.' (5.117) Then it will be said, "These people have continued to be apostates since you left them." (Sahih Bukhari 60.149).

The translator used the phrase, "When You took me up". However, in the context of that hadith, Muhammad was also refering to his death. And all Muslims are agreed that Muhammad did die and was not raised into paradise.

'The expression *mutawaffi-ka* used here means, I will protect thee from being killed by the people and will grant thee full lease of life ordained for thee, and will cause thee to die a natural death, not by being killed' [Zamakhshari, Imam Mahmud ibn 'Umar: Al Kashshaf' an Ghawamid lal Tanzil] He also mentions sleep and take as possible meanings.

Suyuti, in the popular Tafsir Al-Jalalayn, commented that *mutawaffika* was take you without death (p. 48).

``The idea of a substitute for Christ is a very crude view of explaining the Qur'anic text. They had to explain a lot to the masses. No cultured Muslim believes in this nowadays. The text is taken to mean that the Jews thought they killed Christ, but God raised him unto him in a way we can leave unexplained among the several mysteries which we have taken for granted on faith alone." (Kamal Husein, City of Wrong, p. 222)

Actually, many Muslims, cultured or not, believes in this theory.

Regarding the theory of substitutional death, Parrinder gave the following bit of information about early Christians:

`There early arose in some Christian circles a reluctance to believe that Jesus, as a divine being and Son of God, could really die. Ignatius, writing about AD 115, said that some believed that Jesus 'suffered in semblance'. The apocryphal Gospel of Peter in the second century said that on the cross Jesus was silent, since he 'felt no pain', and at the end 'the Lord cried out, saying, "My power, my power, you have left." And when he spoke he was taken up...' The apocryphal Acts of John, about the middle of the second century, said that Jesus appeared to John in a cave during the crucifixion and said, 'John, unto the multitudes below in Jerusalem I am being crucified and pierced with lances and reeds, and gall and vinegar is given to me to drink. But unto thee I speak.' And later it said, 'Nothing, therefore of the things which they will say of me have I suffered... I was pierced, yet I was not smitten; hanged and I was not hanged; that blood flowed from me, and it floweth not.'" (Geoffrey Parrinder, Jesus in the Qur'an, p.109)

Khalifites believed that Jesus' soul was taken up into heaven before the Jews could crucify him and that he is now dead. They quote an-Nisa' 4:171, al-Ma'idah 5:75,117 as evidence.

There is circumstantial evidence that early Muslims believed that Jesus did die. At the death of Muhammad, one of companions, Umar Faruq, drew his sword from the sheath and threatened to behead anyone who dared announce that Muhammad had died. He maintained that he 'had ascended to heaven as Moses had gone to his Lord for a time and would return to punish the hypocrites.'

On hearing this, Abu Bakr recited the Quranic verse Âl 'Imran 3:145 and declared: 'Those amongst you who worship God, let them know that God is alive and will remain alive. But those amongst you who worshipped Muhammad, let them know that Muhammad has passed away' (Sahih Bukhari 59.733).

With these words, Abu Bakr convinced the early Muslims that Muhammad had died like all other prophets before him. Had the son of Mary been alive, Umar could have argued that if the son of Mary could ascend to heaven and still be alive, why not Muhammad? The fact that

Abu Bakr managed to convinced the other early Muslims indicate that the early Muslims did believed that Jesus did die.

Jesus' command over angels

When the religious authorities came to arrest Jesus, one of his disciples used a sword and cut off one of the ears of the enemies.

"Put your sword back in its place," Jesus said to him, "for all who draw the sword will die by the sword. Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels? But how then would the Scriptures be fulfilled that say it must happen in this way?" (Matthew 26:52-54)

Jesus' command over angels indicated that Jesus has authority over them. If Jesus was a human only, this biblical assertion would be rather puzzling.

Second Coming of Jesus in Bible, Qur'an and Islamic Tradition

The Qur'an alludes to the second coming of Jesus in only one verse: az-Zukhruf 43:61, YA:

And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour), but follow ye Me: this is a Straight Way.

i.e. (the second coming of) Jesus will be a sign that the end of the world and the judgment of God is imminent. However, this verse immediately turns the attention from Jesus to the obedience to Muhammad. Only later Islamic tradition makes the return of Jesus a prominent issue. This topic is discussed in detail by M.N. Anderson in his series Jesus The Light And The Fragrance Of God.

Son of God

Muslims do not believe that Jesus is the Son of God. Most of the time, Muslims continually misunderstand the title in a biological manner which is abhorent to both Muslims and Christians alike. Often Muslims quote John 3:16 and say that the Bible talks of God begetting a son. This is not just a misunderstanding. The Greek word translated "only begotten" in KJV is *monogenes* which means one and only, unique. It is used of Jesus Christ in John 1:14,18, John 3:16,18, Hebrew 11:17 and 1 John 4:9.

Word of God

The Qur'an gives Jesus titles like "Word from God", "illustrous in this world and hereafter", "Messiah" (Âl 'Imran 3:45), "sign for all peoples" (al-Anbiya' 21:91)

Imam Abu Al Su'ud, commenting on the phrase "confirm a word from Allah," states that John the Baptist was the first to believe in Jesus and to support His being the Word of God and a spirit from Him.

Al-Saddi writes that the mother of John inquired of Mary,

"Mary, have you felt my pregnancy?" Mary answered, "I too am pregnant." John's mother then replied, "I find that what is in my belly worships what is in your belly."

How was it that John the Baptist in the womb worshipped Jesus, if as Muslims argue, was only human?

Concerning Âl 'Imran 3:45, the Muslim scholar, Al Sheikh Muhyi Al Din Al Arabi writes, "The word is Allah in theophany. . .and is the one divine person, not any other." He also said that the word is a divine person (Fusus al Hugm, Part 2, pp. 13).

Compare this with the Bible's statement:

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh." (John 1:1,14)

Worship of Jesus

On coming to the house, they [Magis] saw the child [Jesus] with his mother Mary, and they bowed down and worshipped him. Then they opened their treasures and presented him with gifts of gold and of incense and of myrrh. (Matthew 2:11)

We have also seen that the hadiths say that John the Baptist worshipped Jesus while in the womb.

Note: Muslims believed that Jesus spoke from the cradle when people accused his mother of unchastity, yet isn't it odd that we do not find Jesus condemning the Magis for worshipping him, if indeed Jesus is human as Muslims believed.

Articles examining the issue of the worship of Jesus:

- The New Testament on the Worship given to Jesus: Its Significance and Implications for the Deity of Christ
- Worship of the Lord Jesus
- N O W H E R E does Jesus say "I am God, worship me."

- ascended unto Allah, Âl 'Imran 3:55.

Compare with the Bible: "... I am returning to my Father and your Father, to my God and your God." (John 20:17f)

Note the phrases "my Father" and "my God" as opposed to "your Father" and "your God". Jesus never did once say "our Father" except when showing his disciples how to pray to God.

- and Holy Spirit, see Holy Spirit.
- and sword.
- annunciation, Âl 'Imran 3:45-50; Maryam 19:16-21
- authenticate Old Testament, Âl 'Imran 3:48; al-Ma'idah 5:48

- bears witness on Resurrection Day, an-Nisa' 4:159
- birth of, Maryam 19:22-37; al-Anbiya' 21:91; al-Mu'minun 23:50
- birth, death, raising, Maryam 19:33
- birthplace of,
  A hadith authenticated by both Ibn Hajar Haythami and Ibn Hajar Asqalani states that on the night of Isra' and Mi'raj, Muhammad was ordered by Angel Jibril to pray two rak'ats in Bayt Lahm (Bethlehem), and Jibril asked him: "Do you know where you prayed? When the Prophet asked him where, he told him: "You prayed where 'Isa was born."
- Christians asked not to deify, an-Nisa' 4:171
- Christians say that Jesus is Son of God, at-Taubah 9:30-31
  This verse is actually quite puzzling, for it attributes to the Jews as saying that Ezra is the son of God.
- creates, al-Ma'idah 5:110.

The Qur'an states that Jesus was able to impart life to the bird shaped from clay.

- creation of, Âl 'Imran 3:45-49; Maryam 19:22
- deity of Jesus, Was Jesus denying that He is God when saying "Only God is good"?
- denial of deity of Jesus, an-Nisa' 4:171; Yunus 10:68
- description of Jesus according to hadith: a man of medium height and moderate complexion inclined to the red and white colors and of lank hair.
- disciples of, the twelve, Âl 'Imran 3:52-54; al-Ma'idah 5:111; as-Saff 61:14
- divergent views about, az-Zukhruf 43:65

- faultless, Maryam 19:19
- followers of Jesus above others on Resurrection day, Âl 'Imran 3:55
- Gospel bestowed on him, al-Ma'idah 5:46,78,110
- given clear proofs, al-Baqarah 2:87,253
- healing of blind, lepers, raising the dead, Âl 'Imran 3:49; al-Ma'idah 5:110

Concerning the phrase "I raise the dead," Wahab ibn Minabbeh relates that while 'Isa was playing with boys, a youth sprang on one and killed him, then threw him bleeding into the arms of 'Isa. Onlookers accused 'Isa, then seized him, took him to a judge, and said, "This boy 'Isa has killed another boy." The judge questioned him and 'Isa replied, "I do not know the one who killed him, neither am I one of his friends."

When they wanted to strike 'Isa He said to them, "Bring the boy to me," and they asked Him, "Why?" He replied, "I will ask him who killed him." They asked, "How can he speak to you if he is dead?" Then they took Him to the dead boy and 'Isa began to pray for him, and Allah restored him to life.

This story is to be traced to the apocryphal *Infancy of Jesus Christ*.

- his holy inspiration, al-Baqarah 2:87,252; an-Nisa' 4:163; al-Ma'idah 5:110
- his likeness is as Adam's, Âl 'Imran 3:59.

A hadith concerning how this verse came about is as follows:

> Al Qisam, Ibn Jaraij, and A'krama reported, ``We hear that the Christians of Najran sent a deputation to Muhammad, among them Al Aquib and As Sayyid, who said, "O Muhammad, why do you revile our Friend?" He replied, "Who is your Friend?" They said, "'Isa (Jesus), Son of Mary. You allege He is a servant," to which Muhammad replied, "Truly, He is a servant of Allah and His Word, bestowed on Mary and a Spirit from Him."

> Then they were angry with him and said, "If you are truthful show us a servant who can raise the dead and heal the blind and the leper and who, creating from clay the form of a bird, will breathe into it so that it becomes a bird -- isn't He Allah?" Muhammad said nothing until Gabriel came to him and said, "O Muhammad! They have blasphemed who said that Allah is Christ the Son of Mary." Then Muhammad replied, "O Gabriel! They asked me to tell them to whom 'Isa (Jesus) is similar," and Gabriel said, "'Isa is just as Adam.""

This story is interesting in that (i) Muhammad did not know how to answer the Christians, and (ii) the answer provided by this supposed Gabriel in this story failed to answer the questions raised by the Christians either. The Christians of Najran wanted to know if there was another person who can raise the dead, heal the blind and the leper, etc. Notice also that according to this story, these Christians believed in the apocryphal stories concerning Jesus at his young age, which is conspicuously absent from the Bible. However, it is never asserted in the Qur'an or the hadiths that Adam performed the type of miracles as Jesus (in the same quantity and quality). Thus, this Gabriel's supposed answer raises more questions.

Secondly, the context of this verse shows clearly that this verse has nothing to do with the birth of Jesus. Many Muslims, however, use this verse to say that the Jesus was created just like Adam. This is in spite of the fact that Adam was created fully grown, while Jesus was born the infant of a virgin. Adam was created without the use of any other human being, whereas Jesus was borned through a women. There is a difference in the way Adam and Jesus came into this world.

- intercessor, see mediator, under Jesus
- is a mercy from God, Maryam 19:21
- is a revelation for mankind, Maryam 19:21
- is a servant of God, Maryam 19:30-32
  Compare this with the Bible in Isaiah 52, 53, and 43.

- is the means to know Judgement Day, az-Zukhruf 43:61
- Jews boast of killing ("slew him not, nor crucified him"), an-Nisa' 4:157
- mediator, Âl 'Imran 3:45

The title Messiah (*al-Masih*) in Hebrew means anointed. Al Jalalan observed, "Illustrious in the world by the ministry of prophecy and in the hereafter by intercession and position and being one of those brought near unto Allah."

Al Badawi contended that "According to some, what was intended here was the high place that Jesus was to have in Paradise. . . and in the Society of Angels."

- miracles of, al-Baqarah 2:87; al-Ma'idah 5:110-117
- Muslims believed in the Gospels (Injil), al-Baqarah 2:136. Unfortunately, Muslims usually do not read the Gospels for themselves in order to learn about Jesus.
- no agent used in revelation of Gospel, al-Ma'idah 5:46. Compare that with the "revelation" that Muhammad had. A being claiming to be Gabriel brought these "revelations" to him.
- not God according to al-Ma'idah 5:17,72,116.
Compare with the above qualities that show that Jesus is definitely no ordinary human. In fact, in the Qur'an and Islamic literature, Jesus is described with qualities that place Him in a class on His own when compared with the other prophets, one that Muhammad cannot even aspire to.
- only an apostle, an-Nisa' 4:171-172; al-Ma'idah 5:75; Maryam 19:30
- only seemed slain and crucified, an-Nisa' 4:157
- Rabbi, the,

> "[Jesus said:] But you are not to be called 'Rabbi,' for you have only one Master and you are all brothers." (Matthew 23:8)

Jesus, however, allowed his disciples and others to address him as Rabbi (eg: Matthew 26:25). Jesus therefore acknowledged implicitly that he is their Master, different from them since they are just brothers.

- raised up to God (but not resurrected at that time, since he supposedly has not yet died), an-Nisa' 4:158
- return during last days, see also MAHDI.

Muslims believed that Jesus will come again during the last days. Some traditions attribute that Jesus will be a just ruler. Some identify Jesus with the *Mahdi*, while others that he will be a follower of Imam Mahdi. see MAHDI.

In Islam, it is not clear what the status of Jesus is at the present moment in heaven. It is said that the sign of his coming is the moon and sun eclipsing in the same month of Ramadan. Ahmadis believe that it happened to Mirza Ghulam Ahmad of Qadian in 1894. [We certainly need astronomers to confirm this.]

> Narrated Abu Huraira:
> Allah's Apostle said, "By Him in Whose Hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig and abolish the *Jizya* (a tax taken from the non-Muslims, who are in the protection, of the Muslim government). Then there will be abundance of money and no-body will accept charitable gifts. (Sahih Bukhari 3.425, also Muslim, Bab: Bayan Nuzul 'Isa; Tirmidhi, Abwab-al-Fitan: Bab: Fi Nuzul 'Isa; Musnad Ahmad, Marwiyat Abu Huraira)

> Narrated Abu Huraira:
> Allah's Apostle said, "The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just

> ruler, he will break the cross, kill the pigs, and abolish the *Jizya* tax. Money will be in abundance so that nobody will accept it (as charitable gifts). (Sahih Bukhari 3.656, also Sahih Bukhari 4.657, and Ibn Majah, Kitab-ul-Fitan al-Dajjal)
>
> Narrated Abu Huraira:
> Allah's Apostle said "How will you be when the son of Mary (i.e. Jesus) descends amongst you and he will judge people by the Law of the Quran and not by the law of Gospel (Fateh-ul Bari page 304 and 305 Vol 7) (Sahih Bukhari 4.658)
>
> Abu Huraira reports that the Apostle of Allah observed: "What will you be like when the son of Mary shall descend among ye and a person among ye will discharge the office of Imam (leader in Prayers)." (Sahih Bukhari, Kitab Ahadith Anbiya, Nuzul Isa; Muslim, Nuzul Isa; Musnad Ahmad, Marwiyat Abu Huraira)

Khalifites do not believe that Jesus will come back again. They reasoned that since no prophets is supposed to come after Muhammad (al-Ahzab 33:40) and that Jesus is a prophet, therefore Jesus will not come back after Muhammad. Other Muslims believe that when Jesus comes again, he will not be in a prophetic role, but is simply a follower. Also, some argue that Muhammad is the seal of the prophets, not the last prophet.

There are some hadiths that say that when Jesus comes back, he will change some laws.

> Narrated Abu Huraira:
> Allah's Apostle said, "By Him in Whose Hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig and abolish the Jizya (a tax taken from the non-Muslims, who are in the protection, of the Muslim government). Then there will be abundance of money and no-body will accept charitable gifts. Sahih Bukhari 3.435.

•resurrection foretold, Âl 'Imran 3:55; Maryam 19:33

•soul taken to heaven,

Rashid Khalifa taught that an-Nisa' 4:158 taught that Jesus' soul was taken to heaven before the Crucifixion. Khalifites do not believe that Jesus will come back to earth during the last days, as is the belief of most Muslims. Using al-Mu'minun 23:100, they claimed that the soul taken to heaven cannot return to earth.

•spoke from cradle, Âl 'Imran 3:46; al-Ma'idah 5:110; Maryam 19:29, Sahih Bukhari 4.645.

This supposed miracle was not recorded in the Bible. This story is to be traced to the apocryphal Gospel of Infancy. Al Razi says that when Zechariah came to Mary during a debate with the Jews concerning the birth of Jesus, he said to Jesus, "Speak for yourself if you have been commanded so to do." And 'Isa said, "I am the Servant of Allah. He has given me wisdom and made me a prophet."

> The following accounts we found in the book of Joseph the high-priest, called by some Caiaphas: He relates, that Jesus spake even when he was in the cradle, and said to his mother: Mary, I am Jesus the Son of God, that word which thou didst bring forth according to the declaration of the angel Gabriel to thee, and my father hath sent me for the salvation of the world. (from the 5th cenutry compilation of The first Gospel of Infancy of Jesus Christ Âl 'Imran 3:1-3, or Injil Al-Tufuliyyah, also quoted by Tisdall, p. 169-170)

•strengthened by Holy Spirit, al-Baqarah 2:87,253.
see GABRIEL

•Teacher, the,
In the Bible, we read:

> "[Jesus said:] Nor are you to be called 'teacher,' for you have one Teacher, the Christ." (Matthew 23:10).

Jesus, however, used the title of "Teacher" for himself:

"He replied, 'Go into the city to a certain man and tell him, `The **Teacher** says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.`'" (Matthew 26:18).

thus, claiming that He is also the Christ or Messiah.

- truth about him will be realized when people die, an-Nisa' 4:159
- word of God conveyed into Mary, an-Nisa' 4:171, see also Qur'an. see also Jesus, titles like....
- Maryam 19:30-34; al-Anbiya' 21:91; al-Mu'minun 23:50; al-Ahzab 33:7; ash-Shura 42:13; az-Zukhruf 43:57; al-Hadid 57:27; as-Saff 61:6,14,

ISLAM SANCTIONS SEX WITH MINORS

Though it may shock our civilized senses, ***pedophilia*** is sanctioned in the Quran. Muhammad himself engaged in this immoral practice while serving as a prophet of Allah. The Quran not only authorizes Muslim men to marry young children but also to engage in sexual intercourse with them. By confining this immoral sexual act within the context of marriage, Islam tries to give this God-forbidden practice an appearance of legitimacy. By authorizing ***sex with minors***, Islam legitimizes ***pedophilia*** in its theology. In harmony with the teachings of

Allah and in imitation of Muhammad, Muslims maintain this abomination till today. If you find this unbelievable, consider now the evidences.

The divine authorization of ***pedophilia*** is embodied in the Laws of Allah on Divorce. Muslim wives are commanded in the Quran to observe a waiting period after they are divorced by their husbands. The purpose of this waiting period is to determine if the divorced wife is pregnant or not. The Quran refers to this prescribed waiting period as *"**Iddah"*** or *"**Iddat."*** However, if the wife is divorced before the marriage is consummated, then she does not have to observe the prescribed waiting period. Please read the following Quranic verse carefully:

Surah 33:49: *O you who believe!* ***When you marry believing women, and then divorce them before you have sexual intercourse with them, no Iddah (divorce prescribed period, see Surah 65:4) have you to count in respect of them.*** *So give them a present, and set them free i.e. divorce, in a handsome manner. (Hilali-Khan)*

It is vital to remember this exemption in the Quran. However, the waiting period is mandatory when sexual intercourse has occurred in the marriage between the husband and the wife. The Quran specifies the length of time that is required to be observed. It separates the divorced women into three different categories. Here is the prescribed ***iddah*** for the divorced women in each category:

Surah 65:4: *In the case of those of your* ***wives who have passed the age of menstruation****, if you have any doubt, know that their waiting period is three months; and that will apply likewise to* ***those who have not yet menstruated****; the waiting period of those* ***who are pregnant*** *will be until they deliver their burden (give birth). (W. Khan)*

In the First Category are the *"**wives who have passed the age of menstruation."*** The waiting period for these older women is three months. In the Second Category are *"**those who have not yet menstruated."*** These are ***prepubescent child wives*** who have not reached the age of menstruation. Their waiting period is also three months. Lastly are the women who are ***pregnant*** at the time of their divorce. Their waiting period is until they deliver the child. The following translation is

even clearer concerning the age factor of *"**those who have not yet menstruated."***

Surah 65:4: *And* ***for those who have no courses (i.e. they are still immature) their 'Iddah (prescribed period) is three months*** *likewise. (Hilali-Khan)*

The waiting period for*"**those who have not yet menstruated is three months."*** As stated earlier, the purpose of this waiting period is to determine if the divorced wife is pregnant or not. Since the divorced ***prepubescent child wives*** are also required to observe the prescribed waiting period, it substantiates the fact that Muslim men are authorized to engage in sexual intercourse with their ***child wives.*** Can you comprehend the full implication of this evil verse in the Quran? Think! If these ***child wives*** have not even attained puberty at the time of their divorce, imagine how young they must have been at the time of their marriage. The important fact that we need to bear in mind is that not only does Islam permit Muslims to marry ***prepubescent girls*** but it also allows the husbands to engage in sexual intercourse with their ***child wives*** and divorce them if they so wishes. ***Surah 65:4*** testifies to the undeniable truth that ***sex with minors*** is sanctioned in Islam.

Surah 33:49 proves that the waiting period is linked to the ***consummation*** of the marriage. No sex means no waiting period. Thus, when ***Surah 65:4*** states that the waiting period for those who have not menstruated is three months, it actually presupposes that sex had already taken place in the marriage. By permitting men to engage in ***sexual intercourse with minors***, Islam legitimizes an act that is judged as pedophilia by the rest of the civilized world. It is unthinkable, how Islam can get away with this amount of filth in it. How can decent Muslims not see this? We are talking about one of the most despicable acts that only the most depraved are capable of committing. Yet, it is an act that is not only sanctioned by Allah but also set as an example by his Prophet.

Islam legitimizes this evil practice by confining it within the framework of marriage. Do not be fooled by this! The only legitimacy this marriage grants is the license for a pedophile to rape his victim as often as he wishes in the security of his home. Whatever trace of guilt that the

pedophile may have had will now be obliterated by the legality of this marriage in Islam. He can now commit this despicable act with an untroubled conscience. Islam protects the pedophile and grants him the divine right to carry out his depravity without fear of punishment. Islam is a pedophile's paradise.

We will now consider the ***Tafsirs*** by the most respected Scholars of Islam. Only relevant parts from their ***Tafsirs*** will be quoted so as to focus on the subject that is central to our discussion. Regarding the authorization of Allah for Muslims to engage in sexual intercourse with their ***prepubescent child wives***, well-known Muslim scholar, ***Sayyid Abul Ala Maududi,*** stated the following.

Commentary on Surah 65:4, Tafhim al Quran, Volume 5, p. 620, note 13:

"Here, one should bear in mind the fact that according to the explanations given in the the question of the waiting period arises in respect of the women with whom marriage may have been ***consummated,*** *for there is no waiting-period in case divorce is pronounced before the consummation of marriage. (Al-Ahzab: 49).* ***Therefore, making mention of the waiting-period for girls who have not yet menstruated, clearly proves that it is not only permissible to give away the girl at this age but it is permissible for the husband to consummate marriage with her. Now, obviously no Muslim has the right to forbid a thing which the Quran has held as permissible."***

Therefore, not only does Islam authorize Muslim men to marry ***prepubescent girls*** but also to consummate the marriage. And ***Maududi*** adds: "***No one has the right to forbid a thing that the Quran has held as permissible."*** This is also confirmed by other great scholars of Islam.

Tafsir Ibn Kathir on Surah 65:4:

"The `Iddah of Those in Menopause and Those Who do not have Menses Allah the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her `Iddah is three months instead of the three monthly cycles for those who menstruate, which is based upon the Ayah in (Surat) Al-Baqarah. (See 2:228) ***The same for the young, who have not reached***

the years of menstruation. *Their `Iddah is three months like those in menopause. This is the meaning of His saying."*

Tafsir Al-Jalalayn on Surah 65:4:

"And as for those of your women who no longer expect to menstruate, if you have any doubts, about their waiting period, their prescribed waiting period shall be three months, ***and also for those who have not yet menstruated, because of their young age, their period shall also be three months."***

Tafsir Ibn Abbas on Surah 65:4:

"And for such of your women as despair of menstruation because of old age, (if ye doubt) about their waiting period, their period of waiting shall be three months." (Surah 65:4) Upon which another man asked: "O Messenger of Allah! ***"What about the waiting period of those who do not have menstruation because they are too young? . . . (The*** *Messenger of Allah answered)* ***'Their waiting period is three months.'"*** *(Tanwîr al-Miqbâs min Tafsîr Ibn 'Abbâs – Quran 65:4)*

Ibn Abbas who is the cousin of Muhammad is one of the most knowledgeable scholars in Islam.

Tafsir Al-Tabari XIV:142

"The interpretation of the verse "And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; ***and for those who have no courses (i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise." He said: The same applies to the 'idaah for girls who do not menstruate because they are too young, if their husbands divorce them after consummating the marriage with them."***

All the above Muslim scholars are considered as heavyweights in Islam. Their Commentaries clearly prove that Muslim men are authorized to engage in sexual intercourse with their ***prepubescent child wives.*** Otherwise, the requirement to observe the waiting period will not be mandatory as the Quran itself testifies. Muslims, who deny the authorization of pedophilia in Islam, are either lying to us or they are totally ignorant of their religion. The Hadith also collaborates with the above Tafsirs.

Sahih Bukhari, Volume 7, Book 62, Number 63:

Narrated Sahl bin Sad: The Prophet said . . . ***"And for those who have no courses (i.e. they are still immature). (Sura 65.4) And the 'Iddat for***

the girl before puberty is three months in the above Verse."
Because of this evil teaching of Allah in the Quran, the giving away children who are far too young for marriage is acceptable in Islam***. Pedophilia*** is defined as:

*"**A sexual deviation of being sexually attracted primarily or exclusively to prepubescent children."***

A person who nurtures this form of attraction towards children is called a ***Pedophile.*** While pedophilia is illegal in most cultures and religions, it is authorized in the theology of Islam. Was Muhammad a Pedophile? We will let Islam answer this vital question.

THE PEDOPHILE PROPHET

Not only is ***sex with minors*** sanctioned in the Quran but Muhammad himself set the example when he married Aisha. Muhammad married Aisha when she was ***six-years-old*** and consummated the marriage when she was ***nine-years-old.*** He was ***fifty-four*** at that time.

Sahih Bukhari, Volume 7, Book 62, Number 64:

*Narrated By 'Aisha: **That the Prophet married her when she was six years old and he consummated his marriage when she was nine years old,** and then she remained with him for nine years (i.e., till his death).*

Sahih Muslim, Book 008, Number 3309:

*'Aisha reported: **"Allah's Messenger married me when I was six years old, and I was admitted to his house at the age of nine."***

Hadith Sunan Abu Dawud, Volume 2, Number 2116:

*"Aisha said, **'The Apostle of Allah married me when I was seven years old.'** (The narrator Sulaiman said: "Or six years."). **"He had intercourse with me when I was 9 years old."***

Was Aisha a ***prepubescent child*** when Muhammad first had sexual intercourse with her? We will now consider the evidences from the most authentic sources of Islam.

Sahih Bukhari, Volume 8, Book 73, Number 151:

*Narrated 'Aisha: I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Apostle used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. **(The playing with the dolls and similar images is forbidden, but it was allowed for 'Aisha at that time, as she was a little girl, not yet reached the age of puberty.)** (Fateh-al-Bari page 143, Vol.13)*

Sahih Muslim, Book 008, Number 3311:

'A'isha (Allah be pleased with her) reported that Allah's Apostle (peace be upon him) married her when she was seven years old, and ***she was taken to his house as a bride when she was nine, and her dolls were with her;*** *and when he (the Holy Prophet) died she was eighteen years old.*

Sunan Nas'ai (830-915 C.E.), Book of Marriage, Number 3256:

"A'ishah said: ***The Apostle of Allah*** *peace be upon him married me when I was six and* ***had intercourse with me when I was nine and I was playing with dolls."***

Sahih Muslim, Book 031, Number 5981:

Aisha reported that she used to play with dolls in the presence of Allah's Messenger *and when her playmates came to her they left (the house) because they felt shy of Allah's Messenger whereas Allah's Messenger sent them to her.*

Let us now analyze the above Hadiths:

Muhammad married Aisha when she was six-years-old and he consummated the marriage when she was nine. ***(Sahih Bukhari, Volume 7, Book 62, Number 64)***

She was taken to his house as a bride when she was nine, and her dolls were with her. ***(Sahih Muslim, Book 008, Number 3311)***

*Aisha narrated: "The Apostle of Allah had intercourse with me when I was nine and I was playing with dolls." (****Sunan Nas'ai, Book of Marriage, Number 3256)***

The playing with the dolls is forbidden, but it was allowed for 'Aisha at that time, as she was a little girl, not yet reached the age of puberty. ***(Sahih Bukhari, Volume 8, Book 73, Number 151)***

All the evidences prove that Aisha was a ***prepubescent child*** when Muhammad first had sexual intercourse with her. Another great Islamic scholar, ***Al-Khattaabee*** confirms this fact:

"The only reason why permission in this (playing with dolls) was given to 'Aa'isha is because she had not, at that time, reached the age of puberty."

Muslims claim that Muhammad consummated the marriage with Aisha only after she had reached the age of puberty. But as verified by both the Quran and the Hadiths, this is a lie. The Quran clearly authorizes Muslim men to engage in sexual intercourse with their *"****child wives who have not***

yet menstruated." (Surah 65:4) The records prove that Muhammad had sex with Aisha ***before*** she began her menses. The undeniable truth is that Muhammad was having sex with Aisha while she was still a child. The Quran sanctions this, Muhammad did this, Aisha verified this, the scholars of Islam affirm this and Islam's children have to now deal with this.

This places Islam in a far darker position than most of us realize. Muhammad was a child molester. Therefore, supporting Muhammad means supporting the sexual exploitation of children. Since Muhammad's example sets the standard in Islam, this has resulted in unspeakable suffering for millions of innocent children who are subjected to this barbaric practice. This is grossly wicked and should not be condoned. Muhammad established an appalling standard for Islam. The following are excerpts from an interview with ***Dr. Ahmad Al-Mu'bi***, a Saudi marriage officiant:

*"**It is allowed to marry a girl at the age of one,** if sex is postponed. **The Prophet Muhammad, whose model we follow, married 'Aisha when she was six and had sex with her when she was nine.'"** (Source: Aired on LBC TV (Lebanon) – June 19, 2008)*

Sheikh Hamoud Hashim, *General Secretary of the Vice and Virtue Committee in Yemen:*

*"**Because this happened to the Prophet, we cannot tell people that it is prohibited to marry at an early age."** (Source: **BBC NEWS**: Published on 6 November 2008)*

Muhammad is responsible for legalizing pedophilia in the Islamic world. Muslims cannot condemn pedophilia as this would lead to the denouncement of the marriage of the founder of Islam. ***Sex with minors*** – with or without their consent – is decreed as ***Statutory Rape*** in the Penal Code of civilized nations. Since pedophilia in the guise of marriage is sanctioned in the Quran, the sexual exploitation of children is legal in strict Islamic countries.

A common argument that Muslims often use is that it was customary during the time of Muhammad to give away young children in marriage. Thus, they defend the pedophilia of Muhammad by claiming that he was only reflecting the customs of the pre-Islamic cultures of his time. Even if

this is true, it only serves to prove that Muhammad was a false prophet. Why do we say that?

The purpose of a true prophet is to raise the moral standard of those to whom he is sent to. If Muhammad was truly sent by God, he would have acted differently. He would have denounced the evils of pedophilia and would have set a new standard of morality. However, since Muhammad was a false prophet, he submitted to the primitive customs of the pre-Islamic pagans. He was no different from the pagans of his time. By his very involvement in this pagan custom, Muhammad validated and perpetuated this evil practice in Islam. He legitimized pedophilia by his very participation in it. Because of his marriage to a young child, this evil sexual crime is sanctioned in many Islamic countries today.

All acts of Muhammad are considered as *"**Sunnah.**"* The term ***Sunnah***, which refers to the words and deeds of Muhammad, defines the way how a Muslim should act. According to Islam, Muhammad's example complements the commandments of Allah in the Quran. Thus, all his deeds and sayings serve as a model for Muslims to emulate. Allah commands Muslims to emulate the example of Muhammad:

Surah 3:32: *Say: "Obey Allah and His Messenger."*
Surah 33:21: *You have indeed in the Messenger of Allah* ***a beautiful pattern of conduct for any one whose hope is in Allah*** *and the Final Day. (Yusuf Ali)*

As stated, Muslims justify Muhammad's marriage to a six-year-old by claiming that it was the norm in the pre-Islamic cultures of his time. If Muhammad adopted the customs of the pagans, then why are Muslims adopting his example? Why are Muslims adopting the pre-Islamic culture of marrying young children in imitation of Muhammad? Why are they following the example of a prophet who is incapable of breaking free from the primitive customs of the pagans? Is this not an admission by the Muslims that their Prophet was a victim of the pagan society he came from? By their own admission, Islam is nothing but an offshoot of paganism.

In truth, the pagans have a higher moral standard than Muhammad. For example, they were deeply troubled when Muhammad married the wife of his adopted son. The Arab pagans had the moral decency to view their adopted children as their own. Thus, according to their custom, Muhammad committed incest by marrying his daughter-in-law. Who do you think had a much higher moral standard?

Muslims cannot condemn pedophilia without condemning Muhammad's involvement in it. And they cannot condemn pedophilia without condemning the teachings of Islam. If Muhammad is the perfect example for mankind then he is also the perfect example of a pedophile. Our Christian standards are far superior to that of Islam when it comes to protecting children. While Jesus loved children and spoke highly of their innocence, Muhammad made love to children and robbed them of their innocence.

Muslims must evaluate their religion honestly. Did the teachings of Islam shape Muhammad's behavior or did Muhammad shape Islam into his image? In other words, is the Quran a reflection of Muhammad's inner personality? As defined earlier, a pedophile is someone who is sexually attracted towards children. Did Muhammad have this weakness which he then projected into the teachings of the Quran? Is this the reason why ***sex with minors*** is sanctioned in the Quran? For this to be true there must be unmistakable evidences proving that Muhammad did manifest the characteristics of a pedophile in his personality. Let's examine the evidences to ascertain if this is true. To begin, Aisha was not the only child that Muhammad had his eyes on. He had his eyes on two other infants.

[1] ***Ibn Ishaq: Suhayli, ii. 79:***

"In the riwaya of Yunus Ibn Ishaq (it is) recorded that ***the apostle saw her (Ummu'lFadl) when she was a baby crawling before him and said, 'If she grows up and I am still alive I will marry her.'*** *But he died before she grew up and Sufyan b. al-Aswad b. 'Abdu'l-Asad al-Makhzumi married her and she bore him Rizq and Lubab . . ." (A Translation of Ishaq's Sirat Rasul Allah by A. Guillaume)*

[2] ***Musnad Ahmad, Hadith Number 25636:***
Muhammad saw Umm Habib *the daughter of Abbas* ***while she was fatim (age of nursing)*** *and he said, "If she grows up while I am still alive,* ***I will marry her."*** *(Source: Hadith.Al-Islam.com)*
Muslims should step out of the shoes of Islam and judge this man objectively. What kind of man would look at infants and crawling babies, and express his desire to marry them? What was on his mind when he spoke those words? Does not this prove that he was sexually attracted to the infants, the very moment he laid his eyes on them? Otherwise, why did he express his desire to marry them? We must understand what Muhammad meant when he said that he will wait for them to grow up. This means when they reach the age of six or even less.

Islamic records clearly prove that besides Aisha, Muhammad wanted to sexually molest other young victims as well. Fortunately, for ***Ummu'lFadl,*** Muhammad died before he could molest her sexually. And in the case of ***Umm Habib,*** Muhammad actually proposed to marry her. But fortunately it was discovered that she was his foster niece.
The History of Al-Tabari, Volume IX:140
*"****He proposed to Umm Habib*** *bt. al-'Abbas b. 'Abd al-Muttalib, but discovered that al-'Abbas was his foster-brother; Thuwaybah had nursed them both."*
Besides Aisha, we have on record where a man well over fifty had his eyes on two other infants with marriage in view. Is this not a serious problem for Muslims to reflect on? Can this man truly be a prophet of God? These are the only records of potential victims that are available to us. Only God knows how many other infants he lusted after.
Muhammad's affair with young Aisha serves as a window into the mentality of this man. He married her when she was six and sexually assaulted her when she was nine. The fact that he twice dreamed of Aisha when she was only just a baby exposes the pedophilia tendency of this man.

Sahih Bukhari, Volume 7, Book 62, Number 15:

Narrated By 'Aisha: Allah's Apostle said (to me), ***"You have been shown to me twice in my dreams.*** *A man was carrying you in a silken cloth and said to me,* ***'This is your wife.'*** *I uncovered it; and behold, it was you.* ***I said to myself, 'If this dream is from Allah, He will cause it to come true.'"***

If this not a sexual fantasy of a pedophile then what is it? Aisha was only a baby when Muhammad had this dream – twice. Note the craving in his words: *"**If this dream is from Allah, He will cause it to come true."*** To even think of a baby in terms of a wife is utterly disgusting. The Bible states that *"**out of the abundance of the heart the mouth speaks."*** Let's see what is in the heart of Muhammad.

Sahih Bukhari, Volume 7, Book 62, Number 173:

Narrated Jabir bin 'Abdullah: The Prophet said, "If you enter (your town) at night (after coming from a journey), do not enter upon your family ***till the woman whose husband was absent from the house shaves her pubic hair*** *and the woman with unkempt hair, combs her hair."*

Now, why would a man claiming to be a prophet of God give such an utterly disgusting commandment for a husband to wait until his wife shaves her pubic hair? Why should Muhammad instruct the husband to wait until the vagina of his wife resembles like that of a young child? Is this not a clue, an indication of Muhammad's own inner desire for young prepubescent vaginas? We are forced to use such explicit language to expose the evils of this man. Pedophilia is one of the gifts of Islam to perverts like Muhammad.

Sahih Bukhari, Volume 7, Book 62, Number 17:

Narrated Jabir bin 'Abdullah: When I got married, Allah's Apostle said to me, "What type of lady have you married?" I replied, "I have married a matron." He said, "Why, don't you have a liking for the virgins and for fondling them?" Jabir also said: Allah's Apostle said, ***"Why didn't you marry a young girl so that you might play with her and she with you?"***

Since pedophilia is legitimized as marriage in the Quran, pedophiles can now justify the raping of young children by first marrying their victims. Once he is through satisfying himself, he can move on to target other young victims. And this is easy since Islam empowers the pedophile with the authorization to divorce his young victims once he is through with

them. To evoke the utter evil nature of this Quranic verse, let's read it once again:

Surah 65:4: *And those of your women who have passed the age of monthly courses, for them the Iddah, if you have doubts (about their periods) is three months,* ***and for those who have no courses (i.e. they are still immature) their Iddah is three months likewise,*** *except in case of death. (Hilali-Khan)*

Sex with minors is judged as ***Criminal Pedophilia*** in the laws of civilized nations. However, this evil crime is sanctioned in Islam. Following the example of Muhammad, children are sexually molested by Muslim men who are old enough to be their fathers or even grandfathers. Children are not ready, either physically, emotionally or mentally to enter into a marriage relationship with adults. Pedophilia destroys the life of a child. If Allah is the true Creator, he would have known this. But he is not! ***Sex with minors*** is absolutely evil. To save our children, please share this article with others. Muslim children are safe when their parents leave Islam. Muhammad may have his weaknesses but Muslims have to still answer why Allah sanctioned pedophilia in the Quran.

We would like to conclude this article by quoting the words of Jesus Christ which reveal how precious are the safety and security of children in Christianity:

Matthew 18:6: *"But whoever stumbles one of these* ***little ones*** *who have faith, it would be better for him to have hung around his neck a millstone and to be sunk in the open sea."*

■***Age Calculation in Ancient Arabia: Lunar vs. Solar Years***

In ancient Arabia, people measured years based on the lunar calendar. In English, a lunar year is known as a Lunar Year, whereas the way we currently count years is based on the solar calendar, or Solar Years.

During the time of Prophet Muhammad (peace be upon him), people calculated age using the lunar year. The issue arises because a lunar year consists of approximately 354 days, whereas a solar year consists of around 365 days, 5 hours, 48 minutes, and 47 seconds. However, under the commonly used Gregorian calendar, a year is counted as 365 days.

■*Conversion of Aisha's Age from Lunar to Solar Years*

> ***According to Hadith, Aisha's age was 6 years at the time of marriage.***
> ***So, in terms of lunar days:***
> ***6 × 354 = 2,124 days.***
>
> ***To convert this into the solar year equivalent:***
> ***2,124 ÷ 365 ≈ 5 years and 10 months.***
>
> ***Similarly, according to Hadith, Aisha's age was 9 years at the time of consummation of the marriage.***
> ***So, in lunar days:***
> ***9 × 354 = 3,186 days.***
>
> ***To convert this into the solar year equivalent:***
> ***3,186 ÷ 365 ≈ 8 years and 9 months.***

Fatima's Birth:

- ***Most scholars agree that Fatima was born around five years before the first revelation (i.e., before 610 CE), placing her birth around 605 CE.***
- ***Some other reports suggest she was born shortly after the Kaʿba's reconstruction, which occurred when the Prophet was 35, also pointing to 605–606 CE.***

Aisha's marriage (consummated around 623 CE when she was nine), and birth year for Fatima (605 CE), then Fatima would have been approximately 18 years old (623 - 605 = 18).

Or when Muhammad was having non vagainal sex when Ayesha was 6 (lunar) years old Muhammad's youngest daughter was 15 years old.

Muhammad was having sex with 9 year younger girl than his youngest daughter starting at 5 years and 10 months of Ayesha.

Prophet Muhammad and Aisha

This video is about the marriage of Prophet Muhammad and Aisha, as the main example of child abuse and perversion that was and is sanctioned in Islam. The source of narration is The History of Al-Tabari, volume IX, page 129 to 130.

The Proposal

Prophet Muhammad's first wife was Khadijah. The couple married for twenty five years in Mecca.

When Khadijah died, Khawlah binti Hakim, who was the wife of 'Uthman bin Maz'un, came to him and said:

"O Rasulullah, will you not marry?"

"With whom?"

"A maiden, if you like, or a non-maiden."

"Who is the maiden?"

"The daughter of the dearest creature of God to you, Aishah bint Abu Bakr."

"And who is the non-maiden?"

"Sawdah bint Zam'ah bin Qays. She has long believed in you and has followed you."

"I would marry both of them. Why don't you go to propose them on my behalf?"

"Yes, Rasulullah."

The Ages and Motivations

Aisha was only 6 years old, while Sawdah was 52 years old.

The reason for marrying Sawdah was because he needed a mature woman to take care of his children, and to do the household errands for him for free.

The reason for marrying Aisha was because he needed to tie the bond with his most adherent supporter, Abu Bakr, who was Aisha's father.

The other reason was because he liked to have an intimacy with young girls.

Negotiating with Abu Bakr

Khawlah went to Abu Bakr's house, where she found Umm Ruman, mother of A'ishah, and said:

"O Umm Ruman, what a good thing and a blessing has Allah brought to you!"

"Oh, what is that?"

"The Messenger of Allah has sent me to ask for A'ishah's hand in marriage on his behalf."

"I ask that you wait for Abu Bakr, for he should be on his way."

When Abu Bakr came, Khawlah repeated what she had said.

"Oh, I don't know. She is like his brother's daughter. Would she be appropriate for him?"

"I will pass your concern to Rasulullah."

Khawlah returned to Prophet Muhammad, and told him about what Abu Bakr said.

"Go back to him and say that he is my brother in Islam and that I am his brother [in Islam], so his daughter is good for me."

She came to Abu Bakr and told him what Prophet Muhammad had said.

"Why don't you wait her. I have to meet al-Mutim bin Adi."

"Oh, okay."

Resolving the Previous Engagement

Abu Bakr went to Mut'im's house and met him and his wife. In the past, she had already asked Abu Bakr to let Aishah be married to her son.

"O son of Abu Quhafah, perhaps we could marry our son to your daughter, if you could make him leave his religion, and bring him in to the religion which you practice."

"What is she saying?"

"She says what you have heard."

What Mut'im and his wife meant was they did not want their son to marry Aishah anymore after they found out that Abu Bakr was a Muslim.

Abu Bakr left, realizing that Allah had just removed the problem he had in his mind.

The Marriage Agreement

He said to Khawlah, "Call the Messenger of Allah."

She called the Prophet and he came to meet Abu Bakr.

"O Rasulullah, I decided to accept your proposal to marry my daughter, Aishah."

"Thank you, Abu Bakr."

Abu Bakr married A'ishah to Prophet Muhammad when she was only six years old. At that time the Prophet was 51 years old, old enough to be her grandfather.

The Dream Justification

"Aisha, you were shown to me twice in my dream before I married you. I saw an angel carrying you in a silken piece of cloth, and I said to him, 'Uncover (her),' and behold, it was you. I said to myself, 'If this is from Allah, then it must happen.'"

Whether Prophet Muhammad actually had such a dream or he just said it to please Aisha is not the point. What matters here is that it indicates that

Aisha was a baby being "carried" by an angel when the Prophet dreamt of her. The question is what kind of man dreams about marrying a baby?

Migration to Medina

A year later, Prophet Muhammad and the Muslims migrated from Mecca to Medina. Ayesha came to Medina. Her Dad, Abu Bakr, took up quarters in al-Sunnah among the Banu al-Harith bin al-Khazraj.

The Consummation

Ayesha and her friends used to play with the swing near her house.

Her mother came to her while she was being swung on a swing between two branches and got her down.

"Aisha, stop now and come with me. Jumaymah, help me to prepare Aisha."

"Jumaymah, my nurse, took over and wiped my face with some water."

"I was then brought into my house. There were a lot of people there."

"Then I saw the Messenger of God was sitting on a bed in our house."

"My mother made me sit on his lap and said, 'These are your relatives. May God bless you with them and bless them with you!'"

■Hadith References

The Prophet married me when I was six years old, and he consummated his marriage when she was nine years old. *Sahih Bukhari, volume 7, book 62, number 64,88:*

Narrated 'Ursa: The Prophet wrote the marriage contract with 'Aisha while she was six years old and consummated his marriage with her while she was nine years old.

Analysis of the Child Marriage

Let's evaluate this famous case of Islamic child bride. Prophet Muhammad married Aisha when he was fifty one years old and Aisha was only six. He consummated his marriage with Aisha when she was nine. But that does not mean he did not intimately touch Aisha before she reached nine years old.

According to Bukhari, the Prophet actually visited Aisha twice a day after he married with her.

Hadith Bukhari number 3905: "I don't remember a single day passing without our house being visited by Rasul Allah, in the morning and in the evening."

What Happened Before Age Nine?

What did Prophet Muhammad do to Aisha before she reached nine years old?

We find the answer from **fatwa number 31409** dated the seven of Jumada-l-Ula, year 1421 Islamic Calendar.

This fatwa is produced by the Permanent Committee for Scientific Research and Religious Sanctions, Saudi Arabia.

The chairman: Abdel Aziz ben Abdullah ben Mohammed aal Sheik
Member 1: Bakr ben Abdullah Abu Zeid
Member 2: Saleh ben Fozan al Fozan

The fatwa was the answer for following **question number 1809:**

"It has become wide spread these days, and especially during weddings, the habit of mufa'khathat of the children. What is the opinion of scholars knowing full well that the prophet, the peace and prayer of Allah be upon him, also practiced the 'thighing' of Aisha - the mother of believers - may Allah be please with her."

So this man asking about mufa'khathat or thighing that Prophet Muhammad did toward Aisha, before Aisha reached nine years old.

What is Mufa'khathat or Thighing?

According to Mu'jam Lughat Al-fuqahā' or Dictionary of Islamic Legal Terminology, page 445, **Thighing or mufa'khathat means shoving the male genital between the thighs of a woman.**

■The Fatwa Response

> "It has not been the practice of the Muslims throughout the centuries to resort to this unlawful practice that has come to our countries, from pornographic movies that the kufar and enemies of Islam send. As for the prophet, peace and prayer of Allah be upon him, thighing his fiancée Aisha. She was six years of age and he could not have intercourse with her due to her small age. That is why the Prophet, peace and prayer of Allah be upon him, **PLACED HIS MALE GENITAL BETWEEN HER THIGHS AND MASSAGED IT SOFTLY**, as the apostle of Allah had control of his male genital not like other believers."

So, according to this fatwa, Prophet Muhammad couldn't do coitus with Aisha since she was too small. Therefore, to satisfy his twisted desire, he did the mufa'khathat to her.

Imagine that. A fifty one year old man did this to a six year old girl. To this day, Muslims consider this as a benevolent act on the part of the adult male "not wanting to harm her."

Seriously? What harm could be inflicted upon a young girl mentally and emotionally if not a grown man showing her his male genital and rubbing it between her legs?

Additional Fatwa Evidence

Fatwa number 92051 also explains about the mufa'khathat:

> "Asalamualaykum warahmatulahi wabarakathu. Can you explain to me the thing called 'thighing' also pronounced 'mufaakhathah'?"
>
> "All perfect praise be to Allah, the Lord of the Worlds. I testify that there is none worthy of worship except Allaah, and that Muhammad is His slave and Messenger. We ask Allaah to exalt his mention as well as that of his family and all his companions. The term **Mufaakhathah means to have foreplay with the wife between her thighs**. It is reported in one narration that when The Prophet SAW wanted to enjoy one of his wives who was in menstruation, he would put a piece of cloth on her vagina to cover it. This is from Sunan Ibn Majjah hadith. The author of Faydh Al-Qadeer interpreted the expression 'if he wanted to enjoy' to mean having all permissible foreplay but avoiding the vagina or the anus like in between her thighs, which is mufa'khathat. Allah Knows best."

He said that this information is based on Ibn Majjah hadith about Prophet Muhammad approaching his wife while she was having a period. We can find the Ibn Majjah hadith from the Encyclopedia of Islam.

Hadith Evidence for Thighing

This is Hadith Sunan Ibn Majah, number 628.

The translation of the Arabic version says:

Aisha says: "When one of us menstruated, the Prophet, may God's prayers and peace be upon him, ordered her to gird herself with a loincloth, then he had intercourse with her."

This hadith explains that Prophet Muhammad used to have intercourse with Aisha whilst she was on her period, but not through vagina because that is haram during menses.

Which means Prophet Muhammad did the mufa'khathath with Aisha's thighs.

We can see the same message in **Bukhari number 31245**.

This is the English translation of the hadith: "On the authority of Maimuna, she says that the Messenger of God, may God's prayers and peace be upon him, 'If he wanted to have sexual intercourse with one of his wives, she should wear a garment while she was menstruating.'"

How could the Prophet had intercourse with his wife during menses? By doing the mufa'khathat.

Legal Permissibility

This is Fatwa number 777718, also about the mufa'khathat:

"If the question refers to the thighing of a minor wife by her man then this is permissible. But if the question refers to the thighing of a non-wife then it's forbidden whether it's the thighing of a minor or an adult, a male or a female."

Contemporary Expert Analysis

Let's see the explanation from **Ghada Jamshir** about the practice of mufa'khathat in the middle east countries. Ghada Jamshir was a Bahraini women's rights activist and an ardent campaigner for the reform of Shari'a courts in Bahrain and the Arab Gulf states.

According to Ghada Jamshir, there several practices done by adult husband to their underage wives:

- **altamatu'a bil almufakhaza** (pleasure from sexual contact with her thighs)
- **altamatu'a bil almuka'aba** (pleasure from sexual contact with her breasts)
- **altamatu'a bil alsagirah** (pleasure from sexual contact with a baby girl)
- **altamatu'a bil alradi'ah** (pleasure from sexual contact with a suckling female infant)

Can it be crazier than this? And this is all related to Islam and what Muhammad did to Aisha.

So before the age of 9 Muhammad did everything except inside vagina.

Ayatollah Khomeini's Teachings

Ayatollah Khomeini, the founder of the Islamic republic of Iran, wrote in his book **Tahreer al-Waseelah, vol. 2, page 216** about this practice with pre-pubescent children:

"A man can carry out all the sexual pleasures he desires on his bride, even if she is just a baby. He is entitled to thigh her, that is placing his male member between her thighs, heavily kiss her, grope her body with full of lust, and so on."

Does this sound like a religious guidance or satanic perversion?

Aisha's Experience

So, when Prophet Muhammad visited Ayesha in every day twice, you know what he did to her. If he could do something like that every single day to a little girl, he would not hesitate to go further and rape the child before she was a mature adult. This is exactly what Muhammad did to Aisha when she was yet a child of nine. Before she reached puberty, he began to have intercourse with her.

Evidence She Was Still a Child

Sahih Bukhari Volume 8, Book 73, Number 151:

"I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Apostle used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me."

According to **Ibn Hajar al-'Asqalani** in his hadith explanation, **Fateh al-Bari, page 143:**

"The playing with the dolls and similar images is forbidden, but it was allowed for 'Aisha at that time, as she was a little girl, not yet reached the age of puberty."

Cultural Defense Refuted

Muslims usually argue that Muhammad was just following his culture and tradition at his time, and that marrying a girl as young as nine years old was an accepted norm of the Arab culture.

If that is true, then Muhammad was a product of a sick society. If he was as a genuine Prophet of God, he would have guided his people to abolish that sick tradition, instead of participated in it.

Marrying children was not part of the culture of any nation. It is actually contrary to human nature. Healthy grownup men only have parental feelings toward young children.

The point is that Muhammad was not mentally healthy.

Sahih Bukhari Volume 7, Book 62, Number 90 Narrated Aisha: When the Prophet married me, my mother came to me and made me enter the house and nothing surprised me but the coming of Allah's Apostle to me in the forenoon.

Abu Bakr wanted to marry Fatima (Muhammad's daughter), but Muhammad declined because 'Fatima is too young for Abu Bakr'. What about he himself with Aisha???
Sunan an-Nasa'i 26:3223 Narrated 'Abdullah bin Buraidah: It was narrated from 'Abdullah bin Buraidah that his father said: "Abu Bakr and 'Umar, may Allah be pleased with them, proposed marriage to Fatimah but the Messenger of Allah said: 'She is young.' (إِنَّهَا صَغِيرَةٌ, inna-haa sagheera) Then 'Ali proposed marriage to her and he married her to him."

Reference : Sahih al-Bukhari 5230
In-book reference : Book 67, Hadith 163
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 157

Narrated Al-Miswar bin Makhrama:
I heard Allah's Messenger (ﷺ) who was on the pulpit, saying, "Banu Hisham bin Al-Mughira have requested me to allow them to marry their daughter to `Ali bin Abu Talib, but I don't give permission, and will not give permission unless `Ali bin Abi Talib divorces my daughter in order to marry their daughter, because Fatima is a part of my body, and I hate what she hates to see, and what hurts her, hurts me."

To be sure that Prophet Muhammad wasn't the only one who is allowed to marry a prepubescent girl, Allah revealed **Qur'an, Surah Al-Talaq, verse 4:**
"And if you are in doubt as to the prescribed period for such of your women as have despaired of monthly courses, then know that the prescribed period for them is three months, and also for such as do not have their monthly courses yet. And as for those who are with child, their period shall be until they are delivered of their burden. And whoso fears Allah, he will provide facilities for him in his affair."

Background Story from Tafsir Tabari

The following story is from Tafsir Tabari, about the event behind the revelation of Qur'an, Surah Al Talaq, verse 4.

One day, Prophet Muhammad chatted with his companions. As usual, the topic of conversation was about women and sexual intercourse.

This is Allah's law regarding **Iddat**, which is waiting period of a female must observe before she can remarry.

Allah said in Qur'an that a Muslima has to wait for three months before she can remarry. This is important to be sure that she is not pregnant with her previous husband when she remarry.

One of Prophet's companions named **Ubay ibn Ka'b** asked a question:

"O Rasul Allah, there are some females that you do not mention about their Idda such as old women, small girls, and pregnant women."

Here is **Qur'an, Surah Al Talaq, verse four:**

"And as for those of your women (1) who have despaired of menstruation which are old women, if you have a doubt, their prescribed time shall be three months, (2) and of those too who have not had their courses, which are little girls who are too young to have menstruation; their waiting period shall also be three months. (3) And those who are pregnant, their term the conclusion of their prescribed waiting period, if divorced or if their spouses be dead, shall be when they deliver. And whoever fears God He will make matters ease for him in this world and in the Hereafter."

Interpretation and Implications

From Prophet Muhammad's explanation, we understand that the sentence *"for such as do not have their monthly courses yet"* is about little girls who are too young to have menstruation.

This means, a Muslim can marry a girl at any age, from a day old to older. Yes, with Qur'an, Surah Al-Talaq, verse 4, the Prophet declared that there is no age limit to marry a girl in Islam.

Sharia Law References

This information is emphasized in **Sharia Law book titled "Reliance of the Traveler"** or *Umdat al Salik*, one of the most renowned classical manuals of fiqh, in page 567, law number n9.2:

"A waiting period is obligatory for a woman divorced after intercourse, whether the husband and wife are prepubescent, have reached puberty, or one has and the other has not."

Number n9.9 reads: *"The waiting period for a woman who does not menstruate, whether prepubescent or post-menopausal, is 3 months."*

We can clearly see here that, in Islam, marriage to prepubescent girls is allowed and regulated, with divorce rules for such little girls in operation.

Physical Implications and Medical Concerns

The implication of this law can be very damaging physically for underage girls, and this is acknowledged in the same book, page 592.

The Indemnity for Bodily Injuries: *"A full indemnity is also paid for injuries which paralyze these members, or for injuring the peritioneal wall between vagina and rectum so they become one aperture."*

What does this mean? See a medical anatomy model of a girl's lower body part. The forced penetration by an adult man to the underage girl causes her small vagina to rupture and rip apart up to her rectum.

You can imagine the pain that the little girl suffers because of this action.

Additional Sharia References

This is another **Sharia book titled "Heavenly Ornaments" or** *Bahisti Zewar* that also mentions this type of injury. The paragraph talks about **ghusl** or ritual washing after having intercourse:

"If a woman is under age but not so small that if one has intercourse with her there is a fear of the vaginal tissues tearing to such extent that the vagina and anus will virtually come together; then by the insertion of the glans of the penis into her vagina ghusl will become fardh on the man if he has reached the age of puberty. However if there is the aforementioned fear in a very minor girl, then mere insertion of the penis does not render ghusl obligatory."

This means that if the man is an adult and he is worried that inserting his genital to a prepubescent, or an infant or a baby girl can cause the tearing of the vagina to the anus, then just insert the head of his penis.

This is really sick!

Further Legal Documentation

We can read a similar explanation from another **Sharia book titled "A Digest of Moohummudan Law, Part II,"** translated by Neil Baillie. This is about the Marriage Law in Islam, page 26:

"When a man has had sexual intercourse with a girl under the age of nine years, and has ruptured the parts."

You know what parts we are talking about here. It is her vagina, tearing apart because of what the adult man did to her.

"It is unlawful for him to have further connection with her, but she is not released from her ties, if connected with him by marriage or slavery."

This means that if the vagina ruptures, then the man should not continue the coitus. But that doesn't mean that the girl can divorce the man, if the man is her husband, or that the girl is free if the man is her slave master.

"If no rupture has taken place, the prohibition is not incurred according to the most valid opinion."

This means that if no rupture happens, then the man can go ahead to continue with the coitus.

Conclusion

The fact that the rupture incident is mentioned repeatedly in many Sharia books, means that such horrific accidents happen often during child marriages. Islamic law doesn't protect the safety or uphold the honor of little girls. Qur'an, Surah Al-Talaq, verse 4 opens up opportunities for sexual predators to destroy numerous small girls, morally and physically since 1400 years ago up to now.

■Abu Bakr and Umm Ruman (his wife)

It has been three years,
but the Prophet hasn't consummated his marriage yet with Aisha.

Yeah, I wonder why.
I think because Aisha is too skinny.
I see.
Should we fatten her up then?
Yes, that's a good idea.

Aisha's Account:

Sunan Abi Dawud, Hadith: 3898, Sunan Ibn Majah, Hadith: 3324 Aisha says, “My mother wanted me to gain some weight before going [to the home] of Rasulullah (sallallahu ‘alayhi wa sallam). Nothing [benefitted me] until she fed me cucumber and fresh dates which [helped me] gain weight nicely.”

■Islamic Jurisprudence on Child Marriage

This is from **Commentary on Sahih Muslim**, *Volume 3, page 577 — regarding the time for a child bride to withstand intercourse:*

As for the time a young married girl goes to her husband to engage in sexual intercourse, it is permissible at any time, provided there is no harm to the girl and both the husband and the girl's guardian approve.

According to **Ahmed Hanbali**, if they disagree, then she is forced to join her husband at **nine years old**.

This means that when **Prophet Muhammad** and **Abu Bakr** agreed that Aisha was ready to have coitus, the Prophet could proceed immediately — regardless of her age or whether she consented or not.

> **This is nothing but rape.**

■From Fiqh Literature:

A *fiqih* book titled *Radd al-Muhtar ala al-Durr al-Mukhtar,* **Volume 5, page 283**, states:

> *"Withstanding penetration means being able to withstand it from a penis or another object in breaking the hymen. This cannot be determined by a minimum age — for example, fat girls can withstand intercourse even if they were very young."*

How do they know about this?
Did they do some tests with some fat and not-so-fat very young girls?

This is also the reason why **Abu Bakr and his wife fattened up Aisha**, so she could withstand the first intercourse.

Abu Bakr and his wife became bad parents because they blindly followed the very bad, perverted Prophet.

■Aisha's Puberty and Consummation

Had Aisha already reached her puberty when Prophet Muhammad consummated his marriage with her?

In Islam, a girl who has reached puberty is considered a mature person and must comply fully with **Shariah law**.
She would no longer be allowed to play with dolls, since dolls resemble images, which are *haram* in Islam.

■Primary Hadith Sources

Sahih Muslim 1422c – Book 16, Hadith 83

> Aisha reported that Allah's Apostle (ﷺ) married her when she was seven years old,
> and she was taken to his house as a bride when she was nine, and her dolls were with her.
> When he (the Holy Prophet) died, she was eighteen years old.

Reference : Sunan Abi Dawud 4932
In-book reference : Book 43, Hadith 160
English translation : Book 42, Hadith 4914
Sunan Abi Dawud 4932

Narrated Aisha, *Ummul Mu'minin*:

When the Messenger of Allah (ﷺ) arrived after the expedition to Tabuk or Khaybar,
the draught raised an end of a curtain that was hung in front of her store-room,
revealing some dolls that belonged to her.

Muhammad asked:
What is this?

Aisha replied:
You know, my dolls.

He asked:
What is this I see among them?

She answered:
That's a horse.

He asked:
What is this that it has on it?

She said:
Two wings.

He responded:
A horse with two wings? Have you not heard that Solomon had horses with wings?

Thereupon the Messenger of Allah (ﷺ) laughed so heartily that she could see his molar teeth.

■Conclusion

The *ahadith* from **Sunan Abi Dawud** and **Sahih Muslim** explain that even while living in the Prophet's house, Aisha still played with her dolls.

This indicates that **Aisha was still a prepubescent girl** when the Prophet began consummating his marriage with her.

Wonder where the female headed donkey called Burak came from when Muhammad was sleeping at Umm Hami's house?

Was Muhammad waiting for Ayesha to grow up? Is that why he raped at 9 not on 6? No. Muhammad had no money to pay her bride for vaginal sex:

Tabaqat, Ibn Sa'd, page 43+/-:
After the Hijrah, Abu Bakr (RA) said to the Messenger of Allah, "O Messenger of Allah! Why have you not brought your wife to your home?"
The Beloved Prophet replied, "At this moment, I do not have the means to pay the dower (mahr)."
Abu Bakr (RA) then requested, "If only you would accept my money."
The Prophet then took a loan from Abu Bakr (RA) and sent it to Aisha (RA).

Al-Tabari, Vol. 39, pp. 171-173:

A'ishah, daughter of Abu Bakr.
Her mother was Umm Ruman bt. 'Umayr b. 'Amr, of the Banu Duhman b. al-Harith b. Ghanm b. Malik b. Kinanah.
The Prophet married 'A'ishah in Shawwal in the tenth year after the (beginning of his) prophethood, three years before Emigration. He consummated the marriage in Shawwal, eight months after Emigration. On the day he consummated the marriage with her she was nine years old.
According to Ibn 'Umayr (al-Waqidi)- Musa b. Muhammad b. 'Abd al-Rahman- Raytah- 'Amrah (bt. 'Abd al-Rahman b. Sa'd): 'A'ishah was asked when the Prophet consummated his marriage with her, and she said:
The Prophet left us and his daughters behind when he emigrated to Medina. Having arrived at Medina, he sent Zayd b. Harithah and his client Abu Rafi' for us. He gave them two camels and 500 dirhams he had taken from Abu Bakr to buy (other) beasts they needed. Abu Bakr sent with them 'Abdallah b. Urayqit al-Dili, with two or three camels. He wrote to (his son) 'Abdallah b. Abi Bakr to take his wife Umm Ruman, together with me and my sister Asma', al-Zubayr's wife, (and leave for Medina). They all left (Medina) together, and when they arrived at Qudayd Zayd b. Harithah bought three camels with those 500 dirhams. All of them then entered Mecca, where they met Talhah b. 'Ubaydallah on his way to leave town, together with Abu Bakr's family. So we all left: Zayd b. Harithah, Abu Rafi', Fatimah, Umm Kulthum, and Sawdah bt. Zam'ah. Ayd mounted Umm Ayman and (his son) Usamah b. Zayd on a riding beast; 'Abdallah b. Abi Bakr took Umm Ruman and his two sisters, and Talhah b. 'Ubaydallah came (too). We all went together, and when we reached Bayd in Tamanni my camel broke loose. I was sitting in the litter together with my mother, and she started exclaiming "Alas, my

daughter, alas (you) bride"; then they caught up with our camel, after it had safely descended the Lift. We then arrived at Medina, and I stayed with Abu Bakr's children, and (Abu Bakr) went to the Prophet. The latter was then busy building the mosque and our homes around it, where he (later) housed his wives. ***We stayed in Abu Bakr's house for a few days; then Abu Bakr asked (the Prophet) "O Messenger of God, what prevents you from consummating the marriage with your wife?" The Prophet said "The bridal gift (sadaq)." Abu Bakr gave him the bridal gift, twelve and a half ounces (of gold), and the Prophet sent for us. He consummated our marriage in my house, the one where I live now and where he passed away.***

She was so tiny at 6:

■***Mishkat al-Masabih***

Section 13: Marriage
Chapter 10: Kind treatment of wives and mutual rights and duties between spouses

Reference : Mishkat al-Masabih 3244
In-book reference : Book 13, Hadith 162
Narrated by 'A'ishah bint Abu Bakr al-Siddiq (RA):

> ***"By Allah! I saw the Prophet (peace and blessings be upon him) standing at the door of my house, while the Abyssinian youths were playing with spears in the mosque courtyard on the day of Eid. I was watching them through the space between his neck and ear, and the Messenger of Allah (peace be upon him) was covering me with his cloak. He stood there for as long as I wished to watch, and he only moved when I was content to leave. So from this, you can understand the natural interest a young girl may have in such entertainment, and how long she might stay engaged in it."***

■*Sources and Authenticity*

- ***Sahih al-Bukhari: 5236***
- ***Sahih Muslim: 892***
- ***Sunan al-Nasa'i: 1595***
- ***Musnad Ahmad: 16101***
- ***Irwa' al-Ghalil: 1805***
- ***Grading: Sahih (Authentic)***

Description of ʿĀʾishah's Menstruation

Those of you who have studied Islamic history are surely aware that after migrating to Madinah, the Prophet (peace be upon him) came to perform Hajj for the first time in 629

CE, that is, in the 7th year after the Hijrah. ʿĀʾishah was born in either 613 or 614 CE. That means she was around 15 years old at that time. From this hadith, it becomes clear that this was around the time ʿĀʾishah had her first menstruation (ḥayḍ). This is because girls typically experience more pain and emotional responses such as crying at the beginning of their menstrual cycles. Notably, there is no prior information indicating that ʿĀʾishah had menstruated before this. [Sahih al-Bukhari 294]

Dear readers, please pay close attention to the name of the chapter under which this hadith is found. In Arabic, the chapter title is:

بَاب كَيْفَ كَانَ بَدْءُ الْحَيْضِ
Which translates to: "How menstruation began."
Now tell me, whose menstruation is being described here?

Sahih al-Bukhari (Islamic Foundation edition)
Volume 6: Menstruation
Chapter 203: The account of menstruation

> *And the word of Allah (Qur'an 2:222):*
>
> *"They ask you concerning menstruation. Say: It is a discomfort and impurity. So keep away from wives during menstruation, and do not approach them until they are purified. When they have purified themselves, then come to them as Allah has commanded you. Truly, Allah loves those who repent and those who purify themselves."*
>
> *The Prophet (peace be upon him) said:*
>
> *"This is a matter Allah has decreed for the daughters of Adam."*
>
> *According to some, menstruation began first among the women of Banu Israel. Abu ʿAbdullah al-Bukhari (rahimahullah) said:*
>
> *"The hadith of the Prophet (peace be upon him) is what is to be accepted."*

Reference	: Sahih al-Bukhari 294
In-book reference	: Book 6, Hadith 1
USC-MSA web (English) reference	: Vol. 1, Book 6, Hadith 293

ʿAli ibn ʿAbdullah narrated from ʿĀʾishah (RA):

"We had set out with the intention of performing Hajj. When we reached a place called Sarif, I began to menstruate. The Messenger of Allah (peace be upon him) came to me and found me crying. He said: 'What happened to you? Have you started your period?' I replied, 'Yes.'
He said: 'This is something Allah has ordained for the daughters of Adam. So, do everything that a pilgrim does, except that you should not perform the ṭawāf (circumambulation) of the Kaʿbah.'
ʿĀʾishah (RA) said: The Prophet (peace be upon him) then sacrificed a cow on behalf of his wives."

Hadith status: Ṣaḥīḥ (Authentic)
Narrated by: ʿĀʾishah (RA)

*At the same time, you are surely aware that the Battle of Khaybar took place in May or June of 628 CE. The Battle of Tabuk occurred even later. Hadith evidence shows that even at that time, ʿĀʾishah was still playing with dolls—meaning, she had not yet begun menstruating. [*Sunan Abi Dawud 4932 *]*
This implies that until 628 CE, at the age of about 14, ʿĀʾishah had not yet had her period. Based on the earlier narration, we can be certain that her first menstruation occurred around the time of the first Hajj in 629 CE, at approximately age 15.

Reference : Sahih al-Bukhari 5213
In-book reference : Book 67, Hadith 146
USC-MSA web (English) reference : Vol. 7, Book 62, Hadith 140
Narrated Anas:

The tradition, (of the Prophet) is that if someone marries a virgin and he has already a matron wife (with him), then he should stay with the virgin for seven days; and if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days.

Reference : Sunan Ibn Majah 1861
In-book reference : Book 9, Hadith 17
English translation : Vol. 3, Book 9, Hadith 1861
It was narrated from Abdur-Rahman bin Salim bin Utbah bin Salim bin Uwaim bin Sa'idah Al-Ansari, from his father that:
his grandfather said: “The Messenger of Allah said: 'You should marry virgins, for their mouths are sweeter, their wombs are more prolific and they are satisfied with less.'"

Hadith Collection 24: Marriage and Married Life
Chapter: Choosing a Wife

(Hadith 2558) – Narrated by multiple Companions:

The Prophet Muhammad (peace be upon him) said:

> ***“Marry virgins, for indeed their speech is sweeter, their wombs are more fertile, their private parts are warmer, they are less deceitful, and they are more easily content with little.”***

Sources:
– Ibn Mājah 1861
– Ibn al-Sunnī
– Ṭabarānī
– Ṣaḥīḥ al-Jāmiʿ, no. 4053
– Ṣaḥīḥah, no. 623

Was he virgin child addict or not it’s your decision to make.

Why Muslims Should Reject the Quran

THE APPROVAL OF GOD

At about the age of forty, Muhammad was convinced that he had received a revelation from Allah. And for the remaining twenty-three years of his life, he continued to receive such revelations. Well, what evidence did Muhammad provide to validate the Quran as the inspired Word of God? Centuries earlier when Moses was chosen to deliver the message of God, Jehovah empowered him with powerful miracles to validate his appointment as a Prophet of the true God:

Exodus 4:2-9: *Then Jehovah said to him: "What is that in your hand?" He answered: "A rod." He said: "Throw it on the ground." So he threw it*

on the ground, and it became a serpent; and Moses fled from it. Jehovah now said to Moses: "Reach out your hand and seize it by the tail." So he reached out and seized it, and it became a rod in his hand. God then said: ***"This is so that they may believe that Jehovah the God of their forefathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you."***
Jehovah said to him once more: "Put your hand, please, into the upper fold of your garment." So he put his hand into the fold of his garment. When he drew it out, why, his hand was stricken with leprosy like snow! Then he said: "Return your hand into the upper fold of your garment." So he returned his hand into his garment. When he drew it out of the garment, it was restored like the rest of his flesh! He said: "If they will not believe you or pay attention to the first sign, then they will certainly heed the next sign. Still, even if they will not believe these two signs and refuse to listen to your voice, you will take some water from the Nile River and pour it out on the dry land, and the water that you take from the Nile will become blood on the dry land."
Seeing these powerful miracles, the people believed:

Exodus 4:30-31: *". . . and he performed the signs before the eyes of the people. At this the people believed."*
These powerful miracles proved that Moses was indeed a true Prophet of God. But more importantly, they validated the authenticity of the Scriptures which God revealed through Moses. The Quran acknowledges that God empowered Moses to perform many outstanding miracles. ***(Surah 26:10-67)*** Centuries later when Jesus came, the question of authenticity was once again answered through the demonstration of powerful miracles. With Jehovah's divine backing, Jesus performed many powerful signs to authenticate that he was indeed sent by God. The following are some of his outstanding miracles:
Matthew 11:5: *The blind are seeing and the lame are walking, the lepers are being cleansed and the deaf are hearing, the dead are being raised up and the poor are being told the good news.*
The Quran acknowledges these powerful miracles of Jesus. Confirming this undeniable truth, the following Quranic verse cites the testimony of Jesus:

Surah 3:49: "I heal the blind and the lepers and bring the dead back to life, by the permission of God. *I can tell you about what you eat and what you store in your homes.* ***This is a miracle for you*** *if you want to have faith." (Sarwar)*

On account of the powerful miracles, Jesus could say to the religious leaders of his day:

John 10:37-38: *"If I am not doing the works of my Father, do not believe me. But if I am doing them,* ***even though you do not believe me, believe the works."***

God chose Moses and Jesus to introduce *"**a new system of things"*** for the outworking of his divine purpose to save mankind from sin and death. God assigned Moses to introduce *"**a new system of things"*** by instituting the ***Law Covenant.*** Centuries later when the time came to replace the ***Law Covenant***, God assigned Jesus to introduce *"**a new system of things"*** by instituting the ***New Covenant.*** It is vital to note that to validate the authenticity of the *"**new system of things"*** which God established through each of them individually, he empowered both Moses and Jesus with miracles. But what signs did God provide to prove that he is now introducing *"**a new system of things"*** in Arabia through Muhammad? None!

In view of the fact that the earlier Messengers of God performed many powerful miracles to validate the authenticity of their message, the contemporaries of Muhammad demanded divine evidence to validate his message. However, since there were no signs or miracles to authenticate the Quran, they rejected his message:

Surah 21:5: *They have said: "It (the Quran) is only the result of some confused dreams. He is only a poet.* ***He should show us some miracles as the ancient Prophets had done."*** *(Sarwar)*

Muhammad openly confessed the reason for his inability to perform miracles:

Surah 17:93: *"**Glory be to my Lord. Am I any more than a human messenger?"** (Rashad)*

This is a lame excuse by Muhammad. The other messengers of God who performed miracles are they not humans? As a result, his contemporaries viewed him not as a messenger of God but as a madman:

Surah 15:6: *And they say, "O you upon whom the Message has been sent down,* ***indeed you are mad."*** *(Sahih International)*

Furthermore, when the contemporaries of Muhammad demanded miracles as evidence to authenticate the legitimacy of his message, Allah dodged them by saying:

Surah 17:59: *What stopped us from sending the* ***miracles*** *is that the previous generations have rejected them. (Rashad)*

Contrary to this false claim of Allah, multitudes of Jews and Christians who lived before the time of Muhammad did believe in the miracles performed by both Moses and Jesus. The Quran itself admits that even the magic practicing priest of Egypt repented and abandoned their demonic practices when they witnessed the powerful miracles performed by Moses. ***(Surah 7:113-122)*** It is hard to imagine how Muslims can put faith in this lame excuse of Allah. In contrast, Jehovah performed many powerful miracles through Moses, Jesus and many other prophets. These powerful miracles validated the authenticity of the messages they were commissioned to deliver. And the miracles also validated their appointment as Prophets of the true God. In fact, the Quran substantiates this vital truth as one of the reasons why God empowered Jesus to perform miracles. In the following Quranic verse, Jesus testifies:

Surah 3:49: *"I have brought you* ***Signs of my appointment*** *from your Lord." (Farook Malik)*

The powerful miracles of Jesus validated his appointment as a representative of the true God. Yes! Jesus came with credentials. Muhammad had none. But more importantly, the powerful miracles of Jesus validated the legitimacy of his message. They proved that the ***Gospel*** is indeed the inspired Word of God. Unlike Jesus, Muhammad could not say to his contemporaries:

John 10:38: *Even though you do not believe me, believe the works.*

Neither Allah nor Muhammad provided any evidences to prove that the Quran is indeed the authentic Word of God. The Quran did not have the seal of approval from the true God. This provides a strong reason for Muslims to reject the Quran. Well, what about the claim that the Quran is a miracle?

IS THE QURAN A MIRACLE?

Muslims claim that the Quran is a miracle in itself. This claim must be analyzed objectively. For a miracle to be truly miraculous, it should be recognized as such no matter where a person may live. For example, when someone is raised from the dead, it will be recognized as a miracle in Europe, Africa, Asia or any other place on earth. Both the Bible and the Quran acknowledge that Jesus performed many powerful works. Both confirm that he cured the lepers, restored the sight of those born blind, and raised the dead. This is the true definition of a miracle. It does not need any interpretation, translation, education, explanation or above the average intelligence to recognize it as a miracle.

Coming to the Quran, Muslims claim that only when it is read in the original Arabic language, one can see the miracle in it. Today more than 80% of the world's population are not Muslims. As such, they simply cannot see the Quran as anything remotely close to a miracle as Muslims claim. As for the remaining 20% who are Muslims, most of them do not read or understand Arabic. This means that the great majority of the Muslims themselves cannot see it as a miracle. Furthermore, we must understand which Arabic is being discussed here? The Arabic of the Quran is Archaic Arabic which is totally different from the spoken Arabic of today. This means that even most Arabs today cannot see it as a miracle. And even those who knew the Arabic of the Quran did not view it as a miracle. The contemporaries of Muhammad who had thorough knowledge of the Arabic of his day were not impressed. Instead of viewing the Quran as a miracle as Muslims claim, this is how they responded:

Surah 8:31: *And when Our Verses of the Qur'an are recited to them, they say:* ***"We have heard this (the Qur'an); if we wish we can say the like of this. This is nothing but the tales of the ancients."*** *(Hilali-Khan)*

Now, try giving the Quran to a man who does not know Arabic and tell him: *"**This is a miracle."*** What do you think would be his response? His response would very likely be something like this:

"What miracle? Are you kidding me? I don't understand this language. I cannot see any miracle in it. How could this be a miracle? It might be a miracle for you, but not for me."

Today many – including Muslims – express doubts when they read the Quran in the language they could understand. When they read the Quran with understanding, they realize not only does it contain numerous errors but also teachings that are morally unacceptable. For example, when they read verses such as the following, they become doubtful:

Surah 15:19: *And the earth* ***We have spread out (sutihat) like a carpet.*** *(Yusuf Ali)*

Tafsir al-Jalalayn is recognized as one of the most important exegeses of the Quran. It is an early classical Tafsir of the Quran. On page 509, ***al-Jalalayn*** stated the following:

"And the earth, how it was laid out flat . . . As for His words ***sutihat, 'laid out flat,' this on a literal reading suggests that the earth is flat, which is the opinion of most of the scholars of the revealed Law, and not a sphere as astronomers (ahl al-hay'a) have it."***

In contrast, if you go to the inspired writings of the Bible, you will discover how it perfectly describes the shape of the earth with scientific accuracy:

Isaiah 40:22: *"There is One who is dwelling above the* ***circle of the earth."***

The ***Book of Isaiah*** was written more than 700 years ***before*** Christ. Yet it accurately describes planet earth as a globe. Whereas the Quran which was revealed about 600 years ***after*** Christ believes that the earth is as flat as a carpet. Where is the miracle in this? Well, how does the Quran measure-up in its teachings on morality? Shockingly it contains

numerous teachings that are morally offensive. We will consider just two examples:

Surah 33:50: *O Prophet! Behold, We have made* ***lawful to you*** *your wives unto whom you have paid their dowers,* ***as well as those whom your right hand has come to possess from among the captives of war whom Allah has bestowed upon you.*** *(Asad)*

Allah made it lawful for Muhammad to engage in sexual intercourse with the women captives of war. By authorizing Muhammad to engage in sexual intercourse with the female captives, Allah sanctions ***rape*** in the Quran. The above Quranic verse also reveals it is Allah who provides these captives for his Prophet to rape. Allah does not overlook the rest of the Muslims either:

Surah 4:24: *Also forbidden are married women,* ***except those who have passed into your hands as prisoners of war.*** *This is a commandment of God to you. (W. Khan)*

Tafsir Ibn Kathir on Surah 4:24:

*Imam Ahmad recorded that Abu Sa`id Al-Khudri said, "****We captured some women from the area of Awtas who were already married, and we disliked having sexual relations with them because they already had husbands.*** *So, we asked the Prophet about this matter,* ***and this Ayah was revealed, 'Also forbidden are women already married, except those whom your right hands possess****.* ***Accordingly, we had sexual relations with these women.'"*** *This is the wording collected by At-Tirmidhi An-Nasa'i, Ibn Jarir and Muslim in their Sahih.*

Muhammad's men were reluctant to engage in sexual intercourse with the captives because they were already married. They consulted Muhammad and Allah immediately revealed a Quranic verse authorizing them to rape these women. Whatever trace of decency they had just moments ago were now obliterated by this single verse in the Quran. And they began raping these women with an untroubled conscience. While Muslims are prohibited from engaging in sexual intercourse with married women, there is an ***exception*** to this rule if the married woman is a captive of war. Under such circumstances, Muslims are authorized to rape these married women. Rape is clearly sanctioned in the Quran. Can the Quran which contains such evil teachings be described as a miracle? The evidences we have provided is just the tip of the iceberg. There are many more damaging evidences against the Quran.

DOES THE QURAN CONFIRM THE PREVIOUS SCRIPTURES?

The Quran repeatedly claims to confirm the previous Scriptures of God. The following is just one out of the many that can be found in the Quran:

Surah 5:46-48: *We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was revealed before him in the* ***Torah****, and We bestowed on him the* ***Gospel*** *wherein is guidance and a light, confirming that which was revealed before it in the* ***Torah*** *– a guidance and an admonition unto those who ward off evil . . .* ***And unto you We revealed the Scripture (Quran) with truth, confirming whatever Scripture was before it,*** *and a watcher over it. (Pickthall)*

One of the most outstanding attributes of God is his quality of consistency:

1 Corinthians 14:33: *God is not a God of* ***confusion, but of order.***

Therefore, we would expect all his revealed Scriptures to be consistent with one other. This is certainly true with the ***Torah*** and the ***Gospel.*** The ***Gospel*** is thoroughly consistent with the inspired writings of the ***Torah.*** The Quran itself testifies to this undeniable truth:

Surah 5:46: *Then in the footsteps of the prophets, We sent Jesus, son of Mary,* ***confirming*** *the* ***Torah*** *revealed before him. And We gave him the* ***Gospel*** *containing guidance and light and* ***confirming*** *what was revealed in the* ***Torah.*** *(The Clear Quran)*

Consistency between the various Scriptures of God is mandatory to validate their authenticity. It would be impracticable to validate their claim of authenticity if they are inconsistent in any way with one another. Thus, the consistency between the ***Torah*** and the ***Gospel*** confirms their authenticity. Since the Quran claims to confirm the previous Scriptures, then it should be consistent with the teachings of the previous Scriptures. But is that true with the Quran? Let us consider an example.

The Almighty God revealed his divine name in the Bible. His divine name is ***Jehovah.*** This divine name is of paramount importance throughout the Bible. The significance of the name of God is emphasized in both the ***Hebrew Scriptures*** *(Old Testament)* and the ***Christian Greek Scriptures*** *(New Testament).* God revealed his divine name to Moses and to his chosen people:

Exodus 6:2-3: *Then God said to Moses:* ***"I am Jehovah.*** *And I used to appear to Abraham, Isaac, and Jacob as God Almighty."*
2 Samuel 7:24: *You established your people Israel as your own people for all time and you,* ***O Jehovah****, have become their God.*
Psalm 83:18: *May people know that you, whose name is* ***Jehovah****, You alone are the Most High over all the earth.*
When a Scribe who was well-versed in the ***Hebrew Scriptures*** asked Jesus which is the greatest commandment, Jesus answered:
Mark 12:29-30: *"The first is, 'Hear, O Israel,* ***Jehovah*** *our God is one* ***Jehovah****, and you must love* ***Jehovah*** *your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.'" (NWT)*
The above encounter between Jesus and the Jewish Scribe is recorded in the ***Christian Greek Scriptures.*** Yet, Jesus quoted word for word from ***Deuteronomy 6:4-5.*** This not only verifies the perfect harmony between the ***Hebrew*** and the ***Christian Greek Scriptures*** but it also testifies to the significance of the divine name of God. Both Moses and Jesus came in the divine name of ***Jehovah. (Exodus 3:15; Mark 11:9)*** On the night before his execution, Jesus declared to his Father in prayer:
John 17:6: I have made your name manifest *to the men whom you gave me out of the world.*
Like the ancient prophets of God, Jesus and his disciples also manifested the divine name of God to others. It is mandatory for the prophets who represent the true God to speak in the name of ***Jehovah.*** If a prophet who claims to represent the true God *"****speaks in the name of other gods,"*** he will be put to death:
Deuteronomy 18:20: *If any prophet presumptuously speaks a word in my name that I did not command him to speak* ***or speaks in the name of other gods, that prophet must die.***
According to this divine law of God, Muhammad should be put to death. He did not come in Jehovah's name but in the name of Allah. But who is Allah? Allah is the name of a pagan deity in Arabia. The pagans worshipped Allah long before Muhammad came onto the scene. Allah was one of the deities worshipped at the Ka'ba. Allah was the chief deity of the Quraysh tribe to which Muhammad belonged.

Muhammad's father died long before the arrival of Islam. In fact, he died before Muhammad was even born. He was a pagan. Yet, he carried the name of Allah. His name was ***Abd Allah*** *(Abdullah)* which means *"**Slave of Allah."*** This proves that the pagans worshipped Allah long before the time of Islam. Muhammad's grandfather was named Abdul Muttaleb, meaning slave of Muttaleb. Not only does this confirm that Allah was a pagan deity but it also proves the pre-Islamic origin of Allah. Allah was part of the polytheistic system of worship which existed in pagan Arabia. Muhammad belonged to the pagan religion of his parents. He grew up as a pagan and remained as a pagan until his alleged calling as a prophet at the age of forty. The Quran verifies this irrefutable truth:

Surah 42:52: *And thus We by Our Command sent Revelation to you (O Prophet):* ***You did not know before what was Revelation, and what was Faith.*** *(Syed Vickar Ahamed)*

Muslims will find it difficult to accept the fact that Muhammad was a pagan. However, the great scholars of Islam recognize this truth about Muhammad's pagan origin. The renowned Arab scholar and historian, ***Hisham ibn al-Kalbi*** *(737 C.E. – 819 C.E.)* confirmed the pagan origin of Muhammad in his scholarly work known as ***Kitab al-Asnam*** *(**The Book of Idols**).* And he documented the following:

We have been told that the Apostle of Allah once mentioned ***al-Uzza*** *saying,* ***"I have offered a white sheep to al-Uzza, while I was a follower of the religion of my people."*** *(p. 17)*

Al-Uzza was one of the female deities worshipped by the Quraysh pagans. Muhammad who belonged to this tribe was once a worshipper of this pagan idol. And he made sacrifices to this idol. In contrast to Muhammad, both Moses and Jesus knew the true God from infancy. From infancy they worshipped ***Jehovah*** – the God of Abraham, Isaac and Jacob. Would the true God who after choosing every single one of his prophets from among those who were true worshippers, now choose a prophet from among the pagans? Muhammad not only came from a pagan family but he himself was an idol-worshipper?

The Bible clearly identifies ***Jehovah*** as the only true God. He is the true Author of the Scriptures that were revealed to the Jews and the Christians. The divine name of God appears in both the ***Hebrew*** and the ***Christian Greek Scriptures.*** However, we cannot find a single

reference to this divine name in the entire Quran. The Quran does not confirm the divine name of God. Thus, the claim that the Quran confirms the previous Scriptures is a preposterous lie. However, to justify this lie, Muslims claim that the Quran does confirm the previous Scriptures but as they were originally revealed. In other words, they claim that our Bible has become corrupted. We will now expose their deception.

IS THE BIBLE CORRUPTED?

Muslims claim that our Bible has become corrupted. But since when? The Scriptures of the Bible could not have become corrupted either before or during the time of the Quran's revelation. If they were, it would falsify the Quran's claim to confirm the previous Scriptures since this would now mean that the Quran is confirming corrupted Scriptures. Thus, if at all the previous Scriptures were corrupted, it has to be after the time of Muhammad. We will now prove why it is impossible to corrupt the Bible after the time of Muhammad. In fact, the Quran itself rules out such a possibility. To begin, it repeatedly testifies that the previous Scriptures of the Bible were revealed by Allah:

Surah 5:44: *Lo!* ***We did reveal the Torah****, wherein is guidance and a light. (Pickthall)*
Surah 4:163: *". . . and to David* ***We gave the Psalms."*** *(Yusuf Ali)*
Surah 5:46: *We sent after them in their footsteps Jesus, son of Mary, verifying that which was before him of the Torah; and* ***We gave him the Gospel*** *containing guidance and light. (Maulana)*

All the above mentioned Scriptures can only be found in the Bible that we have in our possession today. Therefore, if the Bible has become corrupted, then it means that Allah has failed to preserve his Scriptures which he revealed to the Jews and the Christians. Moreover, when Muslims reject the Bible, all these Scriptures of Allah simply disappear into oblivion. Are Muslims willing to accept this? Now read the following Quranic verses carefully:

Surah 6:115: None can change His Words. *He is the All-Hearer, the All-Knower. (Hilali-Khan)*

Surah 10:64: None can change the Words of Allah. *This is indeed the Supreme Triumph. (Pickthall)*
Surah 18:27: *There is none who can change His Words. (Pickthall)*
Since *"**none can change the Words of Allah,"*** then this proves that the Bible which contains the Scriptures of Allah cannot be changed or corrupted as Muslims falsely claim. Honest Muslim scholars recognize the fact that it is absolutely impossible for the previous Scriptures to become corrupted. Among them is none other ***Fakhr al-Din al-Razi*** *(1149 C.E.–1209 C.E.),* a well-respected ***Sunni Muslim Theologian*** and ***Philosopher*** of Persian origin. In his ***Tafsir*** *(Commentary)* which is based on the authoritative works of ***Ibn Abbas*** – a paternal cousin of Prophet Muhammad – he stated the following:
"The Jew and early Christians were suspected of altering the text of the Tawrat and Injil; ***but in the opinion of eminent doctors and theologians, it was not practicable thus to corrupt the text, because those Scriptures were generally known and widely circulated, having been handed down from generation to generation. No interpolation could therefore be made in them****, although it is admitted that some people used to conceal their true sense and interpretation." (Sayyid Ahmad, THE MOHAMMEDAN COMMENTARY ON THE HOLY BIBLE, 7th discourse, p.81)*
Fakhr al-Din al-Razi provided solid evidences to substantiate why it is impossible for the previous Scriptures to become corrupted. His conclusions are based on the documented evidences of the *"**eminent doctors and theologians of Islam."*** According to these scholars, it is impossible to corrupt the previous Scriptures after the time of Muhammad because by then these *"**Scriptures were generally known and widely circulated."*** Therefore, it is impossible for any individual to clandestinely corrupt them. Any alterations can be easily detected. They also testified that *"**it was not practicable to corrupt the text."*** In other words, no intrusions of any sort can be made by the deliberate insertion of foreign or unauthorized words into the ***written text*** of the previous Scriptures**.** Therefore, no ***textual corruption*** is possible.
All these evidences clearly disprove the Muslim claim that the previous Scriptures were corrupted after the time of Muhammad. Muslims beware!

Each time you claim that the Bible has become corrupted, you falsify the Quran at the same instance. And each time you claim that the Bible has become corrupted, you accuse Allah of failure to preserve his previous Scriptures as he had guaranteed in the Quran:

Surah 5:48: *And to you We have revealed the Book containing the truth,* ***confirming the earlier Revelations and preserving them from change and corruption.*** *(Ahmed Ali)*

Since the Quran testifies that none can change the words of Allah, this means that the divine name ***Jehovah*** as it is revealed in the previous Scriptures is the true name of God. Yet, this divine name does not appear in the Quran – even once. All these evidences prove that the Quran does not confirm the previous Scriptures as it claims. In desperation, Muslims try to justify this obvious error by falsely claiming that the Bible has become corrupted. As proven, the error lies with the Quran. As such, the Quran simply cannot be the Word of God!

Of course, it is not Allah but Jehovah who inspired the Scriptures of the Bible. He is the true Author. However, our reason for presenting the claim of Allah as evidence is merely to prove to the Muslims how their very own Quran confirms the integrity of the Bible.

IS THE QURAN CONSISTENT WITH ITSELF?

If the Quran is truly inspired by God, it must be consistent with itself. However, a careful study of the Quran exposes serious contradictions within its teachings. The Quran not only acknowledges these contradictions but it also tries to explain away the reason for such discrepancies in it:

Surah 2:106: *None of Our revelations do We* ***abrogate or cause to be forgotten, but We substitute something better or similar****: Know that Allah has power over all things? (Yusuf Ali)*

How can a perfect verse of Allah be substituted with a *"**better"*** verse when all his verses are supposed to be perfect from the start? How can one perfect verse be *"**better"*** than another perfect verse? Also, what logical reason is there for Allah to replace a verse with

another *"**similar"*** verse? Moreover, why should Allah cause his own verses to be *"**forgotten"*** after revealing them? This is even more damaging when we realize that the entire Quran was revealed within a short period of just ***twenty-three years.*** The fact that some of its verses were abrogated within such a short period of time clearly **disproves** the claim of divine inspiration. According to Islamic sources, some verses were even abrogated within a day after they were revealed.

Jalaluddin Al-Suyuti *(1445–1505 C.E.)* is an esteemed Muslim scholar who was given the title, *"**Son of Books."*** He clarified the circumstances for the revelation of ***Surah 2:106.*** Quoting the words of ***Ibn Abbas*** on the subject of abrogation in the Quran, he revealed the following shocking truth.

Al-Suyuti, Asbab al-Nuzul, p. 19:

*"**Ibn 'Abbas** himself said, **'Sometimes the revelation used to descend on the prophet during the night and then he forgot it during daytime, thus God sent down this verse: Surah 2:106.'"***

What justification is there for Allah to reveal a Quranic verse in the night only to abrogate that verse the following day? How can the forgetfulness of Muhammad be taken as an indication of abrogation? How could circumstances change so drastically during the course of the night to justify the abrogation of the Quranic verse the following day? Why did not Allah know that? How could the eternal Book of Allah have such time-bound revelations in it? Why does Allah find it necessary to abrogate his verses so soon after they were revealed? Does not this nullify the claim of divine authorship? Either Allah is an impostor or Muhammad is faking inspiration. Either option disqualifies the Quran as the eternal Word of God.

Let us consider now a clear evidence of contradiction in the Quran. On the one hand, Allah strictly forbids ***Compulsion in Religion*** in the Quran:

Surah 2:256: *Let there be no compulsion in religion. (Yusuf Ali)*

Surah 10:99: *Will you then compel mankind against their will to believe! (Yusuf Ali)*

Surah 13:40: *Your sole mission is to deliver the Message. It is We who will call them to account. (Rashad)*

And Allah commanded Muhammad to say to the unbelievers:

Surah 109:6: *You shall have your religion and I shall have my religion. (Shakir)*

All the above Quranic verses harmonize with the principle of justice. However, Allah abolishes all these peaceful verses and replaces them with verses that command Muslims to violently subjugate all those who reject Islam. Carefully note the abrupt change of Allah's position:

Surah 4:89: But if they turn back from Islam*, take hold of them and* ***kill them wherever you find them.*** *(Hilali-Khan)*

Surah 8:7: *But Allah wished to confirm the truth by His words,* ***and wipe the unbelievers out to the last.*** *(Samira)*

Surah 8:12: *I will cast terror into the hearts of those who disbelieve.* ***Therefore strike off their heads and strike off every finger-tip off them.*** *(Shakir)*

Surah 9:5: *Then, when the sacred months have passed,* ***slay the idolaters wherever you find them****, and take them captive, and besiege them, and prepare for them each ambush. (Pickthall)*

Surah 9:123: *O you who believe!* ***Fight those of the unbelievers who are near to you and let them find in you hardness.*** *(Shakir)*

Surah 47:4: When you encounter the unbelievers, strike off their heads, until you have made a great slaughter *among them. (Sale)*

Muslims claim that the commandments to fight and kill the unbelievers are defensive in nature. This is another lie. The following Quranic verse clearly exposes their deception:

Surah 9:29: Fight those who believe not in Allah nor the Last Day, nor hold forbidden which have been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth*, even if they are the People of the Book, until they pay the Jizya with willing submission and feel themselves subdued. (Yusuf Ali)*

Surah 9:29 is not commanding Muslims to fight those who attack them but to fight all those who believe not in Allah nor acknowledge Islam as the religion of Truth. This is an unmistakable commandment to wage offensive wars against all those who do not accept the religion of Islam. Though the peaceful verses still exist in the Quran, they are no longer relevant today. All these peaceful verses are abrogated by the sword verses which were revealed later to Muhammad. Muslims subtly use

these peaceful verses to elevate Islam as a religion of peace. The standing order of Allah for Muslims today is the violent verses. Allah contradicted his own teachings in the Quran by shifting his position from non-compulsion to compulsion in religion.

Another clear contradiction is the teaching of ***Predestination*** in the Quran. On the one hand, Allah clearly teaches that man has the freedom to choose his own destiny:

Surah 18:29: *And say: "It is the Truth from your Lord;* ***wherefore let him who will, believe, and let him who will, disbelieve."*** *(Sherali)*

Surah 25:57: *Tell them, "I ask no recompense for my preaching to you, except the fact that* ***whoever wants should choose the way of God."*** *(Sarwar)*

Surah 73:19: *This is a Reminder.* ***Let him who will, then, choose a way unto his Lord.*** *(Pickthall)*

The above Quranic verses harmonize perfectly with the principle of divine justice. It would be absurd if God on the one hand predestines the actions of men and on the other hand punishes or rewards them for their actions. Without ***free will***, the whole concept of man's religious accountability would be unjust and meaningless. However, Allah contradicts his own teachings in the Quran:

Surah 10:100: No soul can believe, except by the will of Allah*, and He will place doubt on those who will not understand. (Yusuf Ali)*

Surah 76:29-31: *All this is an admonition and reminder,* ***and so let him who wills, take a path to his Lord. You cannot will unless Allah wills.*** *Surely God is All-Knowing, All-Wise. He admits whom He wills into His mercy. (Ali Unal)*

The claim of ***free will*** in Islam is illusory. As the above Quranic verses clearly testify, the ***will of Allah*** prevails over the ***free will*** of humans. The overpowering ***will of Allah*** supersedes and decimates the ***free will*** of humans. As such, the human ***free will*** does not have an independent reality on its own. The claim by Muslims that ***free will*** exists in Islam is refuted by none other than Allah himself. Carefully digest the words of Allah in following Quranic verses.

Surah 76:30: You cannot will unless Allah wills. *(Ali Unal)*

How can there be ***free will*** when you do not have the ***free will*** to exercise your ***free will.*** No one is exempted. Allah seals the fate of every single individual. Listen to Allah:

Surah 54:49: *Verily! We have* ***created everything*** *according to Our* ***predestination.*** *(M. Usmani)*

There are many more verses that completely destroy the claim of ***free will*** in Islam. They are far too many to be included in this article. The Quran repeatedly teach that man is created without the freedom to choose and all his actions are predestined by Allah. Even the salvation of an individual is predetermined by Allah. To understand the overpowering authority of predestination in Islam, carefully digest the words of Allah in the following Quranic verses:

Surah 9:51: *Say: "Nothing shall ever happen to us except what Allah has* ***ordained*** *for us." (Hilali-Khan)*

This is why Muslims use the expression "***Insha Allah"*** which means "***If Allah Wills"*** so often in their conversation. The Quran clearly teaches that every misfortune that befalls a person is ***ordained*** by Allah:

Surah 57:22: *Every* ***misfortune*** *that befalls the earth, or on your own person, is* ***ordained*** *before We bring it into being. That is easy for Allah. (Dawood)*

Even the timing of a person's death is ***predestined*** by Allah:

Surah 3:145: *No soul can die without Allah's Will at the* ***destined*** *time. (The Clear Quran)*

The concept of fatalism which is common in many pagan religions is also taught in the Quran:

Surah 3:154: *Say: Had you remained in your houses,* ***those for whom slaughter was ordained would have gone forth to the places where they would be slain.*** *(Maulana)*

Every good and every evil deed are predetermined by Allah. Since the entire life course of an individual is decided upon by Allah, there is no such thing as ***free will*** in Islam. One of the most damaging effects of predestination in Islam is that it nullifies the function of the prophets to save sinners from their sinful course. Reflect carefully on the damaging effects of this teaching in Islam. Allah asks Muhammad:

Surah 4:88: *Do you want to guide those whom* ***Allah has caused to go astray?*** *You cannot find guidance for those whom* ***Allah has made to go astray.*** *(Sarwar)*

No prophets – not even Muhammad – can guide those whom Allah has caused to go astray. And Allah confirms this yet again in the following Quranic verse:

Surah 5:41: And the one whom Allah wills to send astray, you will never be able to help him in the least against Allah; they are those whose hearts Allah did not will to cleanse; *for them is disgrace in this world, and for them is a great punishment in the Hereafter. (Faridul Haque)*

Provided below is another damaging verse in the Quran:

Surah 16:93: *And had Allah willed, He could have made you all one nation,* ***but He sends astray whom He wills and guides whom He wills.*** *But you shall certainly be called to account for what you used to do. (Hilali-Khan)*

Allah decides the salvation of every single human. No one has the freedom to determine his or her own destiny. As the following Hadith reveals, Islam completely eliminates any hope for an individual to work out his or her own salvation.

Sahih Muslim, Book 033, Number 6436:

Aisha, the mother of the believers, said that the Messenger was called to lead the funeral prayer of a child of the Ansar. She said: "Allah's Messenger, there is happiness for this child who is a bird from the birds of Paradise for it committed no sin nor has he reached the age when one can commit sin." He said: "Aisha, per adventure, it may be otherwise, because ***God created for Paradise those who are fit for it while they were yet in their father's loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their father's loins."***

The expression *"**while they were yet in their father's loins"*** actually refers to the time before the child is even conceived by its mother**.** How can Allah pass a judgement of condemnation on someone before that person is even conceived? This controversy regarding predestination has given rise to various sects within Islam and much blood was shed over it

in the past. In contrast, Jehovah is consistent in upholding his principle of divine justice. Jehovah lovingly stated the following:

Deuteronomy 30:19: *"I have put life and death before you, the blessing and the curse. You must* ***choose life*** *so that you may live."*

Yes! We have the ***freedom*** to determine our salvation. We have the ***freedom*** to work out our own salvation by ***choosing*** to live in harmony with the teachings of the true God. Jehovah guarantees that:

Philippians 2:12: *Keep working out your own salvation with fear and trembling.*

Unlike Allah who contradicts himself, the true God is consistent in all his ways. Thus, the teachings of Jehovah are dependable:

James 1:17: *Every good gift and every perfect present is from above, coming down from the Father of the celestial lights,* ***who does not vary or change like the shifting shadows.***

There are many more discrepancies in the Quran involving a wide variety of subjects. However, the above evidences are sufficient to prove that the Quran cannot be the inspired Word of God. Ironically, Allah himself passed the verdict of guilt on the Quran in the following verse:

Surah 4:82: *Do they not ponder over the Quran?* ***Had it been from other than Allah, surely they would have found many contradictions in it.*** *(Abdul Hye)*

Allah himself provides a strong reason for Muslims to reject the Quran.

IS THE QURAN PROPHETIC?

Muslims claim that the Quran is the inspired Word of God. For this to be true, the Quran must be trustworthy in every way. Well, what about the prophecies of Allah in the Quran? Are they trustworthy? Are they true and accurate in every detail? We will let the Quran answer these vital questions. We will examine an interesting prophecy of Allah. Please read the prophecy carefully:

Surah 8:65: *O Prophet! Rouse the Believers to the fight.* ***If there are twenty amongst you, patient and persevering, they will vanquish two***

hundred: if a hundred, they will vanquish a thousand of the Unbelievers. *(Yusuf Ali)*

It is vital to understand that ***Surah 8:65*** was not revealed as a ***Commandment*** but as a ***Prophecy.*** It does not say: *"**If a hundred, they MUST vanquish a thousand of the Unbelievers."*** Had Allah stated this, then this Quranic verse can rightly be construed as a ***Commandment*** from him. However, it is different when Allah proclaims: *"**If a hundred, they WILL vanquish a thousand of the Unbelievers."*** This means that the success of the victory is prophetically guaranteed by Allah. The victory is assured even before the Muslims venture into battle. Thus, the success of the battle depends not on the Muslims but in the mighty hands of Allah. Allah was so sure of its fulfillment that he engraved the prophecy permanently in the Quran. ***Surah 8:65*** is clearly a ***Prophecy*** from Allah.

Allah prophesied in no uncertain terms that from now on – from the time this prophecy was revealed – a single Muslim warrior *"**will vanquish"*** ten enemy fighters. In other words, Muslims will be able to now defeat their enemies ***ten times*** more numerous than them – ***a ratio of 1 to 10.*** Allah guarantees this stunning victory at every encounter between the Muslims and their enemies. He clearly revealed: *"**If a hundred, they will vanquish a thousand of the Unbelievers."*** Can it be expressed any clearer than this?

Since no amount of obstacles is insurmountable for Allah, the victory will be achieved, not by the strength or the fighting skills of the Muslims, but by the mighty power of Allah. To substantiate the reliability of his prophecies, Allah testifies that not a single sentence that comes from him can be changed. This means every inspired prophecy of Allah will be fulfilled to the letter:

Surah 50:29: *The sentence that cometh from Me* ***cannot be changed.*** *(Pickthall)*

Did the prophecy in ***Surah 8:65*** come true? Divine bombshell for Muslims! Just ***one verse*** later, Allah ***abrogated*** his prophecy in the Quran. He abolished his own divine prophecy in which he specified the exact ratio of the number of enemies that the Muslims would defeat in

battle. Allah guaranteed this much and Allah failed. As a result, Allah had to substitute his earlier prophecy with another contradictory prophecy in the very next verse:

Surah 8:66: *For the present, Allah hath lightened your task, for* ***He knows that there is a weak spot in you****: But even so,* ***if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand****, with the leave of Allah: for Allah is with those who patiently persevere. (Yusuf Ali)*

Even though Allah guaranteed in ***Surah 8:65*** that the Muslims *"****will"*** be able to defeat enemies ***ten times*** more numerous than them, they did not trust Allah with their lives. Upon receiving this prophetic message, they became afraid and complained bitterly at the impossible odds they would have to now face when they fight their enemies. As a result, Allah abolished his prophecy without delay and substituted it with a contradictory prophecy in ***Surah 8:66.*** Allah changed the ratio from ***1:10*** to ***1:2.*** Lack of faith led to the abrogation of Allah's prophecy. To gain the support of faithless men to fight his battles, Allah abolished his eternal prophecy in the Quran. What a shame!

Sahih Bukhari, Volume 6, Book 60, Number 176:

Narrated Ibn Abbas: When the Verse: – "If there are ***twenty*** *steadfast amongst you (Muslims), they will overcome* ***two-hundred*** *(non-Muslims)." was revealed,* ***it became hard on the Muslims when it became compulsory that one Muslim ought not to flee (in war) before ten (non-Muslims).*** *So Allah lightened the order by revealing: "But now Allah has lightened your task for* ***He knows that there is weakness in you.*** *So if there are of you* ***one-hundred*** *steadfast, they will overcome* ***two-hundred*** *(non-Muslims)." (****S. 8:66****)*

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Abdullah told me that when this verse came down it was a shock to the Muslims who took it hard. They were afraid as the odds were too great. ***So Allah relieved them and cancelled the verse with another: 'Now has Allah relieved you and He knows that there is a weakness among you, so if there are 100 (rather than 20) they will vanquish 200.'*** *(Ibn Ishaq, Sirat Rasul Allah – The Life of Muhammad – Translated by A. Guillaume, Oxford University Press)*

Even though the fault lies with Allah, he blamed the Muslims for the changes:

Surah 8:66: *Now Allah has lightened your burden* ***for He knows that there is weakness in you.*** *(The Clear Quran)*

Why did not Allah ***know*** their weakness when he revealed his prophecy in ***Surah 8:65*** – just one verse earlier? If Allah is truly All-knowing, he would have known their weakness before revealing ***Surah 8:65.*** Since he did not, he had to dishonorably abolish his failed prophecy and replace it with a contradictory prophecy in ***Surah 8:66.*** Allah knew about the weakness of the Muslims only after they openly complained to Muhammad. One of the strongest evidences for the authenticity of the Bible is the fulfillment of numerous prophecies in it. The ability to foretell the future is a distinctive quality of the true God. Thus, Jehovah challenged the false gods to prove their divinity by prophesying the future:

Isaiah 41:21-23: *"Present your case," says Jehovah. "Bring forth your proofs," says the King of Jacob.* ***"Produce evidence and tell us the things that will happen.*** *Do tell us about the former things, So that we may reflect on them and know their outcome.* ***Or declare to us the things that are coming. Tell us what will happen in the future, So that we may know that you are gods."***

Since the false gods of the nations were unable to foretell the future, Jehovah exposed their true worth:

Isaiah 41:24: You are nothing. *Your work is nothing.* ***Anyone who chooses you is detestable.***

The irrefutable evidence of a failed prophecy in the Quran proves that Allah is a false god. He failed the challenge of Jehovah to prove his divinity. According to the verdict of Jehovah, Allah is nothing. As such, the Quran cannot be the divine Word of God. This provides Muslims with another valid reason to reject the Quran.

DOES THE QURAN STAND THE TEST OF TIME?

For the Quran to be divinely inspired, it must stand the test of time. The teachings therein must be true for all eternity. Is this true of the Quran? There are numerous teachings in the Quran that conflict with established scientific facts which are easily verifiable. The following account is one

out of the many which confirms the failure of the Quran to stand the test of time:

Surah 18:83-86: *And they ask you about Zulqarnain. Say, "I shall recite to you something of his story." Verily We established him on earth, and We gave him the means to everything. So he followed a way.* ***Until when he reached the setting place of the sun, he found it setting in a spring of black muddy water.*** *And he found near it a people. We said by inspiration: "O Zulqarnain! Either you punish them or treat them with kindness."*
Zulqarnain then continued on with his journey. . .

Surah 18:89-90: *Then he followed another way,* ***Until when he came to the rising place of the sun****, he found it rising on a people for whom We had provided no covering protection against the sun. (Hilali-Khan)*
Most Islamic scholars identify Zulqarnain as Alexander the Great. According to the Quran, Zulqarnain traveled on until he reached the setting place of the sun. And he found the sun setting in a muddy spring. This is a gross scientific error. We know for a certainty that the sun does not set in a muddy spring. However, Muslims try to explain away this error by claiming that the Quran was narrating the account from the ***visual perspective*** of Zulqarnain. Is this true?
Note the language articulated in this account. The Quran states: ***"Until when he reached the setting place of the sun."*** The word ***"reached"*** denotes a ***place*** and not the ***visual perspective*** of someone. Thus, the Quran is clearly testifying that Zulqarnain actually "***reached"*** the "***setting place"*** of the sun. Moreover, the Quran does not say that he "***saw"*** but rather he "***found"*** the sun setting in a muddy spring.
Of course, it is acceptable to speak of the sun as rising or setting when it is expressed from the ***visual perspective*** of someone who is observing the event from a distance. However, it is different when the Quran speaks of a specific place where the sun rises and sets. The Quran clearly states that Zulqarnain ***reached*** the ***setting place*** of the sun. Since such a place does not exist on this earth, the Quran has a serious error in it and stands to be corrected. It is also vital to note that the story is related from the

perspective of Allah and not from that of Zulqarnain. Allah is narrating the story. This is confirmed by the reference of Zulqarnain in the ***'third person pronoun'*** in this account:

*"So **he** followed a way. Until when **he** reached the setting place of the sun, **he** found it setting in a spring of black muddy water."*

Therefore, to claim that the account is narrated from the ***visual perspective*** of Zulqarnain is dishonest to the Quranic text. If Allah is truly describing the setting of the sun from the ***visual perspective*** of Zulqarnain, he would have said so as he did in the case of Abraham:

Surah 6:78: *"When he (Abraham) **saw** the sun rising in splendour, he said: "This is my Lord; this is the greatest of all." But when the sun set, he said: "O my people! I am indeed free from your guilt of giving partners to Allah." (Yusuf Ali)*

When Allah described the event from Abraham's visual perspective, he clearly stated that Abraham ***"saw"*** the sun rising. However in the case of Zulqarnain, Allah chose words which clearly suggest that Zulqarnain literally ***"reached"*** the ***"setting place of the sun"*** and ***"found"*** it setting in a muddy spring. Thus, Allah was actually describing the very place where the sun supposedly sets and rises. Otherwise, it makes no sense for Allah to single out that particular sun set and sun rise as something special in the life of Zulqarnain since the sun rises and sets every day and on every nation. Now note how Allah describes the next phase of the journey where Zulqarnain ***"reached the rising place of the sun."***

Surah 18:85-90: *So he followed a way until when he reached the setting place of the sun, he found it setting in a spring of black muddy water. He found near it a people . . . **Then he followed another way until**, **when he reached the rising place of the sun**, he found it rising on a people for whom We provided no shelter against the sun. (Abdul Hye)*

Do the above verses express the idea that the following morning Zulqarnain saw the sun rising? The Quran clearly states: ***"Then he followed another way until when he reached the rising place of the sun."*** In other words, after so many sunrises and sunsets, he finally ***"reached the rising place of the sun."*** Another vital piece of evidence can be found in the last part of the above Quranic verses which state:

*". . . he found it rising on a people for whom **We provided no shelter against the sun."***

Why does the Quran specifically mention that Allah *"**provided no shelter against the sun"*** for this particular people? This would only make sense if the rest of mankind is given shelter from the sun by Allah. Since this is not the case, the Quran is clearly suggesting that because of the close proximity of the sun to the place where they live, this particular people needed shelter from the sun. However, for some unknown reason Allah did not provide them with the needed protection. The need for protection from the sun will not be an issue if the Quran is simply describing the sun rising and setting from the ***visual perspective*** of Zulqarnain. Muslims can deny all that they want but what is important is how the Prophet of Islam understands this teaching of Allah in the Quran? Let's find out.

Sunan Abu Dawud, Hadith Number 3991:

*Abu Dharr said: I was sitting behind the Apostle of Allah who was riding a donkey **while the sun was setting. He asked: Do you know where this sets?** I replied: Allah and his Apostle know best. He said: **It sets in a spring of warm water.***

If the Quran is truly inspired by God, it will stand the test of time. But it does not. One single error is one too many since God does not make such mistakes. However, there are not one but multiple errors in the Quran. This clearly proves that the Quran is not the inspired Word of God. As such, it will be wise for Muslims to reject the Quran.

THE DARK BEGINNING OF THE QURAN

All the evidences verify that the Quran could not have originated from the true God. While there are undeniable evidences proving the involvement of human elements, there is however a more sinister force behind the inspiration of the Quran. To identify the true source behind the origin of the Quran, we must begin at the beginning. We must examine how the Quran came into existence. The writings of the Quran began with the revelation Muhammad first received in the Cave of Hira. This is where it all started. This is the seed from which Islam sprouted. Islam began with the person of Muhammad. Therefore, to identify the source behind the inspiration of the Quran, we must examine the calling

of Muhammad as a prophet of Allah. Let's go back to the time when Muhammad began receiving his revelations. We will now examine the most authentic Hadith in Islam to discover the truth.

Sahih Bukhari, Volume 1, Book 1, Number 3:
Allah's Apostle used to go in seclusion in the Cave of Hira where he used to worship Allah . . . till suddenly the Truth descended upon him while he was in the Cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read."
The Prophet added, ***"The angel caught me forcefully and pressed me so hard that I could not bear it any more.*** *He then released me and again asked me to read and I replied, 'I do not know how to read.'* ***Thereupon he caught me again and pressed me a second time till I could not bear it any more.*** *He then released me and again asked me to read but again I replied, 'I do not know how to read.'* ***Thereupon he caught me for the third time and pressed me****, and then released me and said, 'Read in the name of your Lord, who has created all that exists, has created man from a clot. Read! And your Lord is the Most Generous.'"*
Then Allah's Apostle returned with the Inspiration and with his heart beating severely. *Then he went to Khadija bint Khuwailid and said,* ***"Cover me! Cover me!"*** *They covered him till his fear was over and after that he told her everything that happened and said,* ***"I fear that something may happen to me."*** *Khadija replied, "Never! Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."*
Muhammad was physically abused by the spirit who delivered the revelation of Allah to him. He fled the cave in terror. Not wanting to see the cause of that terror again, he pleaded to his wife: *"**Cover me! Cover me!"*** Fearing for his life, he told her: *"**I fear that something may happen to me."*** The supernatural confrontation in the cave was more demonic than divine. There is not a single instance in the entire Bible where an angelic messenger physically abused the one chosen by God to receive his revelation. Ironically, Muhammad was the first person to doubt the genuineness of the revelation which he received from the spirit in the Cave of Hira. Thus, began the revelation of the Quran. This

terrifying encounter is also documented in the earliest biographical record of Muhammad.

Ibn Ishaq, Sirat Rasul Allah, p. 106:

So I read it, and he (Gabriel) departed from me. And I awoke from my sleep, and it was as though these words were written on my heart. ***Now none of God's creatures was more horrible to me than a poet or a man possessed****: I could not even look at them. I thought,* ***"Woe is me poet or possessed*** *– Never shall Quraysh say this of me****! I will go to the top of the mountain and throw myself down that I may kill myself and gain rest."***

Yes, you read it right. After this terrifying and violent encounter with the spirit, Muhammad became suicidal. Muhammad believed he was possessed by a demon. Of course, the spirit is not the angel Gabriel as Muslims claim but a wicked spirit. When Jesus drove out the demons from a man, they entered into a herd of swine. And like Muhammad, they became suicidal. The herd of swine committed suicide just as Muhammad had contemplated to do.

Matthew 8:32: *Jesus said to them, "Go!" The demons came out and went off into the swine. Suddenly, the whole herd rushed down the cliff into the sea and died in the waters.*

It is absolutely outrageous that someone could be pushed towards suicide following a revelation from God. Islamic scholars avoid speaking about the suicide attempts of Muhammad since it destroys the authenticity of his appointment as a prophet of God. Can a ***calling*** such as this come from the true God? In the final assessment, we can see that the very first revelation that Muhammad received began amidst a dark and violent encounter with some sort of a spirit creature in the darkness of a cave. And the Quran was built on the foundation of this dark and fearsome encounter. As such, the Quran cannot be the inspired Word of God. It will be wise for Muslims to turn to Jehovah – the only true and living God. Muslims should reject the Quran and turn to the true Word of God – the Holy Bible.

The Authorization of Genocide in Islam

Muslims often accuse the God of the Bible of committing ***Genocide.*** To validate their claim, Muslims deceitfully point to the passages in the Bible where God commanded the extermination of the Canaanite men,

women and children. Of course, their accusation is a preposterous lie when we consider all the facts related to these passages in the Bible. The reason why Muslims raise this objection is simply to silence the Christians. This is a devious tactic by Muslims to divert the discussion away from all the violent verses that are engraved in the Qur'an. The purpose of this article is not only to refute this false accusation of the Muslims but also to turn the tables on them.

In the ***preceding article*** we provided irrefutable evidences to prove why the accusation of ***Genocide*** against the God of the Bible is utterly false. It will be beneficial to study the preceding article since this will equip you to have a comprehensive well-grounded knowledge on this vital issue. To access the preceding article, please click the following link: *DID GOD COMMAND GENOCIDE IN THE BIBLE?*

Having clarified this, let's begin our discussion. In this article, we will provide irrefutable evidences from the Qur'an itself to prove it is not ***Jehovah*** but ***Allah*** who actually authorizes ***Genocide*** in the Qur'an. We will also provide evidences from authentic Islamic sources to prove how Muhammad personally carried out *Genocide* against the Jews**.** We will begin by first considering a well-established teaching of Jesus Christ:

Matthew 5:44: *However, I say to you:* ***"Continue to love your enemies and to pray for those who persecute you."***

When an armed crowd came to arrest Jesus, one of his disciples tried to defend him with a sword. Even though the reaction of his disciple was to defend him, Jesus did not condone this violent act. Instead, he strongly rebuked that disciple:

Matthew 26:52: *Then Jesus said to him:* ***"Return your sword to its place, for all those who take the sword will die by the sword."***

This sets the precedence for all true worshippers of Jehovah. This is the ***standing order*** for the worshippers of Jehovah ever since. The teachings of the Bible strictly forbid Christians to engage in warfare or in any acts of violence. Instead, Christians are commanded to love even their enemies. However, the same cannot be said about Islam. The commandments of Allah in the Qur'an clearly authorize Muslims to fight and kill the enemies of Islam. Let us consider now the ***standing order*** of

Allah for Muslims in the Qur'an. Allah authorizes Muslims to completely annihilate all those who do not submit to Islam. Read the following Qur'anic verses carefully:

Surah 2:191: *"And* ***kill them*** *wherever you find them." (Shakir)*

For how long is the above commandment of Allah valid for the Muslims? In other words, ***until*** when will this commandment to ***fight*** and ***kill*** the enemies be in force for the Muslims? Is this commandment restricted to a specific place and time in the history of Islam as Muslims claim? We will let Allah answer:

Surah 2:193: And fight them until there is no more Fitnah *(disbelief and worshipping of others along with Allah)* ***and all and every kind of worship is for Allah Alone****. (Hilali-Khan)*

Surah 8:39: And fight them until there is no more Fitnah *(disbelief and polytheism: i.e. worshipping others besides Allah)* ***and the religion will all be for Allah Alone*** *(****in the whole of the world****). But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do. (Hilali-Khan)*

The above Qur'anic verses reveal that all those who do not submit to Allah are judged as enemies of Islam. And Muslims are commanded to ***fight*** the unbelievers ***until*** Islam remains as the sole existing religion in the entire world. It is either conversion to ***Islam*** or ***Death***. This is clearly an authorization to commit ***Genocide*** on a global scale against all those who do not accept Islam. This authorization comes from Allah and it is engraved in the Qur'an. If this is not ***Genocide***, then nothing else is. Sadistically, Allah desires the slaughtering of the unbelievers than taking them captive:

Surah 8:67: *"It is not for any Prophet to have captives* ***until he hath made slaughter in the land."*** *(Pickthall)*

In order to mislead us, Muslims claim that all the verses in the Qur'an that commands warfare against the unbelievers are defensive in nature. The following Qur'anic verse exposes their lies:

Surah 9:29: Fight those who believe not in Allah *nor the Last Day, nor hold forbidden which hath been forbidden by Allah and His Messenger,* ***nor acknowledge the religion of Truth****, even if they are the*

People of the Book, until they pay the Jizya with willing submission and feel themselves subdued. (Yusuf Ali)

The commandment in ***Surah 9:29*** is crystal clear. It does not say that Muslims should fight only those who attack them but to fight against all those *"**who believe not in Allah"*** nor *"**acknowledge the religion of Truth."*** This is an unmistakable authorization to wage offensive wars against all those who do not acknowledge ***Islam*** as the *"**religion of Truth."*** The authorization to wage war against the unbelievers is not because they are attacking the Muslims but simply for not accepting Islam. Thus, Muslims are commanded to initiate the attack against the unbelievers. It is a unilateral declaration of war against non-Muslims. And this declaration of war is open-ended. The Arabic word *"**Qatilu"*** which is translated as *"**Fight"*** is another deception by Muslim translators to soften this violent commandment of Allah in the above Qur'anic verse. The true meaning of this Arabic word is to fight with the intention to *"**kill"*** the unbelievers. Allah's determination to fight the unbelievers is also emphasized in the following verse:

Surah 2:216: Warfare is ordained for you*, though it is hateful unto you; but it may happen that you hate a thing which is good for you. (Pickthall)*

Warfare is ***ordained*** for Muslims and ***Genocide*** is clearly on the agenda in Islam. The following Hadith testifies unambiguously that the only option left for an unbeliever to escape death is to accept Islam.

Sahih Muslim, Book 1, Hadith 31:

*It is reported on the authority of Abu Huraira that he heard the Messenger of Allah say: **I have been commanded to fight against people, till they testify to the fact that there is no god but Allah, and believe in me that I am the messenger from the Lord and in all that I have brought. And when they do it, their blood and riches are guaranteed protection** on my behalf except where it is justified by law, and their affairs rest with Allah.*

It is either ***Islam*** or ***Death***. If this is not ***Genocide*** against all those who reject Islam, then what is it? There are many more verses in the Qur'an which similarly authorize ***Genocide*** against the unbelievers. What is vital for us to bear in mind is the fact that all these violent verses that call for ***Genocide*** are still the ***standing order*** of Allah today. No Qur'anic verses were revealed later to abrogate these violent verses. The only

reason why we are still alive today is because the infidel nations are still strong. The outcome will be different if and when Muslims have the ***upper hand*** over us:

Surah 47:35: Do not slacken and call for peace when you have the upper hand *and Allah is with you, and He will not stint your works. (Ali Quli Qara'i)*

The above commandment of Allah needs no explanation. And the Prophet of Islam faithfully lived by this principle when he had the ***upper hand*** over the Jews of Medina. Read the following historical accounts carefully. Since these historical accounts are provided by Islam itself, Muslims cannot deny these historical facts.

THE GENOCIDE OF THE JEWS

Authentic sources from Islam itself reveal that Muhammad committed ***Genocide*** against a Jewish tribe who lived in Medina. Muhammad attacked and laid siege to the Jewish settlement of ***Banu Qurayza***. After 25 days they surrendered. A total of between 800-900 men and boys were massacred. Muhammad ***beheaded*** them even though the ***Jews*** had surrendered unconditionally. ***Ibn Ishaq*** *(704 C.E. – 767 C.E.)* who documented the earliest biography of Muhammad, recorded this tragic event in his esteemed historical work known as ***"Sirat Rasul Allah."*** Please read and digest this historical account carefully.

Ibn Ishaq, Sirat Rasul Allah, p. 464:

Then they ***surrendered****, and the apostle confined them in Medina in the quarter of d. al-Harith, a woman of B. al-Najjar. Then the apostle went out to the market of Medina (which is still a market today) and dug trenches in it.* ***Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches****. Among them was the enemy of Allah Huyayy bin Akhtab and Ka`b bin Asad their chief.* ***There were 600 or 700 in all, though some put the figure as high as 800 or 900****. As they were being taken out in batches to the apostle they asked Ka`b what he thought would be done with them. He replied, "Will you never understand? Don't you see that the summoner never stops and those who are taken away do not return? By Allah it is death!"* ***This went on until the apostle made an end of them.***

Another great Islamic scholar and historian, ***Al-Tabari*** *(838 C.E.–923 C.E.)*, also recorded and confirmed this tragic event in his historical works.

Al-Tabari, Volume 8, p. 38:

The Messenger of Allah commanded that all of the Jewish men and boys who had reached puberty should be beheaded*. Then the Prophet divided the wealth, wives, and children of the Banu Qurayza Jews among the Muslims.*

The women and children were enslaved. The women who were young and attractive were kept as personal sex-slaves by the Muslims while others were sold to purchase weapons and horses to equip the soldiers of Allah.

Al-Tabari, Volume 8, p. 39:

Then the Messenger of Allah sent Sa'd bin Zayd with some of the Qurayza captives to Najd, and in exchange for them he purchased horses and arms.

The ***Banu Qurayza*** tribe lived peacefully for centuries in Medina before the arrival of Islam. However, they ceased to exist as a tribe after the coming of Islam. The ***Banu Qurayza*** is not the only tribe massacred by Muhammad. He also attacked without warning the ***Jewish*** settlement of ***Khaybar.*** Amongst the captives was ***Safiya***, a young girl of seventeen. Muhammad took her for himself after murdering her husband. Muhammad made widows out of the captives so that he could sexually assault them. This is legacy of the Prophet of Islam.

Sahih Bukhari, Volume 5, Book 59, Number 512:

Narrated Anas: The Prophet offered the Fajr Prayer near Khaibar when it was still dark and said, 'Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation to fight, then evil will be the morning for those who have been warned.' The inhabitants of Khaibar came out running on the roads. ***The Prophet had their warriors killed, their offspring and woman taken as captives****. Safiya was amongst the captives. She first came in the share of Dahya Alkali but later on she belonged to the Prophet. The Prophet made her manumission as her 'Mahr'.*

The term *"****hostile"*** in parenthesis in the above Hadith is not in the original Arabic. It is deceitfully added in the English translation to justify the unprovoked attacks of Muhammad against the ***Jews***. This is how Muslims deceive us. Can we ever imagine Jesus committing such

atrocities as Muhammad did? Muhammad was an extremely violent and cruel man. The definition of ***Genocide*** reads as follows:

The systematic destruction of a people, in whole or in part, of an ethnic, racial, religious, or national group.

Genocide is the deliberate destruction of a people ***on the basis*** of their ***racial***, ***religious***, or ***national*** affiliation. As proven in the preceding article, the commandment to destroy the Canaanites was not based on any of the above reasons but because of their excessive depravity. This is confirmed by the fact that Jehovah spared those Canaanites who turned away from their sinful course. Now let us apply the above definition of ***Genocide*** to Islam. In addition to the acts of ***Genocide*** against the ***Jews*** by Muhammad, are there solid evidences to prove that Islam does indeed authorize ***Genocide*** on the basis of race or religion? In other words, does Islam specifically authorize ***Genocide*** against a nation of people on the basis of their race or religion? We will let Islam answer. According to Islam, the ***Day of Judgment (Qiyamah)*** will not come until all the ***Jews*** are ***exterminated*** at the hands of the Muslims. And Allah supernaturally assists the Muslims to ensure the complete annihilation of the ***Jews***.

Sahih Bukhari, Volume 4, Book 52, Hadith 177:

*Narrated Abu Huraira: Allah's Apostle said, "The **Hour** will not be established until you fight with the **Jews**, and the stone behind which a **Jew** will be hiding will say. **'O Muslim! There is a Jew hiding behind me, so kill him.'"***

Sahih Muslim, Book 41, Hadith 6985:

*Abu Huraira reported Allah's Messenger as saying: The **last hour** would not come unless the Muslims will fight against the **Jews** and the Muslims would **kill them** until the **Jews** would hide themselves behind a stone or a tree and the stone or the tree would say: Muslim, or the servant of Allah, there is a **Jew** behind me; come and **kill him**.*

Allah specifically targets the ***Jews*** for ***Genocide***. And he also ensures that there is no place on earth for the ***Jews*** to hide from the massacre of the Muslims. He wants to completely wipe them off from the surface of the earth. This substantiates the indisputable truth that it is not ***Jehovah*** but ***Allah*** who is determined to commit ***Genocide*** against an entire nation of people. When Muslims committed ***Genocide*** against

the ***Jews*** of Medina during the time of Muhammad, it was just the beginning. As we can see, the authorization to commit ***Genocide*** against the ***Jews*** continues to be in force until the ***Day of Judgment***. It will cease to be in force only when the ***Jews*** cease to exist. The ***standing order*** to annihilate the ***Jews*** is a permanent feature in the theology of Islam. If Muslims only had the ***upper hand*** over the ***Jews***, they would have by now exterminated the ***Jews***. They would have already achieved this ***genocidal*** ambition of Allah. There would be no more ***Jews*** left on earth today. It will be wise for Muslims to stop their baseless accusation against the God of the Bible and instead focus on the authorization of ***Genocide*** against the ***Jews*** in Islam. Like Allah, the Prophet of Islam also commanded Muslims to carry out ***Genocide*** against the ***Jews***.

Al-Tabari, Volume 7, p. 97:

The morning after the ***murder*** *of Ashraf, the Prophet declared:* ***"Kill any Jew who falls under your power."***

Ashraf was a Jewish poet. The above commandment of Muhammad does not say: *"****Kiss any Jew who falls under your power."*** It says: *"****Kill any Jew who falls under your power."*** This is clearly an authorization to carry out ***Genocide*** against every single ***Jew***. What many are unaware of is the fact that Allah specifically inspired a verse in the Qur'an commanding Muslims not to take *"****the Jews and the Christians as friends."*** In other words, Muslims are commanded to treat all ***Jews*** and ***Christians*** as their eternal enemies. The only reason why Muslims do not openly display their hostility against the ***Jews*** and the ***Christians*** is because they still need these infidels for their survival. And Allah indiscriminately judges all ***Jews*** and ***Christians*** as ***evildoers***:

Surah 5:51: *O Believers!* ***Take not the Jews and the Christians as friends****; they are friends of each other. Whosoever of you makes them his friends is one of them.* ***Allah guides not the people of the evildoers****. (Arberry)*

Allah's hatred does not stop here. His ambition is to completely exterminate the ***Jews*** and the ***Christians***. This determination of Allah to ***destroy*** the ***Jews*** and the ***Christians*** is revealed in the following Qur'anic verse. Speaking his mind, Allah stated:

Surah 9:30: *Jews say,* ***"Ezra is the son of Allah"*** *and the Christians say,* ***"The Messiah is the son of Allah."*** *That is their statement from their*

*mouths, they imitate the saying of those who disbelieved before them. **May Allah destroy them**. How deluded they are. (Sahih International)*

The reason given here for the determination of Allah to ***destroy*** the ***Jews*** and the ***Christians*** is because of their allegedly false beliefs. This means that when the time comes for Allah to destroy the ***Jews*** and the ***Christians***, it would include every ***men***, ***women*** and ***children*** who believe in these teachings. If Muslims find it justifiable for Allah to annihilate the ***Jews*** and the ***Christians*** simply for believing in some false doctrines, why do they then hypocritically condemn the God of the Bible for punishing a nation which not only submitted to the false teachings of paganism but was also excessively immoral?

Of course, the claim of Allah in ***Surah 9:30*** is absolutely erroneous. Never in the history of the ***Jews*** did they ever claim or believe that ***Ezra*** is the son of God. They esteemed him as nothing more than a faithful ***priest*** of God. In fact, the ***Old Testament (Jewish Scriptures)*** provides the genealogical record of ***Ezra*** which traces his ***ancestry*** all the way back sixteen generations to ***Aaron*** who was the high priest of Israel and the brother of ***Moses***.

Ezra 7:1-5: *After these things, during the reign of King Artaxerxes of Persia, **Ezra** returned. He was the son of **Seraiah**, son of **Azariah**, son of **Hilkiah**, son of **Shallum**, son of **Zadok**, son of **Ahitub**, son of **Amariah**, son of **Azariah**, son of **Meraioth**, son of **Zerahiah**, son of **Uzzi**, son of **Bukki**, son of **Abishua**, son of **Phinehas**, son of **Eleazar**, son of **Aaron** the high priest of Israel.*

As such, will the ***Jews*** really believe ***Ezra*** is the son of God? This is the first error of Allah. The second error of Allah is his denial of Jesus as the Son of God. We firmly believe that Jesus Christ is the unique Son of God. There are solid evidences in both the Bible and the Qur'an to substantiate this truth. However, it is outside the scope of this article to discuss these evidences. Those interested to know what these evidences are, we invite them to click the following link: ***SURAH 19:19 – JESUS CHRIST IN THE QUR'AN***

As we can clearly see, not only does Allah authorize *Genocide* against the *Jews* but he also ensures the successful accomplishment of it at the

hands of the Muslims. It is time for Muslims to stop deceiving us. Let us continue on with our discussion.

THE ABSURDITY OF MUSLIMS

We will now expose the absurdity of the Muslim mind. When God executed the entire world of wicked mankind during the time of Noah, he was exercising his divine right as the Sovereign of the universe. His divine execution against the wicked was accomplished by means of a global Flood. Faithful Noah and his family survived. The Bible explains why God had to take such a drastic action:

Genesis 6:5: *Jehovah saw that the* ***badness of man was abundant*** *in the earth and* ***every inclination of the thoughts of his heart was only bad all the time****.*

And the Qur'an agrees:

Surah 71:25-26: For their sins they were drowned*, then they were admitted to the Fire, and they could not find beside God any victor. And* ***Noah*** *said: "My Lord, do not leave on the Earth any of the rejecters at all." (The Monotheist Group)*

Likewise, Jehovah also executed the wicked population of Sodom and Gomorrah during the days of Lot. In addition to their immoral religious rites, the inhabitants in those cities also engaged in gross unnatural sexual acts. ***(Genesis 19:4-5)*** In fact, the term *"**sodomy**"* derives its name from Sodom. As a righteous God, Jehovah could not allow such evil doers to go unpunished:

Genesis 19:24-25: *Then Jehovah made it rain sulfur and fire on Sodom and Gomorrah. It came from the heavens. So God overthrew these cities, yes, the entire district, including all the inhabitants of the cities and the plants of the ground.*

The Qur'an also acknowledges the justification of this divine execution against the *"**depraved**"* inhabitants of Sodom and Gomorrah:

Surah 29:33-34: *So, when Our messengers came to* ***Lot****, he was worried on their account as he was unable to protect them. They said: "Have no fear or regret. We will certainly save you and your family except your wife, for she is one of those who will stay behind.* ***We have to bring a***

scourge from the heavens on the people of this city as they are depraved." *(Ahmed Ali)*

Those annihilated during the great Flood and in the cities of Sodom and Gomorrah consist of ***men***, ***women*** and ***children***. Since the Qur'an itself justifies the extermination of both ***women*** and ***children*** **in the above judgments of God, Muslims do not object to the execution** of ***women*** and ***children*** **in these instances.** In both executions, God used natural forces to carry out his divine judgment. By contrast, God assigned the Israelites with the sacred duty to execute the Canaanites. Nonetheless, all these executions are divine judgments of God against the wicked. Therefore, what rational reason is there for Muslims to object when God employed human agencies to carry out his divine execution against the Canaanite ***women*** and ***children?*** Why do Muslims become pretentiously traumatized when human agencies are used but not when natural forces are used?

Does it really matter if God had chosen to destroy the Canaanites by some natural forces or through human agencies? The outcome is nonetheless the same. The fact that human agencies were used does not in any way diminish the righteousness of that divinely ordained judgment. However, the hypocrisy of the Muslims is that they find no fault when Allah uses human agencies to carry out his executions. Please read the following Qur'anic verses carefully:

Surah 9:14: Fight them, Allah will punish them by your hands and bring them to disgrace*, and assist you against them. (Shakir)*

Surah 8:17: It was not you who killed them, but it was Allah Who killed them*. And it was not you who threw when you threw, but it was Allah Who threw. (Mohammad Shafi)*

The above Qur'anic verses prove that it is absolutely justifiable for God to use human agencies to execute those deserving of death. The accounts of the global Flood and the cities of Sodom and Gomorrah, which are recorded in both the Qur'an and the Bible, prove an indisputable fact which Muslims cannot deny. These accounts prove the undeniable truth that God did exterminate both ***women*** and ***children*** when he executed his divine judgment against the wicked.

The fact that Muslims do not object to the extermination of ***women*** and ***children*** in these instances proves that their criticism against the execution of ***women*** and ***children*** of the Canaanite nations has no legitimate basis whatsoever. Furthermore, this double-standard of the Muslims exposes their hypocrisy. Both the Bible and the Qur'an clearly substantiate the fact that God has every right to execute both ***women*** and ***children*** when there is a justifiable reason to do so. This fact alone is sufficient to invalidate the accusation of the Muslims against the God of the Bible. We can easily rest our case now.

Nonetheless, since Muslims persistently focus their criticism against the execution of ***women*** and ***children*** in the Bible, we will pursue this matter further. We will now take the Muslims to task. We would like to ask the Muslims: According to the Qur'an, is it lawful to kill an innocent child if one has the power to know in advance that this child would grow up to become an evil person? We will let the Qur'an answer.

The Qur'an narrates an account where Moses encounters a mysterious ***Servant of Allah*** who was granted with the gift to discern the future. Some of his actions were shocking to Moses. One such act was the murder of an innocent boy for no apparent reason. However, upon clarification by this mysterious ***Servant of Allah***, his actions made sense and became justifiable. He explains that this boy would grow up to "***grieve"*** his parents through "***disobedience and ingratitude."*** And it is for this reason he was killed. He had to be killed to avert the sorrow he would cause his parents in the future. Let us now read this account directly from the Qur'an. Only the relevant quote is cited here:

Surah 18:65-81: "Then they found one from among Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves*. Moses said to him: Shall I follow you on condition that you should teach me right knowledge of what you have been taught? He said: Surely you cannot have patience with me and how can you have patience in that of which you have not got a comprehensive knowledge? Moses said: If Allah pleases, you will find me patient and I shall not disobey you in any matter. He said: If you would follow me, then do not question me about anything until I myself speak to you about it." " . . .* ***So they went on until, when they met a boy, he slew him.*** *Moses said:* ***Have you slain an innocent person otherwise than for***

manslaughter? Certainly you have done an evil thing. *He said: Did I not say to you that you will not be able to have patience with me? Moses said: If I ask you about anything after this, keep me not in your company; indeed you shall have then found an excuse in my case."*

Finally, the ***Servant of Allah*** said to Moses:

" . . . This shall be separation between me and you; ***now I will inform you of the significance of that with which you could not have patience****."*

" . . . ***And as for the boy, his parents were believers and we feared he should make disobedience and ingratitude to come upon them***. *So we desired that their Lord might give them in his place one better than him in purity and nearer to having compassion." (Shakir)*

This account in the Qur'an delivers a death blow to the accusation of the Muslims against the God of the Bible. According to Allah, it is absolutely justifiable and legitimate to kill an innocent child if one has the ability to know in advance that the child would grow up to become a wicked person. Yet, Muslims deny this very same right to the all-knowing Creator. They argue that it is wrong for the Almighty God to execute those whom he knows for a certainty will grow up to become evil. And that is exactly what happened with the Canaanite children. Each new generation of children grew up only to persist in the same cycle of evil. Even though Jehovah gave the Canaanites more than ***400 years*** to repent, the evil continued with each succeeding generation. And their wickedness only intensified with time. This cycle of evil has to be stopped. If Muslims still persist in their accusation, then they must admit that the above teaching of Allah in the Qur'an is not only unjust but also false. When God executed the ***children*** of Noah's day, he exercised his foreknowledge to discern the mental disposition of the ***children*** in advance. He foresaw their continuance in the same cycle of evil. Why are Muslims silent on the execution of the ***children*** in Noah's day? Why is there no outrage? This is because the Qur'an claims that it was ***Allah*** who destroyed the ***men***, ***women*** and ***children*** during the great Flood of Noah's day. We would like to ask the Muslims: According to the Qur'an, did Allah exterminate ***women*** and ***children*** when he carried out his judgments against the wicked in the past? If it is justifiable for Allah to

exterminate both ***women*** and ***children*** in Noah's day, is it not equally justifiable for Jehovah to execute the Canaanite ***women*** and ***children****?* Of course, it was not ***Allah*** but ***Jehovah*** who carried out the divine execution during the time of Noah. We simply had to go along with this claim of Allah to prove that even according to the Qur'an, the Muslim criticism against the execution of the Canaanite ***women*** and ***children*** is not only inconsistent but also contradictory with their own teachings. Allah who could not and did not perform even a single miracle during the time of Muhammad is simply trying to steal the thunder from Jehovah by claiming to be the executioner of the divine judgment during the time of Noah.

Before we proceed on, let us consider an incident that took place during the time of Muhammad. It reveals how Muhammad actually values the lives of the ***children*** of the unbelievers. This incident is recorded in both ***Sahih Bukhari*** and ***Sahih Muslim***. We will consider just one of the Hadiths.

Sahih Muslim, Book 19, Hadith 4322:

It is narrated by Sa'b b. Jaththama that he said to the Holy Prophet: Messenger of Allah, ***we kill the children of the polytheists*** *during the night raids. He said:* ***They are from them****.*

In other words, since they are the ***children*** of the unbelievers, it does not matter if they are killed in the process. This proves that it is permissible in Islam to kill ***children*** when the circumstances justify it.

WHY WOMEN ARE SPARED IN ISLAM

Muslims take pride in saying that in Islam the women were spared during the wars initiated by their Prophet. But why were the women spared in Islam? Is it because Allah is more merciful towards women? We will consult Muhammad for the answer.

Ibn Hisham *(d. 833 CE)* was an esteemed ancient Muslim scholar who edited the authoritative biography of Muhammad by ***Ibn Ishaq***. In his esteemed work known as ***Al Rod Al Anf, Volume 2, page 182***, he recorded the following words of Muhammad. Addressing the Muslims, Muhammad said:

*"You see **Allah will soon** make you inherit their land, their treasures and **make you sleep with their women."** (Lit: make their women beds for you).*

For Muslims who say that they only believe in the Qur'an, we have news for them. We will let Allah testify why the women were spared:

***Surah 33:50:** O Prophet! **We have made lawful to you your wives** whom you have given their dowries, **and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war**. (Shakir)*

The above Qur'anic verse exposes the true identity of Allah. Revealing his true character as an immoral deity, Allah authorizes Muhammad to rape the women captives of war. Allah even compares this shameful criminal act as lawful as engaging in sex with one's legal wife. He justifies both acts as equally legitimate. Thanks to Allah, Muhammad can now rape the captives with an untroubled conscience. The above Qur'anic verse also says that it is Allah who provides the women captives for Muhammad to rape. Will the true God act like a common pimp? Of course, Allah does not overlook the carnal desires of the ordinary Muslims either. Even married captives are fair game for Muslims:

***Surah 4:24:** "Also forbidden are married women **unless they are captives of war. Such is the decree of Allah."** (Ahmed Ali)*

The following Hadith describes the circumstances that led to the revelation of the above Qur'anic verse.

Sunan Abu Dawud, Volume 2, Book V, Chapter 711, Hadith 2150:

*Abu Sa'id al-Khudri said: The Apostle of Allah sent a military expedition to Awtas on the occasion of the battle of Hunain. They met their enemy and fought with them. They defeated them and took them captives. **Some of the Companions of the Apostle of Allah were reluctant to have intercourse with the female captives in the presence of their husbands who were unbelievers. So Allah, the Exalted, send down the Qur'anic verse: "And all married women are forbidden unto you save those captives whom your right hand possess." – Surah 4 An-Nisa 24.***

While a Muslim is prohibited from engaging in sex with a married woman, there is an ***exception*** to this rule if the married woman is a captive of war. Under such circumstances, Muslims are authorized to rape the **married** captives. Of course, this includes both married and single captives. The women are spared from execution because no woman means no sexual incentive for Muslims to fight the next Jihad. And Allah knows that sex sells. This is the primary reason why Islam spares the women victims of war. These women are turned into sex-slaves. There is nothing noble about sparing the women in Islam when the objective for keeping these women alive is to rape them at will. Many a woman would rather die than suffer such humiliation.

It is vital to note that Allah is complicit in this sexual crime of the Muslims. In fact, he is the architect of this disgusting crime against the women captives of war. He shamelessly sanctioned the raping of these helpless women. This is pure evil! Sexual intercourse with the captives of war is judged as ***Statutory Rape*** by the ***International Criminal Tribunal*** since captives are in no position to resist the sexual assault by an invading army. The following Hadith describes a typical raid during the *"**Golden Days"*** of Islam. It describes how a group of ***women*** and ***children*** were captured as they attempt to flee the Muslims.

Sahih Muslim, Book 19, Number 4345:

*" . . . and then we attacked from all sides and reached their watering-place where a battle was fought. Some of the enemies were killed and some were taken prisoners. **I saw a group of persons that consisted of women and children escaping in the distance**. I was afraid lest they should reach the mountain before me, so I shot an arrow between them and the mountain. When they saw the arrow, they stopped. So I brought them, driving them along."*

The Muslim narrator in the above Hadith is none other than Muhammad's adopted son. The Hadith goes on to narrate that Muhammad personally demanded one of the captured women for his own sexual use. Let's continue with our reading of the Hadith:

*"I drove them along until I brought them to Abu Bakr who bestowed that girl upon me **as a prize**. So we arrived in Medina. **I had not yet disrobed***

her when the Messenger of Allah** (pbuh) **met me in the street and said: "Give me that girl."

Sexual predators from Prophet to foot-soldiers! Captive women are considered as nothing more than ***sex objects*** in Islam. The words of Muhammad's adopted son confirm this sickening reality in Islam. Without shame or fear he openly stated: *"**I had not yet disrobed her."*** The above evidences are sufficient to prove why women are spared in Islam. Allah not only authorized ***Genocide*** but also ***Rape*** in the Qur'an. And Muslims have the gall to find fault with the God of the Bible.

Another reason why ***women*** and ***children*** are spared is because Islam sanctions the institution of slavery. War captives served to provide a steady flow of supply for the Islamic slave trade. The purchase of female slaves for sex is lawful under Islamic law. And this was the prime incentive for the purchase of slaves throughout Islamic history. The Islamic Legal Manual *"**Umdat al-Salik**,"* which carries the endorsement of ***Al-Azhar University***, states the following**:**

When a child or a woman is taken captive, they become slaves by the fact of capture, and the woman's previous marriage is immediately annulled." *Why? So that they are free to become the concubines of their captors.* ***The Qur'an permits Muslim men to have intercourse with their wives and their slave girls:*** *"Forbidden to you are . . . married women, **except** those whom you own as slaves. (**Surah 4:23-24**).*

"When a child or a woman is taken captive, they become slaves by the fact of capture." Period! Muslim slave-owners are authorized by Allah to engage in sexual intercourse with their slave girls. The Qur'an refers to these slave girls as *"**those whom your right hand possess."*** In the following Qur'anic verses, Allah reveals who will be qualified to receive his blessings. Among them are:

Surah 23:5-6: *Those who abstain from sex, **except** with their marriage mates, or **those whom their right hands possess**, for in their case they are free from blame. (A.L. Bilal)*

The Qur'an clearly teaches that Muslims who ***rape*** their slave girls will be blessed by Allah. Even though Islam clearly admits that captive women and children are turned into slaves, Muslims deceive us by saying that Islam does not promote ***slavery***. In the same deceptive way, they also

deny the authorization of ***Genocide*** in the Qur'an. All the evidences that we have provided here are from authentic Islamic sources. They are not recorded by the enemies of Islam but by the very defenders of Islam. Well, was Muhammad ever guilty of killing women? Absolutely! Islamic sources reveal that Muhammad and his men murdered a number of women. One of them was ***Asma bint Marwan***. She was targeted for speaking out against the crimes of Muhammad, in particular his murder of an old man named Abu Afak. In his vicious hatred towards her, Muhammad commanded one of his men to murder her. She was killed while suckling her infant. ***Ibn Ishaq***, who documented the earliest biography of Muhammad, recorded this event in his historical work known as *"**Sirat Rasul Allah."***

Ibn Ishaq, Sirat Rasul Allah, pp. 675-76:

Umayr Ibn Adi came to her in the night and entered her house. Her children were sleeping around her. There was one whom she was suckling. He searched her with his hand because he was blind, and separated the child from her. ***He thrust his sword in her chest till it pierced up to her back. Then he offered the morning prayers with the prophet at al-Medina****. The apostle of Allah said to him: "Have you slain the daughter of Marwan?" He said: "Yes." (Ibn Sa'ds Kitab al-Tabaqat al-Kabir)*

Let us consider another account. ***Umm Qirfah*** was an old Arab woman and the leader of her clan. Muhammad and his men killed her by brutally splitting her into two. This incident took place in 622 C.E.

Al-Tabari, Volume 8, Page 96:

Allah's Messenger sent Zayd to Wadi Qura, where he encountered the Banu Fazarah. Some of his Companions were killed, and Zayd was carried away wounded. Ward was slain by the Banu Badr. When Zayd returned, he vowed that no washing should touch his head until he had raided the Fazarah. After he recovered, Muhammad sent him with an army against the Fazarah settlement. He met them in Qura and inflicted casualties on them and took ***Umm Qirfah*** *prisoner. He also took one of Umm's daughters and Abdallah bin Mas'adah prisoner. Zyad bin Harithah ordered Qays to kill* ***Umm****, and he killed her cruelly.* ***He tied each of her legs with a rope and tied the ropes to two camels, and they split her in two****.*

Muhammad then ordered his men to display the decapitated head of ***Umm Qirfah*** on the streets of Medina. Muhammad also beheaded a Jewish woman who belonged to the ***Banu Qurayzah*** tribe. The wife of Muhammad, who was with this woman before she was executed, narrated the following account.

Sunan Abu Dawud, Book 14, Hadith 2665:

Narrated Aisha: No woman of Banu Qurayzah was killed except one. She was with me, talking and laughing on her back and belly (extremely), ***while the Apostle of Allah was killing her people with the swords****. Suddenly a man called her name: Where is so-and-so? I asked: "What is the matter with you?" She said: "I did a new act."* ***The man took her and beheaded her****. I will not forget that she was laughing extremely although she knew that she would be killed.*

Though there are others, the above examples are sufficient to prove our point. Action speaks louder than words. And the actions prove that women were indeed killed by Muhammad and his followers. Before we move on to the next subsection, there is an interesting episode in the life of Muhammad that is worth mentioning here. Please read the following historical account carefully.

Sunan Abu-Dawud Book 38, Hadith Number 4348:

Narrated Abdullah Ibn Abbas: A blind man had a slave-mother who used to abuse the Prophet and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet and abuse him. ***So he took a dagger, placed it on her belly, pressed it, and killed her****.* ***A child who came between her legs was smeared with the blood that was there****. When the morning came, the Prophet was informed about it. He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand up.*

Jumping over the necks of the people and trembling the man stood up. He sat before the Prophet and said: Apostle of Allah! I am her master; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparage you. So I took a dagger, put it on her belly and

pressed it till I killed her. ***Thereupon the Prophet said: Oh be witness, no retaliation is payable for her blood.***

What cruelty! What injustice! Muhammad not only approved the cold-blooded murder of a ***pregnant mother*** and her ***unborn child*** but he also let the murderer go free. Why? Simply because the murderer claimed that she had insulted Muhammad. Does not the murder of an ***innocent child*** matter to him? A double murder has been committed and Muhammad did not even bother to investigate to ascertain whether the murderer was lying to escape punishment. Muhammad was quick to give his verdict which was based solely on the murderer's word. Even if she had truly insulted Muhammad, is her offense serious enough to warrant her death? Is it justifiable to kill her? By decreeing that "***no retaliation is payable for her blood,"*** Muhammad believed that it is perfectly justifiable to kill her.

Why is there no outrage from Muslims? Why are they not complaining against Muhammad for justifying such a serious crime against a ***pregnant mother*** and her ***unborn child****?* Can Muslims really ignore such wickedness? In contrast to Muhammad, Jesus even prayed for the forgiveness of his executioners:

Luke 23:34: *"Jesus prayed:* ***'Father, forgive them, for they know not what they are doing.'"***

This is Christianity! Muhammad set an evil precedent for Muslims. That is why it is justifiable in many strict Islamic countries to kill anyone – including women – who insult the Prophet of Islam.

THE THREAT OF GENOCIDE TODAY

The seeds of ***Genocide*** are sown in the soils of warfare. Therefore, to know which religion today poses the greatest threat to mankind, it is crucial to study the authorization of warfare in its theology. There are major differences between the authorization of warfare in the Bible and the Qur'an. Of course, it is not possible to enumerate all these differences within the scope of this article. However, the information provided below highlights some of the most significant differences. It is vital to pay attention to these differences.

Those so-called ***"Christians"*** who engage in warfare will find no justification for their actions in the teachings of the Bible. If someone today decides to study the entire Bible from beginning to end – from ***Genesis*** to ***Revelation*** – with what message will he come away with? In other words, what will be the take away message from his study of the Bible? Will his reading of the entire Bible from cover to cover persuade him in any way to engage in aggressive warfare to spread Christianity? Will it in any way influence him to take up arms against non-Christians? The answer is obvious! In the final analysis, the only message that remains in the Bible for the worshippers of Jehovah today is the message of love. A message which strictly condemns all acts of violence. And the only form of warfare that is sanctioned in the Bible for the worshippers of Jehovah today is not carnal but spiritual warfare:

2 Corinthians 10:3-4: *For though we walk in the flesh,* ***we do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly****, but powerful by God for overturning strongly entrenched things.*

All the above evidences prove that the teachings of the Bible pose no threat whatsoever to mankind. The world is safe with the teachings of the Bible. The opposite is true of Islam. The Qur'an was written within a time-period of ***23 years***. It begins with verses that are peaceful and tolerant. However, it progressively becomes more aggressive with time. Finally, the Qur'an concludes with verses calling for the violent subjugation of the entire world. It is important to note that the verses of the Qur'an are not arranged chronologically. Therefore, the ***Hadith*** and the ***Tafsirs*** are required to ascertain which Qur'anic verses were revealed earlier and which were revealed later. The progression of the Qur'an from peaceful to violent is outlined below:

610 CE – 622 CE: *In the beginning, Allah commanded restraint in consonance with the time when Muslims were weaker and smaller in number. As such, the verses were tolerant, gentle and conceding.*

622 CE – 626 CE: *As the Muslims relocated to Medina and gained the support of the locals there, Allah permitted Muslims to fight in defensive wars.*

626 CE – 632 CE: *In the final years of Muhammad's life when Islam grew strong, Allah authorized Muslims to initiate offensive wars against*

the infidels. With this authorization to kill and to conquer, Muhammad began a ruthless campaign of violent Jihad in the name of Allah.
Theologically, all the peaceful verses in the Qur'an are abrogated by the more aggressive verses that were revealed later to Muhammad. Though these peaceful verses still exist in the Qur'an, they are no longer relevant for Muslims today:

Surah 2:106: Whatever verse we shall abrogate, or cause thee to forget, we will bring a better one than it*, or one like unto it. Dost thou not know that God is almighty? (Sale)*
The Quran's take away message for Muslims is the violent subjugation of the entire world through violent Jihad. That is the final marching order in the Qur'an for Muslims. Islamic scholars do not dispute this fact. In fact, they constantly preach this message to remind Muslims of their sacred duty to fight for the Cause of Allah. Muslims who engage in acts of violence against the ***disbelievers*** can find ample justification for their actions from both the life example of Muhammad and from the teachings of the Qur'an. Muslims who ***fight*** against the ***disbelievers*** are not only following the example of their Prophet but also fulfilling their sacred duty towards Allah:
Surah 9:123: *"O you who believe!* ***Fight those of the disbelievers who are near to you****, and let them find harshness in you, and know that* ***Allah is with those who keep their duty unto Him."*** *(Pickthall)*
The primary theme of the wars in the ***Hebrew Scriptures*** is the holiness of God. Thus, the basis for the wars in the Bible was to remove wickedness. In contrast, the historical records of the early wars in Islam show that the theme of divine holiness as the aspiration for these wars is totally non-existent. In fact, the wars of Allah promote wickedness. For example, Allah even inspired a verse in the Qur'an authorizing Muslims to ***rape*** the captives of war – including married ones. Muslims are also authorized to engage in ***banditry*** with the blessings of Allah.
Ibn Ishaq, Sirat Rasul Allah, p. 288:
"Allah divided the booty ***stolen*** *from the first caravan after he made spoils permissible. He gave four-fifths to those He had allowed to take it and one-fifth to His Apostle."*
Sahih Bukhari, Volume 4, Book 52, Number 276:

"By Allah, we saw the Meccan women running, revealing their leg-bangles. So, we cried out, 'The booty! O Muslims, the booty! Our Companions have become victorious. What are we waiting for? By Allah! We will go to the pagans and collect our share of the war booty.'"

Many other acts of wickedness are also sanctioned in Islam to satisfy the carnal desires of the Muslims. Furthermore, unlike the wars in the ***Hebrew Scriptures***, the wars of Allah are open-ended. Therefore, the wars of Allah will continue until the entire world of mankind comes under the rule of Islam and Islam reigns supreme.

The primary reason for the authorization to destroy the Canaanites is not because they were ***Pagans*** but because of their extreme depravity. The fact that Jehovah spared other ***Pagan*** nations such as Egypt substantiates this fact. However, it is different with Islam. One of the final verses in the Qur'an which is also known as the *"**Sword Verse"*** is ***Surah 9:5***. Let's read this Qur'anic verse:

Surah 9:5: *But when the forbidden months have passed, **fight and slay the Pagans wherever you find them**. And seize them, surround them, and lie and wait for them with every strategy of war. But if they **repent**, **establish prayer**, and **give zakat**, then open the way for them, for Allah is Oft-Forgiving, Mercifully Redeeming. (A.L. Bilal)*

*"**Slay the Pagans wherever you find them."*** This is an undeniable commandment to wage ***genocidal*** warfare against the ***Pagans***. However, since this commandment comes from Allah, Muslims will somehow justify the killing. ***Surah 9:5*** states that the ***Pagans*** would be spared from death if they were to *"**repent, establish prayer and give zakat."*** What does Allah mean by this? It means that the only option for the ***Pagans*** to escape death is to become Muslims. It is either ***Islam*** or ***Death***. This is ***Genocide*** to the core. The commandment in ***Surah 9:5*** is the final word of Allah for all those who do not submit to Islam – not only to those in the past but also the present. And the Qur'an clearly testifies that the only religion which is acceptable to Allah is Islam:

***Surah 3:85: And whoever seeks a religion other than Islam, it will never be accepted of him**, and in the Hereafter he will be one of the losers. (Hilali-Khan)*

One of the most destructive ideologies of Islam is the division of the entire world into two conflicting factions. One faction is ***Dar al-***

Salam** (House of Peace)* and the other is ***Dar al-Harb** (House of War)*. What do these terms mean? ***Dar al-Salam** (also known as **Dar al-Islam**)* refers to those lands which are ruled by Islamic regimes where the laws of Allah prevail. The outside world which has yet to be subjugated is called ***Dar al-Harb. In other words, it refers to the lands ruled by the infidels. The very title – ***House of War*** – which Islam designates to the infidel nations shows the hostility of Islam towards the non-Muslim nations.

This division of the entire world into two conflicting factions reveals the shocking reality that Islam is in a perpetual state of war against all non-Muslim nations. And this hostility will continue until the complete eradication of ***Dar al-Harb***. The aim of Islam is to ensure the sole existence of ***Dar al-Salam*** without rivalry. This is the objective of Allah and the goal of Islam. And this is dangerous ideology.

Actually, Islam tried to achieve this objective during its early history. It went on a conquering spree. Countries after countries fell in its path. However, the infidels finally stopped the tide but not until millions of lives were lost. The wars in the Bible that Muslims love to bring up in debates are nothing in comparison to the bloodshed of Islam. And Islam still thirsts for blood. The terrorists who have not forgotten the teachings of Allah are the beacons of Islam – the true Muslims. As long as one remains a Muslim, he has to ***fight*** for the ***Cause of Allah***:

Surah 4:76: *Those who believe, **fight** in the **Cause of Allah**. (S. V. Ahamed)*

And Allah loves those who ***fight*** for his ***Cause***:

Surah 61:4: *Indeed Allah loves those who **fight** for His **Cause**. (Farook Malik)*

Right from the very beginning when the commandment to ***fight*** for the ***Cause of Allah*** was revealed to the Muslims, the Qur'an clarifies exactly what this would mean for the unbelievers. It clearly testifies that Allah desires nothing less than the ***total annihilation*** of the unbelievers:

Surah 8:7: *But Allah wished to confirm the truth by His words, **and wipe the unbelievers out to the last."** (Samira)*

It is death for the unbelievers. This is a call for ***Genocide*** on a global scale. And it comes from Allah. This proves that as long as Islam exists, there will be wars. And the wars will continue until there is no one left

for Muslims to fight. As usual, Muslims will deny all this. But we have Allah to expose the lies of the Muslims.

It is an indisputable historical fact that Islam was spread by the sword in its early years. The opposite is true in the history of early Christianity. Many of the early Christians were persecuted and martyred for their commitment to spread the message of the Bible. In a sense both Islam and Christianity were spread by the sword. However, the difference is that in the case of the Christians, the swords were pointing in their direction. They sacrificed their lives to spread Christianity:

Romans 8:36: *For your sake we are being put to death all day long. We have been accounted as sheep for slaughtering.*

It is absolutely vital to remember that the verses in the Qur'an which authorizes ***Genocide*** against non-Muslims are open-ended. This means that the authorization of ***Genocide*** against the non-Muslims is not confined or limited by time or space. Therefore, the call for ***Genocide*** is just as relevant today as it was in the time of Muhammad. Islam is not a religion of peace, it has never been.

Ibn Ishaq, Sirat Rasul Allah, p. 992:

"Fight in the way of Allah and kill those who disbelieve in Allah."

We hope this article will be beneficial to Christian in defending the teachings of the Bible. We earnestly hope that the information provided here will also be of value to sincere Muslims. We pray that this knowledge will help sincere Muslims to break free from the Cult of Death.

Did God Command Genocide in the Bible?

Whenever Muslims engage in discussions or in debates with Christians, very often they try to silence the Christians by accusing the God of the

Bible of committing ***Genocide***. To validate their claim, Muslims deceitfully point to the passages in the Bible where God commanded the Israelites to destroy the Canaanites – including men, women and children. This is a devious tactic by Muslims to divert the discussion away from all the violent verses that are engraved in the Qur'an. Their motive for raising this objection is simply to silence the Christians. They raise questions such as: How can the Christian God command the killings of women and children? How can you worship such a God?

Any attempt to respond to this Muslim objection would be futile if we ourselves fail to understand why God authorized the extermination of men, women and children of the Canaanite nations. The failure to understand this commandment in the Bible can also give rise to doubts concerning the righteousness of God's moral judgment. Of course, the accusation that God commanded ***Genocide*** is a preposterous lie when we consider all the facts related to these passages in the Bible. This article will conclusively prove this vital truth about our Creator. This article is a must for Christians. We must avoid the pitfall of evaluating an issue based on partial knowledge. To know the truth, it is absolutely essential to understand the whole truth. And this is especially true when it involves our eternal salvation.

To deal with this subject objectively and comprehensively, we will address this issue in two separate articles. ***Part One*** is the article that you are now reading. The purpose of this article is to fortify Christians to understand the true meaning and function of these supposedly difficult passages in the Bible. It is vital for Christians to see beyond the surface and recognize the depth of God's love in these passages. A deeper understanding will reveal how the eternal salvation of mankind is salvaged through these uncompromising actions of our loving Creator. The overwhelming evidences in the Bible reveal the immense love and wisdom of our God. Please read through to the end of this article to understand this issue clearly. Did God Command Genocide in the Bible? ***The Authorization of Genocide in Islam(Part Two)*** is written specifically to expose the lies of the Muslims. This article will equip Christians to effectively deal with the accusation raised against the God of the Bible by Muslims. We will provide evidences from Islam itself to

refute their claim. These evidences will prove why their accusation against the God of the Bible is absolutely false. But more than that, we will provide evidences to prove that it is not ***Jehovah*** but ***Allah*** who is actually guilty of authorizing ***Genocide*** in the Qur'an. A large number of Muslims are converting to Christianity today. It is therefore vital to equip these ones to answer the critics who raise this objection to cast doubts on their new found faith in the God of the Bible. To access ***Part Two***, please click the following link: *THE AUTHORIZATION OF GENOCIDE IN ISLAM*

Having clarified these basic points, we will now begin our discussion. In this article, irrefutable evidences will be provided from the ***Hebrew Scriptures (Old Testament)*** to substantiate the fact why we can be absolutely confident that Jehovah is truly a God of love who is morally just. It will be proven why it became absolutely necessary and essential for a loving Creator to authorize the annihilation of the Canaanites. What many fail to understand is how this commandment to exterminate the Canaanites is crucial to the outworking of God's divine purpose for the eternal salvation of mankind. This may seem a paradox to some but it will become evident as you consider the facts.

We will start at the very beginning. Jehovah God promised to give the land of Canaan as an inheritance to Abraham. God is the rightful owner of this land before the Canaanites established temporary residency there. And God promised to deliver that land over to the descendants of Abraham. However, the Israelites had to wait for more than ***400 years*** before inheriting the ***Promised Land***. Why did not Jehovah eliminate the Canaanites right away? He could have done so without any difficulty. Yet, Jehovah told Abraham:

Genesis 15:16: *But in the fourth generation they (the descendants of Abraham) will return here,* ***because the error of the Amorites has not yet come to completion***.

The term ***Amorites*** is often applied collectively to describe the entire seven Canaanite nations. Jehovah waited for more than ***400 years*** for the "***error of the Amorites to come to completion."*** The Canaanites had more than ***400 years*** to repent but they did not change their evil ways. The Israelites were not authorized to inherit the land until the "***sin of the***

Amorites" reached the limit where divine execution became mandatory. This means that prior to their execution, God adjudged that the sins of the Canaanites have yet to reach the limit where they can be ***justly*** punished. This proves that when the time came for God to execute the Canaanites, it was an absolutely righteous judgment. This demonstrates the extent of Jehovah's mercy. He did not execute them instantaneously, but waited patiently for more than ***400 years*** after which God's justice demanded the complete eviction of such evil doers from his land.

The sins of the Canaanites cannot be left unchecked. Yet, Jehovah stayed the execution until the sins of the Canaanites reached their full measure. In fact, Jehovah permitted his own chosen people to suffer in servitude for centuries in Egypt, so that the Canaanites could have the opportunity to repent and change their wicked ways. Ample time was given before it was determined that the sins of the Canaanites can no longer be exempted from punishment. Such is the justice of Jehovah. This demonstrates that Jehovah does not take pleasure in executing even the wicked. In fact, he lovingly pleads with the wicked to turn away from their evil ways so that they may continue living:

Ezekiel 33:11: *Say to them, "As I am alive," is the utterance of the Sovereign Lord Jehovah,* ***"I take delight, not in the death of the wicked one, but in that someone wicked turns back from his way and actually keeps living."***

It is truly amazing to learn that our loving Creator is willing to overturn his judgment even after the verdict had been sentenced upon the wicked if that individual repents. Such is the desire of Jehovah to spare the wicked. Read the following verses carefully:

Ezekiel 33:14-16: *"And when I say to the wicked one: 'You will positively die,' and he actually turns back from his sin and carries on justice and righteousness, and the wicked one returns the very thing pledged, pays back the very things taken by robbery, and actually walks in the very statutes of life by not doing injustice, he will positively keep living. He will not die. None of his sins with which he has sinned will be remembered against him. Justice and righteousness are what he has carried on. He will positively keep living.'"*

It is vital to note that the cruelty of the Egyptians which they manifested against the Hebrew slaves was not considered evil enough to warrant their extermination. Egypt was only punished. This proves that the ***"sin of the Amorites"*** must have exceeded far beyond than that of Egypt. During those intervening years when Jehovah held back his punishment, the evil practices of the Canaanites only intensified with time. Their form of worship was extremely wicked and immoral. Instead of questioning why God commanded the destruction of the Canaanites, we must ask ourselves why did he not do so sooner.

Halley's Bible Handbook states:

"Canaanites worshipped, by immoral indulgence as a religious ritual in the presence of their gods; and then, by murdering their first-born children, as a sacrifice to these same gods. It seems that, in large measure, the land of Canaan had become a sort of Sodom and Gomorrah on a national scale . . . Did a civilization of such abominable filth and brutality have any right longer to exist? . . . ***Archaeologists who dig in the ruins of Canaanite cities wonder why God did not destroy them sooner than he did."*** *(p. 161)*

Let us now read the verses in the Bible that authorize the destruction of the Canaanites. Before entering Canaan, the Israelites were given the following commandment:

Deuteronomy 7:1-2: *"When Jehovah your God at last brings you into the land to which you are going so as to take possession of it, he must also clear away populous nations from before you, the* ***Hittites*** *and the* ***Girgashites*** *and the* ***Amorites*** *and the* ***Canaanites*** *and the* ***Perizzites*** *and the* ***Hivites*** *and the* ***Jebusites****, seven nations more populous and mighty than you are. And Jehovah your God will certainly abandon them to you, and you must defeat them.* ***You should without fail devote them to destruction."***

This commandment calls for the destruction of the entire Canaanite population – including men, women and children. Was this a ruthless campaign to annihilate the Canaanites? Was this an act of ***Genocide*** on the part of God? In a word, the answer is an emphatic NO. It will be inconsistent on our part to acknowledge the validity of this commandment in the Bible and not accept the Bible's own explanation of what this commandment actually means. Therefore, to understand the full

significance of what this commandment actually means, it is vital to study how it was implemented in the ***Hebrew Scriptures***. In other words, how this commandment was put into force in real life. Consider now the following verses:

Exodus 23:23: *"For my angel will go ahead of you and will bring you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites,* ***and I will annihilate them."***

Jehovah clearly testifies that he will *"**annihilate"*** the entire Canaanite nations. Yet, just a few verses later he explains how he will enforce this commandment to *"**annihilate"*** them:

Exodus 23:27-30: *"I will send the fear of me ahead of you, and I will throw into confusion all the people you encounter,* ***and I will cause all your enemies to flee from you*** *in defeat. I will send the feeling of dejection ahead of you, and it will* ***drive out*** *the Hivites, the Canaanites, and the Hittites from before you.* ***I will not drive them out from before you in one year, so that the land does not become desolate and the wild animals of the field multiply against you. Little by little I will drive them out from before you****, until you become fruitful and take possession of the land."*

We can clearly see that when Jehovah decreed that he will ***annihilate*** the Canaanites, it basically means that he will ***drive them out*** of the land. This fact is substantiated and reinforced yet again in the very next verse. It informs us exactly how this divine commandment of Jehovah is to be enforced by the Israelites. Take careful note of Jehovah's instruction to the Israelites:

Exodus 23:31: *"I will set your boundary from the Red Sea to the sea of the Philistines and from the wilderness to the River; for I will give the inhabitants of the land into your hand,* ***and you will drive them out from before you."***

There are many more verses such as these in the Bible which similarly testify that this is exactly how Jehovah intended the Israelites to carry out his divine commandment. Here is another example:

Numbers 33:50-53: *Jehovah spoke to Moses on the desert plains of Moab by the Jordan at Jericho, saying: "Speak to the Israelites and tell them, 'You are crossing the Jordan into the land of Canaan.* ***You must drive away all the inhabitants of the land from before you*** *. . . And you*

will possess the land and dwell in it, because I will certainly give you the land as a possession.'"

Only by obeying this commandment precisely as instructed, the Israelites would be working in unison with the divine will of Jehovah. Compare the above instruction of Jehovah to the Israelites with his own participation in it:

***Deuteronomy 11:23: Jehovah will drive away all these nations from before you**, and you will dispossess nations greater and more numerous than you are.*

A careful study of all the passages in the Bible where God commanded the annihilation of the Canaanites shows that this commandment is used interchangeably with the command to drive them out of the land. This is significant because there are more verses that command the Israelites to ***drive out*** the Canaanites than the ones that call for their annihilation. What this essentially substantiates is that the prime objective of God is to isolate the Israelites from the death-dealing influence of the Canaanites. This segregation is crucial not only for the salvation of Israel but also for the salvation of the rest of mankind. However, this does not mean that the Canaanites are not in line for destruction. They deserve it and rightly so. But the evidences show that only those who stayed back to fight and those who refused to flee came under the executional sword of the Israelites.

In reality, the threat of a foreign army would naturally alert individuals to remove themselves from harm's way. The noncombatants would be the first to flee. It would be utterly irresponsible for one to stay behind just to be killed. The migration of thousands of refugees from war-torn countries confirms this natural instinct in humans for self-preservation. This fact is clearly acknowledged in the Bible:

Jeremiah 4:29: Because of the sound of the horsemen and bow shooters the entire city is running away.** They have entered into the thickets, and into the rocks they have gone up**. Every city is left, and there is no man dwelling in them.

Therefore, those who stayed behind are responsible for their own lives. It will be shown later why it was inexcusable for the Canaanites not to flee. The claim that God commanded ***Genocide*** is absolutely false. Before we

move on, it will be beneficial to understand the true meaning of ***Genocide***. It is defined as:

*The **deliberate killing of people** who belong to a **particular racial**, **political** or **cultural group**.*

Genocide is defined as the intentional destruction of a people on the basis *of* their race, culture, or religion. However, Jehovah did not command the destruction of the Canaanites on the basis of any of the above reasons but because of their excessive depravity. The fact that God spared those Canaanites who turned away from their sinful course confirms the truthfulness of this fact. Moreover, the commandment to *"**drive out**"* the enemies is not the same as ***Genocide***. If the claim of ***Genocide*** is true, no one will be permitted to escape intentionally. It is vital to note that the commandment to destroy the Canaanites was confined to a specific period in the history of God's people. It was given to a specific people – the Israelites – for a specific purpose. And it was limited to a precisely defined region. Israel was never commanded to expand its borders. It was not an open-ended declaration of war. Neither were these wars fought with the intention of forcibly converting the Canaanite population. Once this commandment accomplishes its intended purpose, it will cease to be in force for the Israelites. These wars were divinely sanctioned to execute God's righteous judgment. The purpose of these wars is no different from the divine executions which God carried out against the wicked generation of Sodom and Gomorrah, and upon the people of Noah's day.

It is equally vital to understand that Christians are not under subjection to this commandment which was authorized in the ***Hebrew Scriptures***. This commandment was specifically given to the nation of Israel and it is not binding on the Christians. As for Christians, they are forbidden to engage in any form of carnal warfare. Instead, they are commanded to love even their enemies:

Matthew 5:44-45: *"However, I say to you: **'Continue to love your enemies and to pray for those who persecute you**, so that you may prove yourselves sons of your Father who is in the heavens, since he makes his*

sun rise on both the wicked and the good and makes it rain on both the righteous and the unrighteous.'"
When a crowd with swords and clubs came to arrest Jesus, one of his disciples tried to defend him with a sword. Follow now this account in the Bible:

Matthew 26:51: *With that, one of the companions of Jesus drew out his* ***sword*** *and struck the slave of the high priest and took off his ear.*
How did Jesus react? He did not condone this violent reaction of his disciple. Instead, he strongly rebuked that disciple:

Matthew 26:52: *Then Jesus said to him:* ***"Return your sword to its place, for all those who take the sword will die by the sword."***
This is the ***standing order*** for Christians ever since. Therefore, the commandment in the ***Hebrew Scriptures*** to wage war against the enemies is not the final marching order for either the Jews or the Christians today. However, the same cannot be said about Allah's commandments in the Qur'an which authorize Muslims to fight and kill the enemies of Islam. More on this in ***Part Two***.

THE DEPRAVITY OF THE CANAANITES

*"**Will the Judge of all the earth not do what is right?" (Genesis 18:25)*** With that question, Abraham expressed his confidence that Jehovah would always render perfect justice. As the ***Judge*** of all the earth, God is morally responsible to inflict capital punishment on all those meriting it. The execution of the Canaanites found full justification in the conditions that prevailed in Canaan. God's verdict upon the Canaanites was in proportion to their sins. Their culture was grossly immoral and decadent to the core. The land itself became defiled. Even before they took possession of the land, Jehovah had to strictly warn the Israelites not to imitate the evil ways of the Canaanites:
Leviticus 18:2-3: *"Speak to the Israelites and say to them, 'I am Jehovah your God. You must not behave as they do in the land of Egypt, where you were dwelling,* ***and you must not do what they do in the land of Canaan, where I am bringing you. And you must not walk in their statutes.'"***
And God enumerated some of the evil practices of the Canaanites that the Israelites must strictly avoid:

Leviticus 18:6-7: *"No man should approach any of his close relatives to have sexual relations. I am Jehovah. You must not have sexual relations with your father or with your mother.* ***She is your mother, and you must not have sexual relations with her."***
Leviticus 18:9: "You must not have sexual relations with your sister*, either the daughter of your father or of your mother, whether she is born in the same household or born outside of it."*
Jehovah also warned the Israelites against imitating the unnatural sexual practices of the Canaanites:

Leviticus 18:22: *"****You must not lie down with a male in the same way that you lie down with a woman****. It is a detestable act."*
And also the depraved acts of bestiality that was commonly practiced by both men and women of Canaan:

Leviticus 18:23: "A man must not have sexual intercourse with an animal *to become unclean by it;* ***nor should a woman offer herself to an animal to have intercourse with it****. It is a violation of what is natural."*
In summary, Jehovah reinforced the reason why the Canaanites had to be driven out before the Israelites could settle in that land:

Leviticus 18:24-25: *"Do not make yourselves unclean by any of these things,* ***for it is by all these things that the nations that I am driving out from before you have made themselves unclean****. Therefore, the land is unclean, and I will bring punishment on it for its error, and* ***the land will vomit its inhabitants out."***
The land itself became defiled. ***Incest***, ***Sodomy***, ***Temple Prostitution***, and ***Bestiality*** was the way of the Canaanites. We have only cited some of the vile practices of the Canaanites. We encourage you to read ***Leviticus Chapter 18*** in its entirety to understand the full extent of their depravity. Other detestable practices include ***Divination***, ***Spiritism*** and the ***Ritualistic Sacrificing*** **of** their own sons and daughters in fire to their gods:
Deuteronomy 12:31: *You must not do that way to Jehovah your God, for everything that is detestable to Jehovah is what they have done to their gods,* ***for they even burn their sons and their daughters regularly in the fire to their gods.***

Deuteronomy 18:9-12: *When you are entered into the land that Jehovah your God is giving you, you must not learn to do according to the detestable things of those nations.* ***There should not be found in you anyone who makes his son or his daughter pass through the fire, anyone who employs divination, a practicer of magic or anyone who looks for omens or a sorcerer, or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead****. All those doing these things are something detestable to Jehovah, and on account of these detestable things Jehovah your God is driving them away from before you.*

Renowned scholar ***Merrill F. Unger*** gave the following details regarding child sacrifices in Canaan**:**

"Excavations in Palestine have uncovered piles of ashes and remains of infant skeletons in cemeteries around heathen altars, pointing to the ***widespread practice*** *of this cruel abomination." (Archaeology and the Old Testament, 1964, p. 279)*

Please read the following verse carefully:

Deuteronomy 9:5: "It is not for your righteousness or for the uprightness of your heart that you are going in to take possession of their land; in fact, it is for the wickedness of these nations that Jehovah your God is driving them away from before you*, and in order to carry out the word that Jehovah swore to your forefathers, Abraham, Isaac and Jacob."*

It was not because the Israelites were righteous that God commanded the extermination of the Canaanites but because of their gross wickedness. Israel only served as an instrument to carry out God's divine judgment. The primary theme is the issue of God's holiness. We should avoid the mistake of measuring the Creator with the measurement that we measure humans. For example, why is murder wrong in the first place? It is because humans have no authority to take the life of another human being. However, God does. God has the moral authority to determine whether one deserves to live or to die. He has the authority not only because he is our Creator but also because what is morally right or wrong originates with him. Thus, God cannot be charged with murder.

Since it is God who gave us the gift of life, we are by definition his property. And God requires us to use our lives for good and not for evil. Therefore, God has the moral right to forfeit the life of an individual when it is used in violation of his divine purpose. As the only one who truly possesses the moral authority to take the life of a human being when he sees fit, God cannot be accused of committing ***Genocide***. This was certainly true in the case of the Canaanites. And God assigned the Israelites to carry out his divine judgment.

It is mandatory for Jehovah to remove all traces of uncleanness from the land that he designated as an inheritance to the descendants of Abraham. During their formative years as a nation, it is crucial for Israel to remain uncontaminated from the influence of the surrounding nations. The Canaanites were a threat to the purity of God's people. If the sanctity of Israel was compromised in any way, it would endanger the outworking of God's divine purpose for the eternal salvation of mankind. What is at stake here is more than just the spiritual welfare of Israel as a nation. What is at stake here is of universal importance and it involves a much broader issue. We will provide more details on this in the latter part of our discussion. However, the question still remains: What about the women and children? Why were they executed? Who is responsible for their deaths?

WOMEN AND CHILDREN

The utterly sinful way of life of the Canaanite society had a corrupting influence on the children. Raised in an atmosphere where degrading sexual practices are sanctioned both culturally and religiously, the children viewed such debased conduct as acceptable behavior. And the children grew up mirroring the same immoral characteristics of their parents. It deeply affected their perception of what is morally right or wrong. Thus, the morality of the children became affected beyond redemption. And to further deteriorate the situation, the practice of ***incest*** which was prevalent among the Canaanites resulted in the sexual exploitation of children within the family unit. These children

grew up morally and psychologically scarred for life. They, in turn, perpetuated the same cycle of evil as their predecessors.

As a result, wickedness permeated the entire Canaanite society. Each succeeding generation continued in the same cycle of evil. And their wickedness intensified with time. It must be remembered that Jehovah mercifully stayed the execution for more than ***400 years*** in order for the Canaanites to repent. It never came! What would it take for God to stop this cycle of evil? What would be the cost if the Canaanite women and children were spared and permitted to live in the midst of the Israelites? Would this concession jeopardize God's divine purpose for the salvation of mankind? Would it endanger the nation that is designated to produce the Messiah? These are extremely vital questions. It is essential to consider the promise that God made to Abraham:

Genesis 22:18: *"By means of your* ***seed*** *all nations of the earth will obtain a blessing for themselves because you have listened to my voice."*

Who is this ***Seed*** that will bring blessing to the entire world of mankind? We do not have to guess. Centuries after this promise was made to Abraham, God revealed the identity of this ***Seed*** in the Bible:

Galatians 3:16: *Now the promises were spoken to Abraham and to his* ***seed****. It does not say: "And to your seeds," as in the case of many, but as in the case of one:* ***"And to your seed,"*** *who is* ***Christ.***

The preservation of the sanctity of Israel is crucial for the appearance of this ***Seed***. God knew that it would take more than the destruction of the older generation to stop this vicious cycle of evil. Instead of being swayed by our emotions we must come to terms with reality. And this is the reality. If the Canaanite children were spared, the older ones who were raised under the care of their parents will continue in the same debased practices of their parents in secret. In time, they would influence their younger siblings. And the cycle of evil would continue unabated. God simply cannot risk the salvation of billions by allowing this cycle of evil to continue in the land where this ***Seed*** is designated to appear.

The commandment to destroy the children along with the older generation may come as a shock for many. However, the rationale lies in the truth of a well-known saying: "***The apple does not fall far from the tree."*** Each new generation pursued the same sinful course as that of their

parents. Since the evidences confirm that each succeeding generation emulated the same sinful characteristics of their parents, it would not take long for a fresh crop of adults to emerge just like their predecessors. The Canaanite children were annihilated and rightly so not only because of their great potential to imitate the sins of their parents but also because of the danger they would pose to the nation of Israel.

If the Canaanite children were spared, this would be potentially dangerous for the Israelites. The older ones who remember the execution of their parents at the hands of the Israelites would recount this incident to their younger siblings. In all likelihood, they will grow up harboring deep-rooted hatred for the Israelites. And this can lead to serious repercussions. Once they become strong and numerous they will not only attempt to avenge the death of their parents but also get in the way of true worship. What would this result in? God will have to command once again the annihilation of the Canaanites but this time against the very same children whom he spared before. Does this make sense to you? Additionally, there is also the danger of intermarriages with the Canaanites. God knew that such marriage alliances would in time lead the Israelites astray:

Deuteronomy 7:3-4: *"And you must form* ***no marriage alliance*** *with them. Your daughter you must not give to his son, and his daughter you must not take for your son.* ***For he will turn your son from following me, and they will certainly serve other gods."***

In a society where moral corruption abounds, the corruption of a child can begin at a very early age. Living now in the midst of the Israelites, the older children who worshipped the immoral Canaanite gods and goddesses may continue to do so in secret. This would defile the nation of Israel. Let us not forget the Canaanite city of Sodom. The unnatural sexual acts that were prevalent in that city were not only committed by the adults but also by the young among them. When the angelic messengers visited Lot, both **boys** and men wanted to rape them. This proves that corruption can begin at a very early age:

Genesis 19:4-5: *Before they could lie down to sleep, the men of the city, the men of Sodom,* ***from boy to old man*** *surrounded the house in one*

mob. And they kept calling out to Lot and saying to him: ***"Where are the men who came to you tonight? Bring them out to us so that we may have intercourse with them."***

Without a doubt, the Canaanite children were adversely influenced by the immoral ways of their parents. Since the Israelites are the chosen people from whom the Messiah would emerge, they must be preserved both morally and spiritually. It is vital not to let our emotions cloud our judgment. Unlike us, God knows the thoughts and intentions of humans. He knew exactly how these children would turn out as adults. He knew of the dangers these children would pose for the Israelites. And he knew their hidden traits even before these traits became evident:

Psalms 58:3-4: *The wicked go astray from birth. They are wayward, liars from the time they are born. Their venom is like the venom of serpents.*

We will now use an actual historical setting to illustrate why God had to initiate the extermination of the Canaanite children. From historical records we know that Adolf Hitler was born in Austria on April 20, 1889. If you were living in Austria during that period, what would you do if you knew in advance all the atrocities that this new-born infant would commit when he grows up? What would you do if you knew that millions would die as a result of the wars initiated by this infant? And not to forget the thousands of children who would lose their lives in these wars. What would you do if the only solution to stop this evil from happening is to extinguish the life of this infant? What would you do if it was within your power to stop this evil? Would you spare the infant and let millions die? God acted decisively**!**

Just as the men, the Canaanite women were also participants in the violence, bestiality, child sacrifices, and other immoral activities. Temple prostitution cannot function without the participation of women. This religiously sanctioned practice validated both adultery and fornication as acceptable behavior. As such, these Canaanite women deserved the same adverse judgment as the men. Exempting them would be a travesty of justice since they are equally guilty as the men. More seriously, if these women are spared they would seek vengeance for the execution of their men in more subtle ways. To understand the danger, we have to compare

an incident that took place long before the Israelites settled in the land of Canaan. The Bible tells us that in order to turn away the Israelites from serving Jehovah, the Moabite women seduced the Israelite men to commit sexual immorality:

Numbers 25:1-3: *When Israel was dwelling in Shittim, they started to commit* ***sexual immorality*** *with the* ***daughters of Moab****.* ***The women invited them to the sacrifices of their gods****, and they began to eat and to bow down to their gods.* ***So Israel joined in worship of the Baal of Peor, and Jehovah became enraged with Israel.***

As a result, the Israelite men were executed for engaging in sexual immorality and in false worship:

Numbers 25:9: *And those who died from the scourge amounted to twenty-four thousand.*

Sparing the Canaanite women will only result in a repetition of the above tragedy. In spite of all the effort on the part of God to protect the nation that was chosen to birth the Messiah, the Israelites still succumbed to the influence of the Canaanites. This was because of their failure to follow God's commandment to completely drive out the Canaanites. The outcome was shocking to say the least:

Jeremiah 7:30-31: "For the people of Judah have done what is bad in my eyes," *declares Jehovah. "They have set up their disgusting idols in the house that bears my name, in order to defile it. They have built the high places of Topheth, which is in the Valley of the Son of Hinnom,* ***in order to burn their sons and their daughters in the fire, something that I had not commanded and that had never even come into my heart."***

Now it was the Israelites who burned their sons and daughters in sacrificial fire to the idols. This tragedy was a direct result of their failure to act decisively upon God's commandment to completely remove the Canaanites from their God-given land. However, because of God's strong measurement against the Canaanites, a sufficient number of faithful Israelites were preserved from contamination. As a result, a measure of sanctity still remained in Israel to birth the Messiah. We shudder at the thought of the outcome had Jehovah chosen a less drastic course of

action. It would have resulted in the entire nation of Israel becoming just like the Canaanites. The Messiah cannot be born in a pagan nation any more than a nation that succumbs to paganism – even if that nation happens to be Israel. Thus, instead of questioning the righteousness of our loving Creator, we should thank him fervently for acting the way he did.

The call for total destruction was not only necessary but also crucial to prevent any assimilation of paganism into the nation of Israel. God knew of the danger that the Canaanite women and children would pose if they were allowed to remain in the land that is now occupied by the Israelites. It would result in total ruination of Israel. It was not only sensible but also loving on the part of Jehovah for taking such strong measurements against the Canaanites. He had to for the salvation of the entire human race. There is nothing immoral about the Creator of life taking away a life when it endangers the eternal salvation of mankind. He acted as such to save billions. Jehovah is truly a God of love.

A GOD OF LOVE

Many are unaware that Jehovah lovingly secured the lives of the Canaanites who abandoned their wicked ways. Mercy was shown to those who turned to him in faith. Let us consider two examples. We will consider the examples of ***Rahab*** and the ***Gibeonites***.

Rahab lived in the Canaanite city of Jericho. Before the Israelites crossed the Jordan into Canaan, Joshua sent out two men to spy out the land. When the spies ran into trouble, Rahab came to their aid. She hid the spies and later helped them escape. In return, she pleaded with these men to save her household. She had faith that Jehovah would deliver the cities of Canaan into the hands of the Israelites:

Joshua 2:9: *And she went on to say to the men:* ***"I do know that Jehovah will certainly give you the land, and that the fright of you has fallen upon us, and that all the inhabitants of the land have become disheartened because of you."***

Joshua 2:12-14: *"And now, please, swear to me by Jehovah that, because I have exercised loving-kindness toward you, you also will*

certainly exercise loving-kindness toward the household of my father, and you must give me a trustworthy sign. And you must preserve alive my father and my mother and my brothers and my sisters and all who belong to them, and you must deliver our souls from death." ***At that the men said to her: "Our souls are to die instead of you people! If you will not tell about this matter of ours, it must also occur that when Jehovah gives us the land, we also shall certainly exercise loving-kindness and trustworthiness toward you."***

The account of Rahab proves that even at this late stage, it was still possible for individual Canaanites to escape the divine execution of God. And one family did escape. Jehovah is ever willing to extend mercy to all those who turn to him for deliverance. Rahab's faith resulted in the preservation of her own life as well as the lives of her household:

Hebrews 11:31: By faith Rahab the harlot did not perish *with those who acted disobediently, because she received the spies in a peaceable way.*

This proves that individual Canaanites had an option to escape death. They could escape the divine execution of God if they truly choose to do so. The salvation of Rahab and her family confirms this vital truth. It clearly demonstrates that Jehovah is truly a God of mercy. Moses declared:

Exodus 34:6: *"Jehovah, Jehovah, a God merciful and compassionate, slow to anger and abundant in loving-kindness and truth."*

Jehovah never fails to show mercy to those who leave their wicked ways and submit to his righteous moral standards. It does not matter whether they are Canaanites or from any other nation. Consider now the example of the Hivites who lived in Gibeon. While other Canaanite cities prepared themselves to fight against the Israelites, the ***Gibeonites*** refrained. This was because they believed that God was fighting for the Israelites. To escape death, they devised a plan. They made it appear as if they were living in a distant land. Some of the men put on ragged clothes and worn-out sandals. And they loaded their donkeys with worn-out sacks. They also took some dry old bread with them. Then they went to the Israelites and said:

Joshua 9:9-11: "We have come from a very distant land because we heard about your great God, Jehovah*. We heard all the things that he did for you in Egypt . . . So our elders told us, 'Take provisions with you for the journey and go to meet them and tell them: We will be your servants.'"*

Joshua and the other leaders believed the Gibeonites. So they promised not to harm them in any way. But a few days later they learned that the Gibeonites were actually living in Canaan. Joshua then inquired:

Joshua 9:22: *"Why did you tell us that you came from a distant land?"*

And the Gibeonites explained why they lied:

Joshua 9:24: *"We did so because we were told that Jehovah your God had promised to give all this land of Canaan to you. So we were afraid that you would kill us."*

Though the Israelites discovered that they had been tricked, they still honored their promise not to harm the Gibeonites. Of course, Jehovah knew the truth. Yet, he lovingly spared their lives. This was because not only did the Gibeonites refuse to fight against the Israelites but they also turned to Jehovah for their salvation. They knew that Jehovah was fighting for the Israelites. And they had faith that he would deliver the land of Canaan into the hands of the Israelites. In fact, Jehovah later protected the Gibeonites from five Amorite kings who came with their armies to attack them. The Amorite kings wanted to destroy the Gibeonites for making peace with the Israelites. ***(Joshua 10:1-11)***

The preservation of Rahab and the Gibeonites proves that the command to ***"devote the Canaanites to destruction"*** is neither absolute nor irreversible as far as individuals are concerned. The examples of Rahab and the Gibeonites show that God spared the lives of those who took refuge in him. The rest of the Canaanites could have done the same and lived. But they did not. Thus, they brought the punishment of death upon themselves. These two examples prove why the accusation of ***Genocide*** against Jehovah is utterly false.

Jehovah made powerful headlines in the land of Canaan long before the time of its conquest. Thus, the Canaanites have no valid reason or

justification not to seek refuge in Jehovah. Consider carefully the words of Rahab which she confessed to the Israelite spies:

Joshua 2:9-11: *"All the inhabitants of the land have become disheartened because of you. For we heard how Jehovah dried up the waters of the Red Sea when you came out of Egypt and what you did to the two kings of the Amorites, Sihon and Og, whom you devoted to destruction on the other side of the Jordan.* ***When we got to hear it, then our hearts began to melt*** *and no one has any courage,* ***for Jehovah your God is God in the heavens above and on the earth beneath."***

Even though Rahab lived in Canaan, she was aware of all the powerful works which Jehovah performed to deliver the Israelites from Egypt and other hostile nations. Consider also the words of the Gibeonites:

Joshua 9:9: *"We have come from a very distant land out of regard for the name of Jehovah your God, because we have heard about his fame and about all he did in Egypt."*

The Gibeonites who lived in Canaan were also aware of the mighty acts of Jehovah which he performed in Egypt. Thus, the rest of the Canaanites had no excuse. They were neither ignorant of the powerful acts of Jehovah nor of the fact that Israel was the chosen instrument of God to execute his divine judgment. By staying back in defiance to fight against the Israelites, they placed themselves in line for destruction. By refusing to flee when the opportunity presented itself to leave the place designated for destruction, they brought death upon themselves. And unlike the Gibeonites, they refused to seek the mercy of Jehovah:

Joshua 11:19: *There was no city that made peace with the Israelites except the Hivites inhabiting Gibeon. They conquered all the others by war.*

Jehovah is ever willing to preserve those who leave their sinful course. And this includes not only individuals but also ***nations*** and ***kingdoms***. Read the following assurance of Jehovah carefully:

Jeremiah 18:7-8: *"Whenever I may speak against a* ***nation*** *or against a* ***kingdom*** *to uproot it and pull it down and* ***to destroy it****, and that nation*

actually ***turns back from its badness*** *against which I spoke, I will not cause the calamity that I have intended upon it."*

The above assurance of Jehovah is not a lie. This is substantiated by his dealings with the ancient city of ***Nineveh***. The story of Nineveh reveals the depth of Jehovah's mercy and justice. Because of the extreme wickedness of its inhabitants, the prophet Jonah was sent to Nineveh to pronounce what appears to be an unconditional judgment of condemnation against that city:

Jonah 3:3-4: *Jonah got up and went to Nineveh in obedience to the word of Jehovah . . . Then Jonah entered the city, and walking a day's journey, he kept proclaiming and saying:* ***"Only forty days more, and Nineveh will be overthrown."***

What was the response of the Ninevites when they heard the denunciation of Jehovah? Instead of becoming obstinate and defiant, they humbly acknowledged their sinful ways and repented:

Jonah 3:5-6: And the men of Nineveh began to put faith in God, and they proceeded to proclaim a fast and to put on sackcloth, from the greatest one of them even to the least one of them. *When the word reached the king of Nineveh, then he rose up from his throne and put off his official garment from himself and covered himself with sackcloth and sat down in the ashes.*

And addressing the inhabitants of that city, the king of Nineveh issued the following decree:

Jonah 3:8-9: *"Let them be covered with sackcloth, both man and beast;* ***and let them call out earnestly to God and turn from their evil ways and from the violence they practice***. *Who knows whether the true God may reconsider what he intends to do and turn from his burning anger, so that we may not perish?"*

How did Jehovah respond when the Ninevites displayed such genuine repentance? He lovingly showed mercy and spared their lives:

Jonah 3:10: *When the true God saw how they had turned back from their evil ways,* ***he relented and did not bring the calamity on them which he had spoken.***

What seemed to be an irreversible judgment of total annihilation was halted when the Ninevites repented from their sinful ways. The Canaanites could have done the same and kept living. But they did not. Thus, the Canaanites brought the calamity upon themselves. They and not God is responsible for their destruction.

When God wanted to destroy Sodom, Abraham asked if he would destroy that city if there were 50 righteous people in it. Jehovah said he would not. Then Abraham asked the same question if there were 45 righteous people. Each time Abraham lowered the number, he received the same answer. As a ***God of Justice***, it is impossible for Jehovah to destroy the innocent along with the wicked. Only after securing the lives of the righteous ones who dwelled in Sodom, that city was destroyed. *(See **Genesis 18:23-32**)* This proves that when Jehovah destroys a nation, we can be absolutely confident it is just. God's judgment is anything but capricious. Jehovah will never destroy the innocent along with the wicked. Thus, all those who are destroyed by Jehovah, must be truly wicked.

Jehovah is not a vindictive God. The account of Nineveh confirms the truthfulness of this fact. It is vital to recognize the truth that God has the moral responsibility to judge and control sin. Even in comparison to other nations who were not worshippers of Jehovah, the Canaanite culture shows itself to be exceedingly wicked and immoral. The result is a malignant force that had to be eradicated.

A MATTER OF PERCEPTION

God destroyed the ancient world by means of a global Flood. Only eight souls survived – Noah and his family. The Bible explains why it became necessary for God to take such a drastic action:

Genesis 6:5: *Jehovah saw that the **badness of man was abundant** in the earth and **every inclination of the thoughts of his heart was only bad all the time**.*

Similarly Jehovah destroyed the wicked population of Sodom and Gomorrah. The inhabitants in those cities engaged in gross unnatural sexual acts. ***(Genesis 19:4-5)*** As a righteous God, he could not allow those practicing such sinful acts to go unpunished:

Genesis 19:24-25: *Then Jehovah made it rain sulfur and fire on Sodom and Gomorrah. It came from the heavens. So God overthrew these cities, yes, the entire district, including all the inhabitants of the cities and the plants of the ground.*

Those annihilated in the Flood of Noah's day, and in Sodom and Gomorrah consists of ***men***, ***women*** and ***children***. Yet, Muslims acknowledge the justification of these executions without objection. In fact, both these executions are recognized in the Qur'an as divine judgments of God. More on this in ***Part Two***. In executing the ungodly people in Noah's day and in Sodom and Gomorrah, God used natural forces to accomplish the task. In contrast, Jehovah assigned the Israelites with the sacred duty of serving as his divine executioners. The result is nonetheless the same. Does it really matter if God had chosen to destroy the Canaanites by some natural forces or through human agencies? The fact that human agencies were used does not in any way diminish the righteousness of that divinely ordained action.

The execution of the Canaanites was purposed for the very same reason as that which was brought upon the people of Noah's day and the inhabitants of Sodom and Gomorrah. And that is to remove wickedness from earth. But why do we question only the legitimacy of the execution of the Canaanite women and children but not the execution which God carried out against the women and children of Noah's day or Sodom and Gomorrah? Is it because human agencies were used? Moreover, the scope of the destruction of the Canaanite population is nothing in comparison to the magnitude of the destruction during the time of Noah. Should it be of any concern to us how God carries out his divine judgments against the wicked? What matters is that that justice has been served. Ironically, when humans observe some acts of wickedness, they are quick to complain why God does not act. Yet, these very same humans complain when he does.

Well, why did not Jehovah use natural forces? The reason is because the land of Canaan was promised as an inheritance to the descendants of Abraham. The Israelites had to wait for more than ***400 years*** before God allowed them to take possession of the land. Now that the time had come for the Israelites to occupy that land, would it make sense for God to ruin the land by executing the Canaanites through the forces of nature? Moreover, since the Israelites had already spent a considerable number of years in the hostile wilderness after leaving Egypt, would it be loving for God to give them a land ruined by the forces of nature as their inheritance? Hence, God wisely used human agents to remove those wicked inhabitants of his land. Another vital reason is that by authorizing their participation in the destruction of the Canaanites, God provided a powerful reminder to the Israelites that the same outcome awaits them should they follow the wicked example of the Canaanites.

AN INEVITABLE REALITY

An inevitable reality about the structure of human society is that the actions of one member of a faction can affect the others for good or for bad. The decisions of a ruler will have consequences on the citizens for good or for bad. The decisions of an army commander will have consequences on his soldiers for good or for bad. Likewise, the decisions of parents will have consequences on their children for good or for bad. A good example that confirms this reality is the example of Rahab. Her wise decision saved both her life and the lives of her household. When the time came for the Israelites to conquer the land of Canaan, Joshua remembered the loving kindness that Rahab exercised towards the Israelite spies. And he gave the following instruction to the spies:

Joshua 6:22-23: *Joshua said to the two men who had spied out the land: "Go into the house of the prostitute and* ***bring out the woman and all who belong to her****, just as you swore to her."* ***So the young spies went in and brought out Rahab, along with her father, her mother, her brothers, and all who belonged to her; yes, they brought out her whole family****, and they brought them safely to a place outside the camp of Israel.*

Take note of the consequence. The wise decision of Rahab saved her entire family. Similarly, the Gibeonites who acted wisely and independently from the rest of the Canaanites not only saved their own lives but also the lives of their children. Thus, the children benefited from wise decision of the Gibeonite parents. While a child's dependence on his parents may result in his best interest, it may also turn out to be potentially harmful if the parents decide on a wrong or foolish course of action. As for the Canaanite parents who decided to stay back in defiance instead of fleeing the approaching calamity, their children paid with their lives. The following example demonstrates how parents can become accountable for the lives of their children:

Ezekiel 33:6: *"If a watchman sees the sword coming and he does not blow the horn and the people receive no warning and a sword comes and takes the life of one of them, that person will die for his own error,* ***but I will ask his blood back from the watchman."***

Note the ***principle of accountability*** in the above verse. The watchman becomes accountable for any loss of lives for his failure to sound the warning. When we apply this principle to the Canaanite family-heads, it implicates the parents for the death of their children. If the father knew that it is safer to flee, then his failure to do so would have brought the blood of his children upon himself. It would be as if it is he who killed his children – regardless of who the actual executioner was. What this basically means is that the Canaanite father who refuses to take his family out of harm's way is responsible for their deaths. In other words, he is the perpetrator.

Although we have discussed why the execution of the Canaanites was necessary for the salvation of mankind, let us analyze this issue further. This is vital because herein lies the core reason why God found it absolutely necessary to destroy the Canaanites.

THE SALVATION OF MANKIND

The salvation of mankind is very much dependent upon the sanctity of the nation that God had chosen to birth the Messiah. Therefore, to save the world, God had to first save Israel. He had to save Israel from the

deadly contamination of the surrounding nations. This is extremely crucial since it is impossible for the birth of the Messiah to occur in a nation who are not worshippers of the true God. That is why Jehovah had to prepare a people to become a holy nation.

This preparatory work began when God made his promise to Abraham. And it progressed right through to the time of Moses when Jehovah gave his holy Laws to the nation of Israel. In addition, God also revealed hundreds of Messianic prophecies so that his worshippers can clearly identify the Messiah when he arrives. One such prophecy is the virgin-birth of Jesus Christ. God had to ensure not only their precise fulfillment but also the precise timing of these prophecies to be fulfilled. This would involve the divine intervention of Jehovah for centuries in the history of mankind – especially that of Israel. Think of the consequences for mankind if the nation that God has chosen to birth the Messiah becomes defiled?

That is why the destruction of the Canaanites became mandatory. God had to preserve Israel to save billions through the redemptive work of the Messiah. What may seem as acts of cruelty are in fact acts of love on the part of God. While the Qur'an recognizes Jesus as the Messiah, it fails to understand the full significance of this title. It fails to understand the purpose behind this title. Only Jesus is identified as such in the Qur'an. Interestingly the Qur'an also records the virgin-birth of Jesus. However, it fails to understand the full significance of this miraculous birth. And it offers no explanation!

The decision of Jehovah to annihilate the Canaanites is comparable to that of a caring surgeon who carefully removes the cancerous cells before they invade and destroy the entire body. To prevent a relapse, it is crucial to destroy every single one of the cancerous cells. Similarly, the removal of the Canaanites has to be equally meticulous even if this means the destruction of women and children. God had to completely destroy the cancerous-like Canaanite population in order to save the rest of the

world. The salvation of mankind rests on the birth of the Messiah. And the host nation chosen to birth the Messiah must be free from the cancerous-like contamination of the surrounding Canaanite nations. It was God's love for mankind that moved him to act in such a strong decisive manner:

John 3:16: "For God loved the world so much that he gave his only-begotten Son*, so that everyone exercising faith in him might not be destroyed but have everlasting life."*

It was never the objective of Jehovah to save only the nation of Israel. His divine purpose is to save God-fearing individuals from every tribe, nation and tongue. This undeniable truth is evident right from the very beginning. It is evident in the promise that God made to Abraham:

Genesis 22:18: *"And by means of your seed* ***all nations of the earth will certainly bless themselves*** *due to the fact that you have listened to my voice."*

Thus, from the very beginning the divine will of Jehovah is to save all those who are righteously inclined for everlasting life. This means the salvation of millions of righteous men, women and children from *"****all nations of the earth."*** The salvation of these righteous ones from among the ***nations*** became a reality after the arrival of the Messiah. Writing after the arrival of the Messiah, the inspired Scriptures state:

Acts 13:48: *When* ***those of the nations*** *heard this, they began to rejoice and to glorify the word of Jehovah, and all those who were rightly disposed for everlasting life became believers.*

The foundational reason for the sanction of wars in the ***Hebrew Scriptures*** is to ensure the salvation of mankind through the birth of the Messiah. In fact, the primary reason for the birth of the nation of Israel itself was to prepare the way for the Messiah. Since Israel must remain holy, it must be protected at all cost from the influence of the Canaanite nations. God knew of the danger. Please read the following verses carefully:

Deuteronomy 20:16-18: *It is only of the cities of these peoples that Jehovah your God is giving you as an inheritance that you must not preserve any breathing thing alive, because you should without fail*

devote them to destruction, the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites, just as Jehovah your God has commanded you; ***in order that they may not teach you to do according to all their detestable things, which they have done to their gods, and you may indeed sin against Jehovah your God.***

The authorization to destroy the Canaanites does not mean that God is cruel any more than a responsible government can be considered cruel for executing those deserving of death. The willingness of Jehovah to intervene in human history shows his great love for mankind. In fact, he does not delight even in the death of a wicked person. That is how far-reaching is his love for mankind:

Ezekiel 18:23: *"Do I take any pleasure at all in the death of a wicked person?" declares the Sovereign Lord Jehovah. "Do I not prefer that he turn away from his ways and keep living?"*

Yet, as a righteous God, Jehovah cannot remain complacent in the face of evil. While the Bible recognizes that we are all inherently sinful, the sins of the Canaanites were exceedingly evil. If the nature of their sins were comparatively similar to those of ordinary humans, God would not have prevented them from dwelling in the midst the Israelites. How do we know? Jehovah repeatedly commanded the Israelites to show compassion for the alien residents who lived in their midst. The Israelites were never authorized to exterminate them but rather to love and care for them. Consider carefully the following commandment of Jehovah:

Leviticus 19:34: "If a foreigner resides with you in your land, you must not mistreat him. The foreigner who resides with you should become like a native among you and you must love him as yourself*, for you were foreign residents in the land of Egypt. I am Jehovah your God."*

And the inspired Scriptures of Jehovah also make it explicitly clear how the Israelites should treat the ***alien resident*** who dwells in their midst. Like Jehovah, they too must love the ***alien resident****:*

Deuteronomy 10:17-19: *For Jehovah your God is the God of gods and the Lord of lords. Great, mighty, and fear-inspiring is he, who treats none with partiality nor accepts a bribe.* ***He executes justice for the fatherless child and the widow and loves the alien resident, giving him food and***

clothing. You too must love the alien resident*, for you became alien residents in Egypt.*

This proves that the existence of the Canaanites were a serious threat to the sanctity of Israel. God's salvation plan requires a purified nation to birth the Messiah for the liberation of mankind from sin and death. Jehovah had to act to remove the cancerous obstacle that stands in the way of salvation of the entire human race.

THE RIGHTEOUSNESS OF JEHOVAH

The wars that King David fought were sanctioned by Jehovah. God sanctified these wars since they were fought for the preservation of Israel both physically and spiritually for the arrival of the Messiah. Yet, when King David wanted to build the temple of Jehovah, he was prohibited from doing so. Why? Let King David himself explain to us the reason why:

1 Chronicles 28:2-3: *Then King David rose to his feet and said: "Hear me, my brothers and my people. It was my heart's desire to build a house as the resting-place for the Ark of the Covenant of Jehovah and as the footstool of our God, and I made preparations to build.* ***But the true God told me, 'You will not build a house for my name, for you are a man of wars, and you have shed blood.'"***

It is really amazing to learn the reason for the prohibition. God revealed to King David that it was because he was a *"**man of wars"*** who *"**have shed blood."*** Even though the wars that King David fought were for the cause of Jehovah, it still disqualified him from building the temple of God. It is vital to note that it was Jehovah who disqualified him. What do we learn from this? It reveals the true position of Jehovah towards war. And it also proves that Jehovah does not glorify war. Wars were an inconvenient necessity in the hands of our loving Creator.

The authorization to wage wars was unique in the history of God's people. And it was never to be repeated again. This is clearly evident by the fact that after the arrival of the Messiah, the commandment to wage wars was no longer in force for the worshippers of Jehovah. Christians are not only forbidden to engage in warfare but also commanded to *"**love***

their enemies." Even before the coming of Christianity, Jehovah clearly revealed in the ***Old Testament*** his ultimate objective for his worshippers regarding warfare. He prophetically spoke of the time when true worshippers will neither engage in wars nor learn warfare anymore:
Isaiah 2:2-4: *In the final part of the days, the mountain of the house of Jehovah will become firmly established above the top of the mountains. And to it all the nations will stream. And many say: "Come, let us go up to the mountain of Jehovah, to the house of the God of Jacob.* ***He will instruct us about his ways and we will walk in his paths****. He will render judgment among the nations and set matters straight respecting many peoples.* ***They will beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation nor will they learn war anymore."***
This is the objective of Jehovah. And true to this prophecy, genuine worshippers of Jehovah live by this divine standard today. They do not engage in warfare, no matter in which part of the world they live. And they remain completely neutral in worldly conflicts.

Wars became a harsh necessity to protect the nation of Israel until the arrival of the Messiah. Everything hinges on the coming of the Messiah. In fact, the very first prophecy that Jehovah proclaimed after the first human pair sinned against God highlights the vital role of the Messiah. Addressing Satan, Jehovah uttered the following prophecy:

Genesis 3:15: *"And I will put enmity between you and the woman and between your seed and her* ***seed****. He will crush your head, and you will strike him in the heel."*
The salvation of mankind rests entirely upon this promised ***Seed***. And as we have learned, this ***Seed*** is none other than ***Jesus Christ***. For God to send his ***Holy Son*** into this world there must be a ***Holy Nation*** to receive him. Canaan was clearly a threat to the purity of Israel. Thus, the annihilation of the Canaanites was crucial for God to send his only-begotten Son into the world so that we might gain life through him:
1 John 4:9-10: By this the love of God was revealed in our case, that God sent his only-begotten Son into the world so that we might gain life through him*. The love is in this respect, not that we have loved*

God, but that he loved us and sent his Son as a propitiatory sacrifice for our sins.
Of course, all these divine truths make no sense to Muslims. Why? To answer this, let us consider a vital condition that is absolutely mandatory to worship the true God acceptably:

John 4:24: *God is a* ***Spirit*** *and those worshipping him* ***must*** *worship with* ***spirit*** *and* ***truth****.*
To worship God acceptably we ***must*** worship him with *"****spirit and truth."*** This is only possible if we truly become a ***spiritual*** person. Only a ***spiritual*** person will be able to discern the deep divine truths of God. Lovingly, God has provided his inspired ***Scriptures*** to guide us to attain this divine quality. Well, can the Qur'an guide a Muslim to become a ***spiritual*** person? In other words, can it guide an individual Muslim to become a ***spiritual*** person so that he or she will be able to understand and perceive the deep divine truths of God?
How can the Qur'an do so when the very word *"****spiritual"*** or *"****spirituality"*** does not appear even once in the entire Qur'an? Can a book as deficient as this help Muslims to understand the deep ***spiritual*** truths of God? To understand the absurdity of this, imagine buying a book that is supposed to teach you how to play Tennis. Yet, not once does the word *"****Tennis"*** appear in the entire book. This is the same with the Qur'an. This is precisely the reason for the inability of Muslims to understand deep ***spiritual*** truths such as why the coming of the Messiah is vital for our salvation. They simply cannot understand why the redemption of mankind from sin and death is only possible through the shed blood of Jesus Christ. Such teachings are foolishness to them:
1 Corinthians 2:14: *But a physical man does not receive the things of the spirit of God, for they are* ***foolishness*** *to him and he cannot get to know them, because they are examined* ***spiritually.***
Please read the following verses carefully to understand why Muslims are simply unable to perceive the deep things of God:

1 Corinthians 2:10-13: For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of

God. *No one has come to know the things of God except the spirit of God. Now we received, not the spirit of the world, but the spirit that is from God, so that we might know the things that have been kindly given to us by God.* ***These things we speak, not with words taught by human wisdom, but with those taught by the spirit, as we explain spiritual matters with spiritual words.***

In order for Muslims to escape this mental darkness and appreciate the divine teachings of God, it is absolutely mandatory for them to leave the cult of Islam. They must turn to Jehovah for their ***spiritual*** enlightenment. They must turn to Jehovah for their eternal salvation. We conclude this article by expressing how blessed we are to worship Jehovah the God of Justice:

Romans 9:14: *What are we to say, then? Is there injustice with God? Certainly not!*

We must be extremely thankful to Jehovah for everything that he has done for our salvation. Amen and Amen.

A Guide To Quranic Contradictions

Sura 2: Al-Baqara (The Cow)

2:21
Allah created the mankind; they should worship Him.
Contradiction: 3:97, 35:15 say Allah does not need mankind and the jinns; He is free of all want.

2:29
Allah created the earth (first) then He perfected the seven firmaments (heavens); He has the perfect knowledge of all things. (This verse indicates that Allah started creation by creating earth, and then He made heaven into seven heavens. This is how building usually starts, with the lower floors first and then the top floors—ibn Kathir).
Contradiction: 79:27-30 says Allah created the heavens first.

2:34
All the angels bowed to Adam except Iblis. He was haughty and a disbeliever.
Contradiction: 16:49 says every creature in the heavens and in earth prostrates to Allah.

2:35
Allah forbade Adam and his wife to approach the tree of knowledge. (Allah spoke directly to Adam—ibn Kathir.)
Contradiction: 42:51 says Allah never speaks directly to a human; He speaks either from behind a veil or through a messenger.

2:37
Adam learned the words of inspiration from Allah. Adam was the first Muslim.
Contradiction: 2:131 says Abraham was the first Muslim.
Contradiction: 6:14 says Muhammad was the first Muslim.
Contradiction: 7:143 says Moses was the first Muslim.
Contradiction: 26:51 says some Egyptians were the first Muslims.

2:38
Allah ordered Adam and his wife to descend on earth and to preach on people whatever message they received from Allah.
Contradiction: In verse 20:123, before sending Adam on earth, Allah told him humans on earth would be enemies of one another. This means there were already people on earth when Adam descended on it. So Adam was not the first human created by Allah.

2:47
Allah blesses the Children of Israel more than other believers; He has preferred them above all beings.
Contradiction: 3:33-34 says Allah preferred Adam, Noah, the house of Abraham, and the house of Imran above all beings.

2:50
Allah parted the sea (Red sea); saved the Children of Israel (i.e., Moses' people), and drowned Pharaoh in front of the eyes of the Children of Israel.
Contradiction: 10:90 says Pharaoh submitted to Islam.
Contradiction: 10:92 says Allah saved Pharaoh.

2:52
Despite their sins of idolatry, Allah forgave the people of Moses.
Contradiction: 2:63 says Allah raised the Mount Sinai above the Children of Israel and threatened them to submit to Him.
Contradiction: 7:152 says Allah punished them.

2:58
Then Allah asked the people of Moses to humbly enter a city (Jerusalem or Jericho—ibn Kathir) through its gate so that they could find all the provisions they needed for their sustenance.
Contradiction: Allah says in 7:137 He let Moses' people inherit the land east and west, that is, the land of greater Syria.

2:62
Muslims/Jews/Christians/Sabians—anyone who believes in Allah and the last Day and does a righteous deed will get rewards.
Contradiction: 9:17 says unbelievers will go to hell.
Contradiction: In 3:85 Allah says He only accepts Islam.
Contradiction: 4:150-151 says Allah will severely punish those who deny Allah and Muhammad and those who separate Allah from His messengers.
Contradiction: in 5:33 Allah commands Muslims to Crucify or behead those who criticize Islam and Muhammad or do not convert to Islam.

2:79
Those Jews wrote their Book with their own hands, and faked that as the Book from Allah, Allah curses them.
Contradiction: 6:34, 6:115 say **none** has the power to change the words of Allah.

2:106
Whatever verses Allah abrogates or causes Muhammad to forget, He replaces them with similar or better verses (Muhammad did forget some Qur'anic verses—Walker, p. 166).
Contradiction: 6:34, 6:115 say **none** can change the words in the Qur'an.

2:107
The dominion of the heavens and the earth belongs to Allah; there is no protector besides Him.
Contradiction: In 13:11, 41:31, 50:17-18, and 82:10 Allah says angels are our protectors and guards.
Contradiction: 5:55 says Allah's messengers are our protectors.

2:116
The Christians belief that Allah had begotten a son is untrue; Allah possesses everything in heavens and on earth, everything worships Him.
Contradiction: 3:180, 15:23, 19:40, 19:79-80, 21:89, 28:58 say Allah inherits from infidels/other creatures.

2:117
Allah creates instantly, by decree; He says 'be' and it is.
Contradiction: 7:54, 10:3, 11:7 and 25:59 say six days of creation.
Contradiction: 41:9–12 say eight days of creation.

Contradiction: 6:101 says Allah could not create a son for himself because He does not have a consort (a wife or a concubine).

2:131
Allah asked, and Abraham cheerfully submitted himself to Allah (Abraham was the first Muslim—ibn Kathir.)
Contradiction: 2:37 says Adam was the first Muslim.
Contradiction: 6:14 says Muhammad was the first Muslim.
Contradiction: 7:143 says Moses was the first Muslim.
Contradiction: 26:51 says some Egyptians were the first Muslims.

2:139
The Islamic, the Jewish and the Christian Allah is the sameAllah, do not argue on this. Allah will reward each group according to their deeds.
Contradiction: 9:30 says Jews and Christians are idolaters.
Contradiction: 3:118, 5:51, 5:57, 58:14 and 60:13 say not to be friendly with unbelievers, including Jews and the Christians.

2:148
Every nation has a qibla; Allah has given each group of people a law and a way of life.
Contradiction: 25:51 says if willed Allah could have sent messengers to every nation to instill fear; but He didn't.

2:167
Those who plead for another chance, Allah will disown them and send them to hell to dwell there forever.
Contradiction: 6:128 says as long as Allah wishes, not forever.

2:185
As a guide to mankind, Allah sent the Qur'an in the month of Ramadan (the ENTIRE Qur'an.)
Contradiction: 17:106, 25:32 say Allah sent the Qur'an in stages.

2:219
Wines and gambling are Satan's handiwork—there are some good but great sins.
Contradiction: 47:15 and 83:25 say Allah will serve Satan's handiwork, wine, in Islamic Paradise.

2:221
Do not marry idolatresses until they believe. A believing slave woman is better than a non-believing free woman; do not get your girls married to unbelievers until they (the unbelievers) convert to Islam.
Contradiction: 9:30 says the Jews and the Christians are idolaters, but Allah allows Muslim men to marry their women without converting to Islam. According to ibn Abbas, 'I do not know of a bigger Shirk than her saying that Jesus is her Lord!' This means that the Christian women are idolaters.

2:253
Some apostles (messengers) are above others; to some of them Allah spoke (i.e., Allah has graded His messengers, He had spoken directly to a few of them); to Jesus, Allah gave clear signs and the Holy Spirit.
Contradiction: Allah says in 4:152 He makes no distinctions among prophets.

2:254
Unbelievers (non-Muslims) are the real wrong-doers; they will have no intercession on the last day.
Contradiction: 2:255 says Allah might appoint intercessor for anyone He wishes, including some unbelievers.

2:255
Allah sustains and protects all that exists. His throne extends over the heavens; no one can intercede without His permission.
Contradiction: see 2:254.

2:259
Allah caused a man to sleep for a century, then raised him up, and questioned the man how long he thought had been in sleep (in this verse Allah is directly speaking with an ordinary person).
Contradiction: 42:51 says Allah speaks only through a veil or through a messenger.

Sura 3: Al-Imran (The Family of Imran)

3:2
Worship none but Allah; He is the ever-living, and the sustainer of all things.
Contradiction: 12:100 says Allah allowed Joseph's brethren and his parents to prostrate before Joseph.

3:3
Allah sent the Qur'an to Muhammad (the ENTIRE Qur'an).
Contradiction: 17:106, 25:32 say Allah sent the Qur'an in stages

3:7
Allah has sent down the Book. Only men of understanding will grasp the messages of the Qur'an; some verses are basic some are allegorical; perverse hearts follow allegorical verses to find hidden meanings to make discord; only Allah knows the hidden meanings of the Qur'an
Contradiction: 16:103 says the Qur'an is in clear Arabic.

3:18
Allah, His angels, and the knowledgeable people bear witness that none is to be worshipped except Him. Maintaining His creation is justice.
Contradiction: 12:100 says Allah allowed Joseph's brethren and his parents to prostrate before (worship) Joseph.

3:20
Muhammad's duty is only to convey the messages of Allah (Allah has sent Muhammad to the illiterate Arabs—ibn Kathir).
Contradiction: Allah says in 8:39 if the unbelievers do not convert to Islam fight them.

3:33-34
Allah chose the families of Adam, Noah, Abraham, and Imran above all people.
Contradiction: 2:47, 45:16-17 say Allah favored the Children of Israel above all beings.
Contradiction: 3:42 says Allah preferred Mary above all women.

3:41: The angel (Gabriel) instructed Zachariya to remain silent for three days, communicating only through signs, and offering two prayers—in the evening and in the morning.
Contradiction: in 19:10 Allah commanded Zachariya to remain silent for three nights.

3:42
Angels told Mary that she is chosen above women of nations.

Contradiction: 19:17 says one angel, as a man, spoke to Mary
Contradiction: 2:47, 45:16-17 say Allah preferred the children of Israel above all beings.

3:45
The angels told Maryam (Mary) that she would give birth to Jesus, a Word (manifestation) of Allah and Jesus will be held in great honor, and he will be nearest to Allah.
Contradiction: 19:17 says an angel, in the shape of a man, visited Mary.
Contradiction: in 21:98 Allah says all objects worshipped by men besides Allah will be in hell, i.e., Jesus will burn in hell.

3:59
Allah created Adam from dust, Allah said 'be' and Adam was there; Jesus looked like Adam (as Allah made Jesus without a father He made him look like Adam, and because Adam had no father or mother, Allah created Adam from dust—ibn Kathir).
Contradiction: 38:71 says Allah created Adam out of wet clay.
Contradiction: 15:26 says Allah created Adam out of sounding (black burnt) clay and mud.
Contradiction: 38:75 says Allah created Adam with His two hands.

3:67
Abraham was not a Jew, nor a Christian, but a Muslim (Hanif), and Muhammad is the nearest to Abraham.
Contradiction: Allah says in 6:14 that Muhammad was the first Muslim.
Contradiction: 7:143 says Moses was the first to believe in Islam.
Contradiction: 2:37 says Adam was the first Muslim.
Contradiction: 26:51 says some Egyptians were the first Muslims.

3:78
Some Jews and Christians twisted Allah's scriptures and passed them as Allah's messages.
Contradiction: 6:34, 6:115 say none can alter the words of Allah.

3:85
Allah will not accept any religion other than Islam.
Contradiction: 2:62 says Allah will reward Christians, Jews and the Sabians.

3:97
Mecca is the station of Abraham: if you can afford then perform pilgrimage (hajj) in Mecca; Allah does not need '*Alamin'*(mankind and jinns).
Contradiction: in 2:21 Allah says He needs mankind to worship Him.
Contradiction: 51:56 says Allah needs humans and jinns to worship Him.

3:125
In Badr, Allah made a terrific onslaught with five thousand angels (the angels wore white wool and had special markings distinguishing their horses—ibn Kathir).
Contradiction: 8:9 says in Badr, Allah helped the Muslims with one thousand angels.
Contradiction: 3:124 says Muhammad requested Allah to send three thousand angel fighters.

3:144
Muhammad is no more than an apostle; apostles before him had died.
Contradiction: 4:157 says Allah raised Jesus up; Jesus did not die.

3:169-171
Those slain in Allah's way (in Jihad) do not die; they live in the presence of Allah (in Islamic Paradise), and enjoy His provisions.

Contradiction: 19:70-71 says every soul, including that of a Muslim, at least for some time, will be in hell.

3:180
Allah does not like stingy people; Allah will tie the covetous articles like twisted collars in the necks of unbelievers. Allah is the inheritor of the heavens and the earth.
Contradiction: 2:116, 3:189, 20:6, 21:19, 57:2 say Allah is the owner of all things in the heavens and in earth.

3:189
Sovereignty of the heavens and the earth belongs to Allah.
Contradiction: Allah says in 3:180 15:23, 19:40, 19:80, 21:89, 28:58 He inherits from other infidels and other creatures.

Sura 4: An-Nisa (Women)

4:5
Take care of the minor orphans' property and do not handover their property to them while they remain minor (until they are marriageable).
Contradiction: 65:4-5 says prepubescent girls (minor girls) can be married.

4:6
Test the orphans for their maturity; release properties to orphans when they are capable of sound judgment (i.e., have attained maturity or puberty, usually taken as fifteen years of age. It is the marriageable age—Jalalyn. The age of puberty is the marriageable age—ibn Abbas).
Contradiction: 65:4-5 says prepubescent girls can be married.

4:15
If a woman is lewd confine her in house till death (basis of honor killing in Islam); four believing male witnesses are required to prove a woman's innocence.
Contradiction: in 24:2 Allah prescribes one hundred lashes for both men and women who perform lewdness.

4:16
Allah prescribes unspecified punishment for lewdness by men; (homosexuality, gays—ibn Kathir); if the perpetrators repent then leave them alone.
Contradiction: in 24:2 Allah prescribes one hundred lashes for both men and women who do acts of homosexuality.
Contradiction: 4:15 says permanent house arrest, until they die, for women.

4:18
Inflict the most grievous punishment for dying rejecting faith (i.e., those apostates who die as apostates.)
Contradiction: 10:90 says Pharaoh submitted to Islam when flood engulfed him.

4:46
Majority of the Jews distort the meaning of words by a twist of their tongues; Allah condemns them.
Contradiction: 6:34, 6:115 say **none** can alter the words of Allah.

4:48
Allah forgives every sin except idolatry (shirk).
Contradiction: in 4:153 Allah forgave the idolatry of Moses' people.

4:75
Fight against oppression; Allah raises a protector from among the believers.
Contradiction: 9:116, 17:111, 32:4 and 42:28 say Allah is the only protector and helper.
Contradiction: 41:31, 32 say angels are our protectors in this life and the life hereafter.
Contradiction: 5:55 says Allah's messengers are our protectors.

4:78
Death will find you even if you are in towers built up strong and high. All things are from Allah.
Contradiction: in 4:120, 38:41 Allah says evil things are from Satan.
Contradiction: 4:79 says evil things are from us.

4:79
Good things are from Allah; evil things are from one's own soul. Allah is the witness that Muhammad had been sent as a Messenger to people.
Contradiction: 4:120 and 38:41 say evil things are from Satan.
Contradiction: 4:78 says all things; including evil things, are from Allah.

4:93
A dreadful penalty (hell, unspecified) is for a Muslim for intentionally killing another Muslim.
Contradiction: 2:178 says whoever kills deliberately must be killed, or if he is pardoned he must pay the blood money.

4:107
Allah does not like disloyalty.
Contradiction: 63:5 says Allah might forgive the hypocrites if Muhammad sought Allah's forgiveness for them.

4:116
Except the idolaters (shrik), Allah forgives whomever He pleases.
Contradiction: 4:153 says Allah forgave the calf-worshippers of Moses' people.

4:120
Satan creates false desires; Satan deceives people.
Contradiction: 16:93 says Allah misleads who He wishes.
Contradiction: 4:78 says all things are from Allah.

4:150-151
Allah will severely punish those who deny Allah and Muhammad and those who separate Allah from His messengers.
Contradiction: 2:62 says Muslims/Jews/Christians/Sabians—anyone who believes in Allah and the last Day and does a righteous deed will get rewards.

4:152
The believers should not make distinctions among the messengers; in the hereafter; Allah will reward such believers.
Contradiction: 2:253, 17:55 say Allah preferred some prophets over others.

4:153
For asking Moses to show them Allah in public, Allah dazed people with thunder and lightning. Allah

forgave Moses people who worshipped the golden calf.
Contradiction: 4:48 says Allah does not forgive idolatry, that is, shirk.
Contradiction: 2:63 says Allah terrorized Moses' people by raising the Mount Sinai above them.

4:157
Jesus was not crucified; he did not die.
Contradiction: 3:144 says all prophets before Muhammad had died.
Contradiction: 23:15, 39:30 say everyone will die.

4:158
Allah raised Jesus up alive.
Contradiction: 21:98 says all objects worshipped by men besides Allah will be in Islamic hell; i.e., Jesus will burn in hell because the Christians worship him.

4:171
People of the Book are not to commit excesses in their religion; Jesus was only another apostle of Allah, he was the Word (manifestation) of Allah; Jesus is also a spirit from Allah; so, no Trinity.
Contradiction: 4:172 says Allah made Jesus His servant.

4:172
Christ (Messiah, Jesus) was a servant of Allah.
Contradiction: 4:171 says Jesus is a spirit and Word of Allah.

Sura 5: Al-Maeda (The Table Spread)

5:5
Foods of the people of the Book are lawful for Muslims and vice versa. Lawful in marriage (for Muslim men) are: chaste believing women; chaste women of the Book (i.e., Jewish and Christian women).
Contradiction: 2:221 says do not marry idolatresses.
Contradiction: 9:30 says Christians and the Jews are idolaters.

5:13
The Children of Israel (Jews) tampered with their scriptures and broke their covenant with Allah; Allah made their heart become hard but Muhammad is to forgive them.
Contradiction: 6:34, 6:115 say none can tamper with Allah's words.
Contradiction: 9:29 says kill the Jews and Christians unless they pay *jizya* tax or convert to Islam.
Contradiction: 5:54 says the Muslims must be very harsh and stern towards infidels.

5:21
Moses said his people should occupy the holy land (of Palestine, Jerusalem or Jericho).
Contradiction: 7:137 says Allah let the Moses' people inherit the land east and west, that is, the land of greater Syria.

5:26
Allah made the wicked people (a faction of children of Israel; they numbered 600,000—Jalalyn) to roam aimlessly for forty years (during this time the Torah and the Law were revealed to Moses—ibn Kathir. Moses and Aaron died in the wilderness. Joshua became the prophet sometime after his fortieth year; Allah commanded Joshua to fight the giants—Jalalyn).
Contradiction: 7:129 says Allah let the children of Israel inherit Egypt.

Contradiction: 7:137 says Allah let the Moses' people inherit the land east and west, that is, the land of greater Syria.

5:32
Killing one person except for a just cause is like slaying the whole people; saving a life is like saving the whole people (killing here refers to a Muslim killing another Muslim and not humanity in general —ibn Kathir).
Contradiction: in 5:33 Allah commands Muslims to crucify or behead those who criticize Islam and Muhammad or do not convert to Islam.

5:41
Allah will not purify the hearts of those Jews who distort the meaning of the Book.
Contradiction: 6:34, 6:115 say none can alter the words of Allah.

5:54
If one turns to be an unbeliever, Allah may bestow His blessings to others who will become Muslims. These Muslims will be humble and friendly to other Muslims but very harsh and stern towards the infidels (unbelievers, the apostates; i.e., these pious Muslims must kill the unbelievers and the apostates).
Contradiction: 5:13 says Muhammad is to forgive and overlook the faults of Jews and Christians.

5:51
Muslims are not to take the Jews and Christians as friends and protectors.
Contradiction: 5:82 says Christians are Muslims' closest friends.

5:55
Real friends are: Allah, His apostle (Muhammad), and the fellowship of pious and charitable believers.
Contradiction: 9:116, 17:111, 32:4, and 42:28 say Allah is the only protector and helper.
Contradiction: 40:31-32 say angels are our protectors in this life and the life hereafter.

5:57
Do not take as friends the people of the Book (Jews and Christians), the pagans, and those who mock at Islam.
Contradiction: 5:82 says Christians are Muslims' closest friends.

5:69
The believers of the Qur'an, the followers of the Jewish scriptures, the Sabians, the Christians, and those who believe in Allah and the last day shall have no fear.
Contradiction: 3:85 says Allah accepts only Islam.
Contradiction: in 5:33 Allah commands Muslims to Crucify or behead those who criticize Islam and Muhammad or do not convert to Islam.

5:82
Strongest enemies are the Jews and the pagans; the nearest in love (or friendly) are the Christians.
Contradiction: 3:118 says not to be friendly with unbelievers, including Jews and Christians.
Contradiction: 5:51 forbids Muslims to be friendly with Jews and Christians.
Contradiction: 5:54 says pious Muslims must be harsh and stern towards Jews and Christians, these Muslims must kill Jews and Christians and other infidels.

5:90
Intoxicants (wine and spirits), stones (i.e., stone/idol worshipping), and gambling (playing chess is a

form of gambling—ibn Kathir) are Satan's handiwork.
Contradiction: 47:15, 83:25 say Satan's handiwork, wine, will flow freely in Islamic Paradise.

Sura 6: Al-Anam (Cattle)

6:12
Allah has prescribed mercy on Himself. Undoubtedly, on the Resurrection day, Allah will gather together mankind. They are responsible for their belief.
Contradiction: 14:4, 6:35 say Allah purposely does not guide some people.
Contradiction: 10:100 says no soul can believe without Allah's will.

6:14
Allah feeds others, but He does not need any food. Allah commanded Muhammad to be the first person to embrace Islam.
Contradiction: 2:37 says Adam was the first Muslim.
Contradiction: 2:131, 3:67 say Abraham was the first to accept Islam.
Contradiction: 7:143 says Moses was the first Muslim.
Contradiction: 26:51 says some Egyptians were the first Muslim.

6:34
Apostles before Muhammad were rejected too; but through patience, constancy, and Allah's help the apostles won. **None** can alter the words of Allah (Qur'an).
Contradiction:, 2:79, 3:78, 4:46, 5:13, 5:41, 6:112, 41:43 say the Jews and the Christians tampered with Allah's Books.
Contradiction: Allah says in 2:106, 16:101 He changes the Qur'an through abrogation and substitution.

6:38
All creatures, including birds with wings, form communities like human beings; they too will be resurrected (that is, these creatures also have souls).The Qur'an did not omit anything (i.e., the Qur'an is complete).
Contradiction: 18:109, 31:27 say all oceans (ink) and all trees (pen) are not enough to write the Quran.

6:101-102
Allah has no consort (wife), so He could not have children (sons) (the polytheists thought that the angels were daughters of Allah; Allah does not have any wives—ibn Kathir).
Contradiction: Allah says in 19:21 Mary could have a son without a man (consort), because Allah decreed it so.
Contradiction: 39:4 says if willed, Allah could have a son out of His creation, but He didn't.
Contradiction: 2:117 says Allah says 'Be and it is'.

6:103
Allah is beyond our vision and comprehension; but He sees and comprehends all things. Allah is not visible.

Contradiction: 53:11 says Muhammad, with his own eyes, saw Allah (Muhammad saw with his eyes his Lord—ibn Abbas).

6:112
It is Allah's wish that every messenger will have men and Jinni devils as his enemies, inspiring each

other with flowery words.
Contradiction: 6:34, 6:115 say none can alter the words of Allah.

6:115
Qur'an is complete in truth and justice; **none** can change the Qur'an.
Contradiction: 2:106, 16:101 say Allah abrogates and substitutes verses, changing the Qur'an.

6:128
At the approach of death, Jinni misleads many humans; these misguided men will implore Allah for mercy but Allah will send them to hell to dwell there permanently, except if Allah decides otherwise.
Contradiction: 2:167 says eternally.

6:130
Allah sends humans and Jinni respectively as messengers to them.
Contradiction: 12:109 says Allah sends only men as messengers.
Contradiction: 27:82 says Allah also sends a beast as a messenger to mankind.
Contradiction: 35:1 says Allah sends angels with wings as messengers.

6:131
Allah will not destroy a city for their sins when their inhabitants are there (that is, a messenger—ibn Kathir).
Contradiction: 17:16 says Allah destroys a city by giving its inhabitants warning.

Sura 7: Al-Araf (The Heights)

7:20
Satan lured Adam and his wife (Eve) to transgress Allah's prohibition.
Contradiction: 20:120 says Satan lured only Adam to the tree of eternity.

7:54
Allah created the heavens (first) and (then) the earth in six days, and then he rose over His throne.
Contradiction: 41:9-12 says Allah created the earth (two days), the mountains (four days) and the heavens (two days) in total of eight days.
Contradiction: 2:117 says Allah creates instantly.
Contradiction: 2:29 says Allah created the earth first.

7:77
So they killed the she-camel and challenged Salih to bring Allah's torment on them.
Contradiction: 54:29 says one person took a sword in his hand and killed the she-camel.

7:82
Lot's people wanted to drive him and his companions (i.e., Lot and his two daughters: Za'ura and Raytha—ibn Abbas) out of their city. (Lot's people were sarcastic to Lot's followers that they are a people who want to be pure from men's anuses and women's anuses—ibn Kathir.)
Contradiction: 7:77 and 29:29 says when Lot admonished his people for their sins they challenged Lot to bring upon them the wrath of Allah.

7:83
Allah saved Lot (including his daughters—ibn Abbas) but not his wife; she received the torment of Allah.
Contradiction: 26:170-171 says Allah saved Lot and all his followers except an old woman.

7:127
The chiefs of Pharaoh wanted to know if Pharaoh would allow Moses to spread mischief and let the people abandon their gods. Pharaoh then decreed to kill sons of Moses' people, but reprieved their daughters.
Contradiction: 28:38 says Pharaoh was the God of his people. They worshipped only Pharaoh and not many gods.

7:136
Allah avenged the betrayal of covenant of Moses' people by drowning Pharaoh and his people in the sea.
Contradiction: 10:92 says Allah forgave and saved Pharaoh, and made his dead body a symbol for Pharaoh's progeny.
Contradiction: 10:90 says Pharaoh submitted to Islam.

7:137
Allah let the oppressed people (the Children of Israel) inherit (Egypt) the land east and west (this refers to the area of greater Syria—ibn Kathir).
Contradiction: 2:58, 5:21 say Allah let the Moses' people inherit the land of Palestine and Jerusalem.

7:143
Allah spoke directly to Moses, but did not show His face; when Moses looked at the mountain where Allah was hiding, the mountain crumbled and Moses fainted; Moses was the first to believe in Islam.
Contradiction: 2:37 says Adam was the first Muslim.
Contradiction: 2:131, 3:67 say Abraham was the first Muslim.
Contradiction: 6:14 says Muhammad was the first Muslim.
Contradiction: 26:51 says some Egyptians were the first Muslims.

7:152
Those who idolized the calf for worshipping incurred the wrath of Allah.
Contradiction: 2:52 says Allah forgave them.
Contradiction: 2:63 says Allah terrorized the Children of Israel by raising the Mount Sinai above them.

7:179
Allah has made many men and Jinni for hell, they are worse than cattle.
Contradictions: in 51:56 Allah says He created men and jinns only to serve (worship) Him.
Contradiction: in 35:15 Allah says he does not need human; He is free of all want.

Sura 8: Al-Anfal (The Spoils of War)

8:9
Allah helped Muhammad with one thousand angels in succession (following one another: Gabriel led five hundred of them, and Michael led five hundred of them—ibn Kathir).
Contradiction: 3:125 says Allah helped Muhammad in Badr with five thousand angel soldiers.
Contradiction: 3:124 says Muhammad requested Allah to send three thousand angel fighters.

8:38
Allah will forgive unbelievers' past if they accept Islam; if not, they will face the fate of their forefathers (i.e., exemplary punishment from Allah).

Contradiction: Allah says in 3:20 if the unbelievers do not convert to Islam leave them alone, Muhammad's duty is only to convey the message.

Sura 9: Al-Baraat (Immunity) or Al-Tauba (Repentance)

9:23
Unbelieving father, brothers are not protectors; of converts of Islam believers should not take them as guardians.
Contradiction: 17:23, 31:15 say respect parents even if they are unbelievers.

9:30
The Jewish claim of Ezra (Uzair) as the Son of Allah, or the Christian claim of Jesus as the son of Allah is blasphemous; Allah punishes them.
Contradiction: 2:221, 60:10 forbid Muslims to marry idolaters.
Contradiction: 2:62 says Christians will get rewards.
Contradiction: 5:82 says the closest in friendship are Christians.

9:71
Pious and charitable believers are protectors of one another; they obey Allah and Muhammad.
Contradiction: 9:116, 17:111, 32:4 and 42:28 say Allah is the only protector and helper.
Contradiction: 41:31, 32 say angels are our protectors in this life and the life hereafter.
Contradiction: 5:55 says Allah's messengers are our protectors.

9:116
Sovereignty (dominion) of the heavens and the earth belongs to Allah; He controls life and death; Allah is the only protector and helper.
Contradiction: 3:180, 15:23, 19:40, 19:79-80, 21:89, 28:58 say Allah inherits from infidels and other creatures.
Contradiction: 9:71 says messengers and the believers are the protectors and helpers.
Contradiction: 5:55 says Allah's messengers are our protectors.
Contradiction: 9:71 says pious Muslims are the protectors.

Sura 10: Yunus (Prophet Yunus)

10:3
Allah created the heavens (first) and (then) the earth in six days (our worldly days—ibn Kathir. In the same measure of time as worldly days since there was no sun or moon at that time—Jalalyn.), and then He ascended on His throne; He regulates all His affairs from His firmly established throne; there is no intercessor except Allah.
Contradiction: 41:9-12 says eight days of creation.
Contradiction: 2:117 says Allah creates instantly.
Contradiction: 2:29 says Allah created the earth first.

10:35
Allah, not the idols, guides to the truth.

Contradiction: in 4:78 Allah says all things are from Him.

Contradiction: in 16:93 Allah says He misleads who He wishes.

10:47
Allah has given each group of people, a messenger, a law, and a way of life.
Contradiction: 25:51 says if Allah willed, He could have sent apostles to every nation to instill fear in them, but He didn't.
Contradiction: 28:46, 32:3, 34:44, 36:6 say before Muhammad Allah did not send any messengers or Books to the Arabs.

10:64
None can change the words of Allah.
Contradiction: 5:41, 3:78, 2:79, 4:46, 5:13 say the Jews and the Christians tampered with Allah' Book.
Contradiction: 2:106, 16:101 say Allah changes the Qur'an through abrogation of verses.

10:90
When flood engulfed Pharaoh, he submitted to Islam (i.e., Pharaoh became a Muslim).
Contradiction: 4:18 says Allah does not accept submission to Islam at the point of death, if one does not accept Islam before death.
Contradiction: 2:50, 7:136 say Allah drowned Pharaoh.
Contradiction: 10:92 says Allah saved Pharaoh.

Sura 11: Hud (Prophet Hud)

11:2
Qur'an teaches to worship none but Allah, and Muhammad is a warner who brought glad tidings.
Contradiction: 12:100 says Allah allowed Joseph's brethren and his parents to worship Joseph by prostrating before him.

11:7
Allah created the Heavens (first) and the earth (second) in six days; (then) Allah conducts justice from His throne which is above water; you will be raised after death (before Allah created the heavens and the earth His throne was above water—ibn Kathir).
Contradictions: 41:9-12 talks about eight days of creation.
Contradiction: 2:117 says Allah creates instantly.
Contradiction: 2:29 says Allah created the earth first.

11:38
Noah's people ridiculed him for constructing an ark.
Contradiction: 54:9 says Noah's people expelled him from their town.

11:42-43
Noah's son (Noah's fourth son Yam, he had refused to embrace Islam and join Noah in his ark—ibn Kathir) was drowned in the flood because he was a disbeliever.
Contradiction: 21:76 says Allah saved Noah's family that included his son.

11:69
Abraham entertained the two angels (the term 'two messengers' in this verse means two angels—

ibn Kathir) guests with a roasted lamb, but the messengers refused to eat.
Contradiction: 25:7 says all Allah's messengers roamed markets and ate ordinary human food.

11:77
Angels, as Allah's messengers, came to Prophet Lot.
Contradiction: 12:109, 21:7 say Allah sends only men as His messengers.
Contradiction: 27:82 says Allah also sends a beast as a messenger to mankind.
Contradiction: 6:130, 22:75 say Allah sends jinns and angels as His messengers to their respective species.

Sura 12: Yusuf (Prophet Joseph)

12:19
A passing caravan's water-drawer rescued Joseph.
Contradiction: 12:20 says Joseph's brothers sold him as a slave for a miserly price.

12:100
Joseph thought Satan had created enmity between him and his brethren; Joseph's parents and his brothers prostrated before Joseph.
Contradiction: 2:255, 3:2, 3:18, 11:2, 20:98, 40:62, 40:65 say humans must prostrate (worship) only to Allah and no one else.

12:109
Allah sends revelations to men only.
Contradiction: 27:82 says Allah also sends a beast as a messenger.
Contradiction: 35:1 says Allah sends angels with wings as messengers.
Contradiction: 6:130, 11:69, 11:77, 22:75 say Allah also sends jinns and angels as messengers.

12:111
Qur'an is in detail, and confirms what went before; it is a guide and mercy to the believers; Joseph's story is not an invented tale but a confirmation of Allah's guide and mercy.
Contradiction: 17:106, 25:32 say Allah sent the Qur'an in stages.

Sura 13: Ar-Rad (Thunder)

13:11
There are guards (angels) in front and behind each person.
Contradiction: 2:107, 29:22 say Allah is the only protector.

13:38
Previous messengers also had wives and children; no messenger can produce a miracle without Allah's authorization. Allah decrees every matter.
Contradiction: Jesus had no wife or children.

13:39
Allah removes (abrogates) what He wills, and fixes (replaces) what He wills; Allah has kept the Mother of the Book.
Contradiction: 6:34, 6:115 say **none** can change the words of the Qur'an.

Sura 14: Ibrahim (Prophet Abraham)

14:4
Allah sends His messages only in the language of His apostle's people in order to make the message clear to them. Allah misguides whom He pleases.
Contradiction: 10:35 says Allah Himself guides mankind to the truth.
Contradiction: 37:147-148 says Allah sent Yunus to more than hundred thousand people of Nineveh, in the region of Mosul.

Sura 15: Al-Hijr (The Rocky Tract)

15:23
Allah controls life and death; He will inherit all things on earth.
Contradiction: 3:189, 57:2 say Allah is the owner of all things in the heavens and in the earth.

15:26
Allah created the man from sounding (i.e., burnt) clay from mud, and shaped him like a potter's clay.
Contradiction: 3:59 says Allah created Adam from dust.
Contradiction: 38:71 says Allah created Adam out of wet clay.

15:29
Allah completely fashioned the first man (Adam), then breathed the soul which Allah had created for him (Adam); then Allah asked the angels to bow down to a live man created by Him.
Contradiction: 32:9 says Allah breathed His own (not a soul specially created) soul into Adam.

Sura 16: An-Nahl (The Bee)

16:36
Allah sent apostles to every people or community or nation.
Contradiction: 29:27 says Allah gave prophet hood only to Abraham's progeny.
Contradiction: Allah says in 28:46, 32:3, 34:44, 36:6 before Muhammad, He did not send any messengers to the Arabs.

16:43
Allah chooses only men (human beings) to be His messengers.
Contradiction: in 11:69 Allah says he sent to Abraham angels as messengers.
Contradiction: 27:82 says Allah sends a beast as a messenger.

16:49
Every creature in the heavens and in earth, including the angels, prostrates to Allah and obeys Him.
Contradiction: 2:34 says Iblis, the Satan, did not prostrate before Adam; he disobeyed Allah.
Contradiction: 17:61 says all angels except Iblis prostrated before Adam.

16:89
On the resurrection day, Allah will appoint Muhammad as the witness of all other prophets, who were the witnesses for their respective people; Qur'an explains all things.
Contradiction: 17:106, 25:32 say Allah sent the Qur'an in stages.

16:101
Allah substitutes one revelation with another; Allah has the mother of the Book (the original Qur'an).
Contradiction: 6:34, 6:115 says **none** can change the words in the Qur'an.

16:103
Some people accused Muhammad of learning the Qur'an from a foreigner, but Qur'an is in pure and clear Arabic.
Contradiction: 3:7 says only Allah knows the hidden meanings, and only the men of understanding will grasp the Qur'an.

Sura 17: Bani Israel (The sons of Israel) or Al-Isra (The Night Journey)

17:15
Whoever does good deeds will be guided, whoever goes astray is due to his detriment; no one can bear another person's burden. Allah does not punish a population until He sends a messenger to them.
Contradiction: 11:110 says Allah intentionally created dispute about Moses' Book.
Contradiction: 16:25 says Allah will doubly punish the arrogant infidels for their unbelief and for misleading others.
Contradiction: 20:129 says Allah could destroy the unbelievers instantly.
Contradiction: 29:13 says unbelievers are to bear the burden of their own sins, as well as the burden of deluding others.

17:16
When Allah decides to destroy a population, He warns its leaders, they indulge in insolence for a brief period, and then Allah inflicts on them an utter destruction.
Contradiction: 6:131 says Allah does not destroy a city when its inhabitants are in it.

17:23
Worship only Allah, and be kind to aging parents in your care; respect them and do not shout at them.
Contradiction: 9:23, 29:8, 58:22 say show no love of friendship to the parents if they criticize Islam or Muhammad.

17:55
Allah is discriminatory; he prefers some prophets to others.
Contradiction: 4:152 says Allah makes no distinctions among prophets.

17:61
Allah created Adam from clay. Commanded by Allah, all the angels prostrated to Adam except Iblis. Iblis, the Satan was upset that Allah placed Adam superior to him.
Contradiction: 16:48 says even the shadows of all objects (unbelievers included) prostrate to Allah.

Contradiction: 16:49 every creature in the heavens and in earth, including angels prostrate only to Allah.

17:86
If willed, Allah could withdraw (cancel) His revelations (Qur'an) to Muhammad. In that case, Muhammad would have no protection from Allah.
Contradiction: 6:34, 6:115 say **none** can change the words in the Qur'an.

17:103
Because Pharaoh evicted the Children of Israel (from Egypt), Allah drowned him and all his men.
Contradiction: 10:92 says Allah saved Pharaoh.

17:106
For easy recital, the Qur'an is divided into parts; it is revealed in stages.
Contradiction: 2:185, 3:3, 12:111, 16:89, 43:4, 97:1 indicate Allah sent the ENTIRE Qur'an in one night.

17:111
Allah has no children; He does not share His authority and power with anyone else; He is the only protector and helper.
Contradiction: 41:31, 32 say angels are our protectors in this life and the life hereafter.
Contradiction: 5:55 says Allah's messengers are our protectors.

Sura 18: Al-Kahf (The Cave)

18:31
Muslims will be in Gardens of eternity (Eden), beneath which rivers flow. Allah adorns the residents of the Gardens with bracelets (bangles) of gold, green garments, fine silk, and comfortable furnishing.
Contradiction: 39:73 says one garden in Islamic Paradise.
Contradiction: 22:23, 35:33 say Muslims will wear bracelets/bangles of gold and pearls.

18:109
An ocean of ink is not enough to write all of Allah's words. (This means the Qur'an is not complete—Walker, p. 165.)
Contradiction: 6:38 says the Qur'an is complete, nothing has been left out.

Sura 19: Maryam (Mary)

19:10
When Zachariah requested for the appropriate sign, Allah told him not to speak to people for three consecutive nights.
Contradiction: 3:41 says three days.

19:17
An angel, as a man, appeared before Mary. (It was Gabriel, he appeared to her complete and

perfect in the shape of a man. Gabriel is Allah's Ruh—ibn Kathir.)
Contradiction: 3:43, 45 say several angels visited Mary.

19:40
Ultimately, Allah will inherit the earth and all things in it; and everyone will have to return to Allah.
Contradiction: 2:116, 3:189, 20:6, 21:19, 57:2 say Allah is the owner of all things in the heavens and on earth and under soil.

19:53
Allah made Moses' brother, Aaron (Harun) a prophet.
Contradiction: 20:29-32 says Aaron was a partner of Moses.
Contradiction: 25:35 says Allah appointed Aron a minister.
Contradiction: 28:33-34 say Allah made Aaron Moses' assistant/helper.

19:67
Before Allah created a man, the man was nothing.
Contradiction: 52:35 says humans were not created out of nothing.

19:71
Every soul (this includes all Muslim) must pass through hell at least for some time; this is a decree from Allah.
Contradiction: 3:169-171 says those Muslims who die in jihad will go to Islamic Paradise immediately.
Contradiction: 66:8 says if you repent and embrace Islam Allah will send you to Islamic Paradise straight away.

19:80
Allah confiscates (inherits) all the property (wealth and children) of the unbelievers; they will be alone on the day of resurrection.
Contradiction: 2:116, 3:189, 20:6, 21:19, 57:2 say Allah owns all things in heavens and in earth and between them.

Sura 20: Ta Ha

20:6
Everything in heavens and on earth, and in between them and everything under the soil belongs to Allah.
Contradiction: In 3:180, 15:23, 19:40, 19:80, 21:89, 28:58 Allah says He will inherit from the infidels/other creatures.

20:29-32
Moses requested Allah to make his brother Aaron to be a partner of him to speak with Pharaoh.
Contradiction: 19:53 says Allah made Aaron a prophet.

20:36
Allah granted Moses' request (i.e., Allah made Aaron a partner of Moses), and reminded Moses of His previous favor to him.
Contradiction: 19:53 says Allah made Aaron a prophet.

20:37-39
Allah's previous favor to Moses was the instruction to Moses' mother to put him inside a wooden chest and to let it float in river. Allah did this to save Moses' life from his enemy.
Contradiction: 40:25 says Pharaoh ordered the killing of infants after Moses became an adult.

20:78
When Pharaoh and his troops pursued Moses and his followers, Allah closed the sea (Red sea) and he was drowned.
Contradiction: 10:90 says Pharaoh submitted to Islam.
Contradiction: 10:91 says it was too late for Pharaoh to submit to Islam.
Contradiction: 10:92 says Allah saved Pharaoh.

20:98
Worship none but Allah; He has the full knowledge of all affairs.
Contradiction: 12:100 says Allah allowed Joseph's brethren and his parents to worship Joseph by prostrating before him.

20:129
Because of a previous promise of temporary respite, Allah would have destroyed the unbelievers in an instant.
Contradiction: 17:15 says Allah does not punish a population until He sends a messenger.

Sura 21: Al-Anbiyaa (The Prophets)

21:7
Allah sends only men as apostles; Muhammad can confirm this by asking those who follow the Torah and the Gospel.
Contradiction: 27:82 says Allah also sends a beast as a messenger to mankind.
Contradiction: 35:1 says Allah sends angels with wings as messengers.
Contradiction: 6:130, 11:69, 11:77, and 22:75 say Allah also sends jinns and angels as messengers.

21:8
All apostles were flesh-and-blood men who ate food and were subject to death.
Contradiction: 11:69 says messengers sent to Abraham did not eat human food.

21:19
All that exists in the heavens and in earth belongs to Allah.
Contradiction: In 3:180, 15:23, 19:40, 19:80, 21:89, 28:58 Allah says He will inherit from the infidels/other creatures.

21:30
Heavens and earth were joined together as one solid mass then Allah rent them asunder. Allah made every living being from water.
Contradiction: 41:11 says Allah joined the heavens and the earth.
Contradiction: 52:35 says Allah created humans out of nothing.
Contradiction: 38:71 says Allah created Adam out of wet clay.

21:76
Allah listened to Noah's cry, and saved Noah and his family from the flood.
Contradiction: 11:42-43 says Allah drowned Noah's son.

21:81
Allah gave Solomon the capability to control and direct violent and unruly wind.
Contradiction: 38:36 says softly-blown wind.

21:89
Zacharia implored Allah for a son; Allah is the best of inheritors.
Contradiction: 2:116, 3:189, 20:6, 21:19, 57:2 say Allah owns all things in the heavens and in earth.

21:98
Unbelievers and their idols are fuel for hell; they will go to hell.
Contradiction: 6:108 says Muhammad must not disparage the idols of the pagans, lest they disparage Allah.
Contradiction: 3:45, 4:158 say Jesus will be close to Allah, even though the Christians worship Jesus.

Sura 22: Al-Hajj (The Pilgrimage)

22:23
Allah will admit the believers in the gardens (many gardens in paradise) beneath which rivers flow; they will be adorned with bracelets (bangles) of gold and pearls.
Contradiction 76:21 says they will wear bracelets of silver.

22:47
The unbelievers challenged Muhammad to hasten on to them Allah's punishment; a day for Allah is like a thousand human years; Allah will hasten His punishment.
Contradiction: 70:4 says one day of Allah equals 50,000 human years.

22:75
Allah chooses messengers from men and angels.
Contradiction: 12:109, 21:7 say Allah sends only men as messengers.
Contradiction: 27:82 says Allah also sends a beast as a messenger to mankind.
Contradiction: 35:1 says Allah sends angels with wings as messengers.

Sura 23: Al-Muminun (The Believers)

23:14
Sperm is transformed into a clot of congealed blood, then the fetus becomes a lump, then bones, then Allah clothes bones with flesh then into another creature; Allah is the best of creators.
Contradiction: 39:62 says Allah is the only creator.

23:15
Every human must die.
Contradiction: 4:157 says Jesus did not die, Allah took him up.

23:101-102
There will be no more relationship when the trumpet is sounded; no question. Allah will use a balance to judge. Those with heavy balance (good deeds) will be successful (they will be in Islamic Paradise).
Contradiction: 52:25 says the believers will chit-chat with one another.
Contradiction: 37:27 say the unbelievers will question one another.

Sura 24: Al-Nur (Light)

24:2
Punishment for adultery or fornication (both men and women) is one hundred lashes in front of the believers; show no mercy to them.
Contradiction: 4:15 says life-term house confinement for women.

24:5
False accusers can give evidence, if they repent, and if they are forgiven.
Contradiction: 24:4, 24:23 say no forgiveness towards the slanderers of chaste women.

24:23
Grievous penalty and curse are for those who slander a chaste woman (i.e., no forgiveness for slanderer of chaste women).
Contradiction: 24:5 says Allah allows forgiveness towards the slanderers of chaste women if they repent.

Sura 25: Al-Furqan (The Criterion)

25:20
All the apostles sent by Allah before Muhammad were ordinary men too; they ate food and roamed markets; Allah tests some apostles, so Muhammad must bear with patience.
Contradiction: 27:82 says Allah also sends a beast as a messenger.
Contradiction: 35:1 says Allah sends angels with wings as messengers.
Contradiction: 6:130, 11:69, 11:77, 22:75 say Allah sends jinns and angels as messengers.
Contradiction: 11:69-70, 51:24–28 say the angel-messengers sent to Abraham did not eat food.

25:32
The disbelievers question why Allah did not send the ENTIRE Qur'an. The Qur'an is revealed slowly, in parts, in well-arranged stages, so that Muhammad could memorize.
Contradiction: 2:185, 3:3, 12:111, 16:89, 43:4, 97:1 indicate Allah sent the ENTIRE Qur'an in one night.

25:35
Allah sent Moses the Book (Torah—Jalalyn) and made his brother Aaron, his assistant (minister).
Contradiction: 19:53 says Allah made Aaron a prophet.
Contradiction: 26:13 says Moses requested Allah that Aaron be made his helper.

25:51
If Allah willed, He could have sent apostles to every nation, but He didn't.
Contradiction: 2.148, 10:47 16:36 say Allah sent separate messenger to each nation.

25:59
Allah created the heavens (first) and (then) the earth and (then) all things in between in six days; then He rose on His Throne.
Contradiction: 41:9-12 says Allah created the heavens and the earth in eight days.
Contradiction: 2:117 says Allah creates instantly.
Contradiction: 2:29 says Allah created the earth first.

Sura 26: Al-Shuaraa (The Poets)

26:13
In the presence of Pharaoh, Moses was scared to speak alone; he requested Allah that Aaron (his brother) be with him (appoint Aaron as prophet, instead of Moses—Maududi translation.)
Contradiction: 20:29-32, 25:35 say Allah made Aaron a partner of Moses.

26:51
Pharaoh's magicians declared their faith in Allah (i.e., they became Muslims) and sought His forgiveness. (They were the first among the Egyptians to believe in Islam; so Pharaoh killed them all —ibn Kathir.)
Contradiction: 2:131 says Abraham was the first Muslim.
Contradiction: 2:37 says Adam was the first Muslim.
Contradiction: 6:14 says Muhammad was the first Muslim.
Contradiction: 7:143 says Moses was the first Muslim.

26:66
Allah drowned the Pharaoh and his army.
Contradiction: 10:92 says Allah forgave and saved Pharaoh.

26:157
Salih's pople killed the she-camel, they became repentant.
Contradiction: 54:29 says one person killed the she-camel.

26:167
Unless he stopped preaching Lot's people threatened to banish him.
Contradiction: 29:29 says Lot's people wanted Lot to bring upon them the wrath of Allah.

26:170-171
Allah saved Lot and all his followers, except an old woman.
Contradiction: 7:83 says Allah saved Lot's people except Lot's wife.

Sura 27: Al-Naml (The Ants)

27:56
Lot's people wanted to banish him from their town (Lot and his two daughters: Za'ura and Raytha—ibn Abbas).
Contradiction: 29:29 says Lot's people wanted Lot to bring upon them the wrath of Allah.

27:82
Allah will create a beast from earth to talk to the unbelievers after they have been punished (Allah might consider sending a beast as a messenger to humans. The beast will come with the mast of Moses—ibn Abbas. The beast will preach in Arabic—Jalalyn.)
Contradiction: 12:109, 21:7-8, 25:20-21 say Allah sends only men as messengers.
Contradiction: 35:1 says Allah sends angels with wings as messengers.
Contradiction: 6:130; 11:69, 11:77, 22:75 say Allah sends jinns and angels as messengers.

Sura 28: Al-Qasas (The Narration)

28:33-34
Moses was afraid of being punished by Pharaoh for killing an Egyptian; he was reluctant to face Pharaoh, and sought Allah's permission to bring along with him his brother Aaron.
Contradiction: 26:13 says Moses requested Allah to make Aaron a prophet instead of him.

28:35
Allah agreed to appoint Aaron, Moses' brother, to be his assistant, and assured Moses' victory against the Pharaoh.
Contradiction: 19:53, 26:13 says say Allah made Aaron a prophet.

28:38
Pharaoh said he was the God and ordered his Minister, Haman, to build a lofty tower to have a look at Moses' Allah.
Contradiction: 7:127 says Pharaoh's people worshipped many gods.

28:40
Allah flung Pharaoh and his soldiers into the sea (Allah drowned them in the sea in a single morning, and not one of them was left—ibn Kathir).
Contradiction: 10:92 says Allah saved Pharaoh.

28:46
Before Muhammad, Allah did not send any messengers to the Arabs.
Contradiction: 10:47, 16:35-36, 35:24 say Allah sent messengers to every people.

28:49

Allah challenged if the unbelievers could produce a book better than the two kinds of magic (Moses and Aaron as well as the Torah and the Qur'an—ibn Kathir) then Muhammad would have followed that book.
Contradiction: 2:23, 10:38 say Allah challenged the unbelievers to produce one Sura similar to the Qur'an.
Contradiction: 11:13 says Allah challenged the unbelievers to compose ten Suras similar to the Qur'an.
Contradiction: in 17:88 Allah challenged the entire mankind and the jinni to produce the entire Qur'an.

Contradiction: 52:34 says Allah challenged the unbelievers to compose a book similar to the Qur'an.

28:58
Allah destroyed many populations; rendered many lands into deserts, and then Allah became the heir (inherited) of those lands.
Contradiction: 2:116, 3:189, 20:6, 21:19, 57:2 say Allah is the owner of all things in heavens and on earth and the space between them.

Sura 29: Al-Ankabut (The Spider)

29:8
Parents and children are not to obey each other if either party worships other than Allah.
Contradiction: in 17:23, 31:15 Allah asks the new converts to respect their biological parents and siblings even if they remain idolaters/unbelievers.

29:13
Unbelievers are to bear the burden of their own sins, as well as the burdens of deluding others.
Contradiction: 11:110 says Allah intentionally creates controversy.
Contra diction: 17:15 says whoever goes astray is due to his detriment; no one can bear another person's burden.
Contradiction: 20:129 says Allah would have destroyed the unbelievers instantly, but He didn't.

29:27
Allah gave Prophethood to Isaac (younger son of Abraham), Jacob (Isaac's son, i.e., the grandson of Abraham) and Abraham's progeny (Ismail, the eldest son of Abraham).
Contradiction: 16:36 says Allah gave prophethood from among every community.

29:29
When Lot admonished his people for their sinful acts of sodomy and highway robbery; they challenged Lot to bring to them the wrath of Allah.
Contradiction: 7:82, 26:167, 27:56 say Lot's people wanted to banish Lot from their town.

Sura 30: Al-Rum (The Roman Empire, The Greeks)

30:9
Allah had destroyed many powerful and resourceful nations of the past; Allah did not wrong the unbelievers, but they wronged their souls themselves.
Contradiction: 35:8 says Allah guides who He wishes to guide.

Sura 32: As-Sajdah (Adoration)

32:3
The Qur'an is not forged; it is a warning to people who had no apostle before Muhammad (that is,

Qur'an is for the people of Arabian Peninsula. The Qur'an is for the Quraysh to whom no messenger came before—ibn Abbas.)
Contradiction: 10:47, 16:36, 35:24 say Allah sent messengers to every people.

32:4
Allah created the heavens (first) and (then) earth and (then) all between them in six days; (then). He is firmly established on His throne; He is the only protector and helper.
Contradiction: 41:9-12 says Allah created the heavens and the earth in eight days.
Contradiction: 2:117 says Allah creates instantly.
Contradiction: 5:55 says Allah's messengers are the protectors and helpers.
Contradiction: in 13:11, 41:31, 50:17-18, and 82:10 Allah says angels are our protectors.

32:5
Allah rules all affairs from heaven to earth; it takes one day (one thousand years) for any affair to reach Allah's attention; so, a day is one thousand human years to Allah's reckoning.
Contradiction: 50:16 says Allah is closer than the jugular vein.
Contradiction: 57:4 says Allah is on His Throne.
Contradiction: 70:4 says one day of Allah is 50,000 human years.

32:9
Allah fashioned the first man (Adam) in due proportion, breathed His soul into him and gave him faculties of hearing, sight, and feeling.

Contradiction: 15:29 says Allah breathed into Adam a soul especially created for Adam.

Sura 34: Saba (The City of Saba)

34:44
Before the Qur'an, Allah did not send any religious books to the Arab pagans, nor did Allah send any prophets to them before Muhammad.
Contradiction: 10:47, 16:36, 35:24 say Allah sent messengers to every people.

Sura 35: Fatir (The Creator) or Malaika (The Angels)

35:1
Allah created the heavens and the earth (out of nothing—Yusuf Ali), and added to His creation as He pleased. He appointed angels with up to four wings of two or three or four as messengers.
Contradiction: verses 12:109, 21:7, 2520-21 say Allah sends only men as messengers.
Contradiction: 27:82 says Allah sends a beast as a messenger.

35:8
Whoever wants to go astray Allah will lead him there, and whoever wants to be guided, He will guide him (whatever he admires and sees as good in his own desires becomes his religion—ibn Kathir).
Contradiction: 30:9 says an individual wrongs his own soul, not Allah.

35:24
There is no community on whom Allah did not send a messenger.

Contradiction: 28:46, 32:3, 34:44, 36:6 say before Muhammad Allah did not send any messengers to the Arabs.

35:33
The believers will be in Gardens of Eternity; they will be adorned with bracelets (bangles) of gold and pearls.
Contradiction: 39:73 says there is one garden in Islamic Paradise.
Contradiction: 76:21 says bracelets/bangles of silver, and their garments will be of silk.

Sura 36: Ya-Sin

36:6
The Quraysh received no apostle before Muhammad.
Contradiction: 10:47, 16:36, 35:24 say Allah sent messengers to every people.

Sura 37: As-Saffat (Those ranged in Ranks)

37:62-66
In Islamic hell unbelievers will eat the bitter Zaqqum fruit.
Contradiction: 88:6 says the unbelievers will eat only Dari tree.
Contradiction: 69:36 says the unbelievers will eat only pus and filth.

37:125
Elias admonished his people for worshipping Baal (a sun god) instead of Allah, the best of creators.
Contradiction: 39:62 says Allah is the only creator.

37:145
Allah made the fish throw an emaciated Jonah into a desert.
Contradiction: 68:49 says, to show mercy, Allah kept Jonah inside the fish's belly; He did not throw Jonah into a desert.

37:147-148
Allah sent Jonah (Yunus) to more than a hundred thousand people to believe in him. (After his rescue from the fish's belly Allah sent him to the people of Nineveh, in the region of Mosul—ibn Kathir).
Contradiction: 14:4 and 30:47 say Allah sends His messengers only to their own people.

Sura 38: Sad

38:71
Allah informed the angels that He was about to create a man from wet clay.
Contradiction: 3:59 says Allah created Adam out of dust.
Contradiction: 15:26 says Allah created Adam out of black burnt clay.

Contradiction: 19:67 says Allah created human out of nothing.
Contradiction: 21:30 says Allah created all living beings from water.

38:75
Allah has two hands; He created Adam with His two hands; so why did Iblis refrain from worshipping Adam?
Contradiction: 3:59 says Allah says 'be' and it is.

Sura 39: Az-Zumar (The Crowds, The Throngs)

39:4
If willed, Allah could have chosen for Himself a son out of His creation.
Contradiction: 6:101-102 says Allah could not have children because He has no consort.

39:30
Just like any other men, Muhammad will surely die.
Contradiction: 4:157 says Jesus did not die; Allah raised him up.

39:43
The idols have no power or intelligence (i.e., the idols are dumb); so they cannot intercede; only Allah can intercede.
Contradiction: 6:108 says Muhammad must not disparage the idols of the pagans, lest they disparage Allah.

39:62
Allah is the creator of all things; He is the guardian and the disposer of all affairs.
Contradiction: 23:14, 37:125 say besides Allah, there are other creators.

Sura 40: Al-Mumin (The Believer) or Gafir (He who Forgives)

40:25
Pharaoh ordered that all the newborn sons of the believers of Moses killed, but to spare their daughters.
Contradiction: 20:37-39 says Pharaoh ordered the killing of infants when Moses was born, and not when Moses turned into an adult.

40:62
He is Allah, the creator and the sustainer of everything, worship none but Allah.
Contradiction: 12:100 says Allah allowed Joseph's brothers and his parents to worship Joseph by prostrating before him.
Contradiction: 23:14, 37:125 say there are other creators besides Allah, but Allah is the best creator.

40:65
Allah is eternal; worship none except Him; all praise belongs to Allah.

Contradiction: 12:100 says Allah allowed Joseph's brothers and his parents to worship Joseph by prostrating before him.

Sura 41: Ha-Mim or Ha-Mim-Sajda or Fussilat (Revelation well-expounded)

41:9
Allah created the earth (first) in two days (means Sunday and Monday—ibn Kathir) and He is the Lord of all worlds.

Contradiction: 79:27-30 says Allah created the heavens first.
Contradiction: 7:54, 10:3, 11:7, 25:59 say six days of creation.
Contradiction: 41:12 says Allah created the seven heavens in two days.

41:11
Allah designed the sky as a smoke; He rose towards the smoke, asked the smoke and the earth (i.e. earth was already created) whether they would come together willingly or unwillingly (the smoke is the steam of water—ibn Abbas).
Contradiction: 21:30 says heavens and the earth were joined together as one solid mass, then Allah separated them.

41:12
Allah completed in two days (Thursday and Friday—ibn Kathir) the creation of heavens in seven firmaments (first) and (then) earth (that is; the total creation time for the earth and the seven heavens were two days); assigned duties and commands to each heaven, and adorned the lower heaven with lights.
Contradiction: 7:54, 10:3, 11:7, 25:59 say Allah created the heavens and earth in six days.
Contradiction: 2:117 says Allah creates instantly.

41:16

Ad people were unappreciative of Allah's revelations, so Allah destroyed them through a violent wind for several days and warned that penalty for them in the hereafter would be more humiliating.
Contradiction: 54:19 says Allah destroyed Ad people in one day.
Contradiction: 69:6-7 says Allah destroyed Ad people in seven nights and eight days.

41:31
The angels are our protectors in this life and in the life hereafter.
Contradiction: 2:107, 29:22, and 42:28 say Allah is our only protector.
Contradiction: 5:55 and 9:71 say messengers and the believers are our protectors and helpers.

41:37
The sun and the moon are the signs of Allah, but do not worship them; prostrate only to Allah who has created them.
Contradiction: 12:100 says Allah allowed Joseph's brethren and his parents to prostrate before Joseph.

Sura 42: As-Shura (Consultation, Counsel)

42:51
Allah speaks from behind a veil, or through sending a messenger; Allah never speaks directly.
Contradiction: 53:11 says Muhammad saw Allah with his own eyes.
Contradiction: 2:259 says Allah spoke directly to an ordinary person.
Contradiction: 2:36 says Allah spoke directly to Adam.
Contradiction: 4:164 says Allah spoke directly to Moses.

Sura 43: Az-Zukhruf (Gold Adornments)

43:55
Pharaoh's insolence greatly annoyed Allah, so He drowned Pharaoh.
Contradiction: 10:92 says Allah saved Pharaoh.

Sura 44: Ad-Dukhan (Smoke or Mist)

44:4
On this night (that is, on the night of Laylatul Qadr), Allah decides on all matters.
Contradiction: 20:52 and 57:22 says Allah has predetermined our fate even before He created us; everything is predetermined in the preserved tablet.

Sura 45: Jathiya (Bowing the Knees, Kneeling)

45:14
The believers are to forgive the unbelievers; Allah will decide on their punishment and/or reward.
Contradiction: 9:5, 9:29 say kill the unbelievers if they do not accept Islam or pay jizya tax.

Sura 47: Muhammad (Prophet Muhammad)

47:15
Believers will be in gardens with rivers of incorruptible water, rivers of milk, rivers of wine, rivers of honey, all kinds of fruits, and grace from Allah. Unbelievers will dwell in fire; they will drink boiling water which will tear their intestines.
Contradiction: 5:90, 2:219 say wine is Satan's handiwork.

Sura 51: Az-Zariyaat (Winds that Scatter)

51:56
Allah created the Jinni and human only to worship Him.
Contradictions: 3:97, 35:15 say Allah does not need humans and jinns; He is free of all wants.
Contradiction: 7:179 says Allah created many men and jinns destined for hell.

Sura 52: at-Tur (The Mount, The Mountain)

52:34
Allah challenged the unbelievers to compose a book similar to the entire Qur'an.
Contradiction: 2:23, 10:38 say Allah challenged the unbelievers to produce one Sura similar to the Qur'an.
Contradiction: 11:13 says Allah challenged the unbelievers to compose ten Suras similar to the Qur'an.
Contradiction: in 17:88 Allah challenged the entire mankind and the jinni to produce the entire Qur'an.
Contradiction: in 28:49 Allah challenged if the unbelievers could produce a book better than the two other books (Moses and Aaron as well as the Torah and the Qur'an—ibn Kathir) then Muhammad would have followed that book.

52:35
Humans were not created out of nothing.
Contradiction: 19:9, 19:67 say Allah created a man out of nothing.

Sura 53: An-Najm (The Star)

53:11
What Muhammad saw (Muhammad saw with his eyes his Lord—ibn Abbas) and felt at heart was true; he did not tell a lie (Muhammad saw Allah—Ash Shifa, p.104.)
Contradiction: 6:103, 42:51 say Allah is invisible.

Sura 54: Al-Qamar (The Moon)

54:18-21
Allah tells the story of the Ad people; how Allah destroyed them in a day.
Contradiction: 41:16 says Allah destroyed the Ad people in several days.
Contradiction: 69:6-7 says Allah destroyed the Ad people in seven nights and eight days with a violent storm.

54:23-31
Allah narrates the history of the Thamud people. One (54:29) person killed the she camel of Salih. Three days after they killed the she-camel, Allah destroyed them with a mighty blast.
Contradiction: 7:77, 26:157, 91:14 say several people killed the she-camel.

Sura 56: Al-Waqia (The Inevitable Event)

56:7
Allah will sort out people in three classes.
Contradiction: 90:17-19 says Allah will sort out people in two distinct groups.

Sura 57: Al-Hadid (Iron)

57:22
Even before Allah created the heavens and the earth, He had predetermined the fate of everything.
Contradiction: 44:3-4 says every year, on the night of Laylatul Qadr, angels write down our fate, as decreed by Allah, for the coming year.

Sura 58: Mujadila (The Woman who Pleads)

58:22
If they resist Allah and Muhammad, then Muslims cannot take even their fathers, brothers, or sons as friends. These Muslims are the party of Allah; that is, Muslims cannot be friendly with the unbelievers even though they are their blood relations.
Contradiction: 17:23, 31:15 say respect parents even when they are unbelievers, and attempt to bring back the converts of Islam to idolatry.

Sura 60: Al-Mumtahan (The Woman to be Examined)

60:10
Test the believing women refugees; believing women are not lawful wives of the unbelievers; believing men are not lawful husbands of unbelieving women (i.e., Muslim, male cannot marry non-Muslim women.)
Contradiction: 5:5 says Muslim men can marry women of the people of the Book, i.e., Christian and Jewish women.

60:13
Do not be friendly with the disbelievers; they are Allah's enemies.
Contradiction: 5:82 says closest in friendship are Christians.

Sura 63: Al-Munafiqun (Hypocrites)

63:5
The hypocrites turn back even when Muhammad tells them he will seek Allah's forgiveness for them.
Contradiction: 4:107 says Allah does not like disloyalty; He will not forgive the hypocrites.

Sura 65: At-Talaq (Divorce)

65:4-5
For menopause women, the waiting time for divorce is three months, same for women who are yet to menstruate. A child-girl who is yet to menstruate, her waiting period is three months, same as for a menopause woman; for the pregnant women, the waiting time is until she delivers the child.
Contradiction: 4:5-6 says orphan girls must reach marriageable age, which is taken as fifteen years, before they could be married.

Sura 66: At-Tahrim (Prohibition)

66:8
If you repent then Allah will remove ills and will send you to Islamic Paradise under which rivers flow; the believers' light will radiate in front of them and on to their right side.
Contradiction: 19:71 says every soul has to pass through Islamic Hell.

Sura 69: Al-Haqqa (The Sure Reality, Catastrophe)

69:6-7
Allah destroyed the Ad people with a furious wind, which lasted seven nights and eight days; they were left as headless bodies.
Contradiction: 41:16 says the furious wind lasted several days.
Contradiction: 54:19 says the furious wind lasted one day.

69:25-32
Those who receive the records on their left hands will regret their past actions; their wealth was of no use. They will be in hell; they will be seized, bound, and marched in a chain of seventy cubits (each cubit will be the forearm's length of an angel—ibn Kathir) long; then burnt in a blazing fire. (It will be entered into his buttocks and pulled out of his mouth. Then they will be arranged on this chain just like locusts are arranged on a stick that is being roasted—ibn Kathir. Insert the chain in his anus and extract it from his mouth—ibn Abbas.)
Contradiction: 84:10 says they will receive their records behind their backs.

69:35-37
For the unbelievers their only food in hell will be bitter ones: filth and pus.
Contradiction: 37:62-66 says unbelievers in Islamic hell will only eat fruits of Zaqqum trees.
Contradiction: 88:6 says they will eat only bitter Dari.

Sura 70: Al-Maarij (The Ways of Accent, the Ladders)

70:4
The angels and the spirits ascend to Allah in a day; one day equals fifty thousand human years in Allah's reckoning.
Contradiction: 22:47, 32:5 say one day of Allah equals 1,000 human years.
Contradiction: 50:16 says Allah is closer than the jugular vein.

Sura 76: Ad-Dahr (Time) or Insan (Man)

76:21-22
The serving boys (Ghilmans) will wear green garments of fine silk and heavy brocade, adorned with bracelets/ bangles of silver; Allah will give everyone to drink a pure holy wine (Sharaban Tahura); these will be the rewards for the dwellers of Islamic Paradise.
Contradiction: 5:90 says wine is the handiwork of Satan.

Sura 78: An-Nabaa (The Great News, the Tidings)

78:23
The unbelievers will remain in Islamic Hell for ages (Huqb is seventy or eighty years, and every day of it is like one thousand years according to your reckoning in this life—ibn Kathir.).
Contradiction: 2:167, 20:101, 32:14, 98:6 say the dwellers of Islamic Hell will stay there for eternity.

Sura 83: Al-Tatfif or Mutaffiffin (Dealing in Fraud, Unjust)

83:25
In Islamic Paradise, Allah will quench the thirst of its dwellers with pure, sealed (expensive), exclusive wine.
Contradiction: 5:90 says wine is Satan's handiwork.

Sura 88: Al-Gashiya (The Overwhelming Event)

88:6
For the dwellers of Islamic Hell the only food will be a bitter, thorny, smelly plant, Dari.
Contradiction: 37:62-66 says the inmates of Islamic Hell will eat only the fruits of Zaqqum tree.
Contradiction: 69:36 says they will eat only pus and filth.

88:12
In Islamic Paradise, there is one bubbling spring.
Contradiction: 18:31 says multiple gardens with rivers flowing underneath.

Sura 90: Al-Balad (The City)

90:17-19
The believers are the companions of the right hand (paradise); the unbelievers are the companions of the left hand (hell), (two distinct groups of people).
Contradiction: 56:7 says three distinct groups.

Sura 91: Al-Shams (The Sun)

91:14
Allah obliterated the Thamud people for rejecting their prophet, and for hamstringing Allah's she-camel.
Contradiction: 54:29 says one person killed the she-camel.

Sura 99: Al-Zilzal (The Convulsion, the Earthquake)

99:6-8

Allah will sort out people according to their deeds—good or evil deeds (two distinct groups of people—the people of paradise and the people of hell).
Contradiction: 56:7 says three distinct groups.

Sura 109: Al-Kafirun (those who disbelieve)

109:6
To you be your way (means disbelief—ibn Kathir), to me is mine (means Islam—ibn Kathir).
Contradiction: In 3:85 Allah says He only accepts Islam.
Contradiction: 9:5 says kill the non-Muslims wherever they are found.

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An Analytical Examination of Critical Arguments Concerning the Prophethood of Muhammad

Introduction

This article is a systematic and scholarly analysis of five critical arguments, or "litmus tests," concerning the prophethood of Muhammad. Each of the five arguments will be meticulously examined by locating and verifying the primary Islamic sources cited—including the Quran, Hadith collections (*Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*), biographical

literature (*Sīrah*), and exegesis (*Tafsīr*)—and providing internationally accessible English translations and references.

I. An Inquiry into the Motivations of the Prophet: Spiritual Mission or Worldly Ambition?

A primary line of inquiry into the authenticity of any prophetic claim involves an examination of the founder's motivations. The argument posits that if a prophet's actions are demonstrably aimed at achieving worldly power, wealth, or empire, the spiritual claims of the ideology become suspect. This section analyzes the contention that Muhammad's mission was driven by such temporal ambitions, specifically the acquisition of wealth and the establishment of an empire, rather than purely spiritual objectives.

■1.1 The Argument from Early Sira Literature

From the nascent stages of his mission, Muhammad harbored ambitions to conquer the great empires of his time, Persia and Rome. This claim dismisses the traditional narrative that he rejected offers of wealth and power from the Quraysh of Mecca, reframing it not as an act of piety but as a strategic decision to pursue a far greater prize. The evidence for this grand ambition is drawn from early biographical accounts.

A key piece of evidence is a narration found in the comprehensive historical work of Ibn Kathir (d. 1373 CE), *Al-Bidāya wa-l-Nihāya* ("The Beginning and the End"). According to Volume 3 page 53 of the book published by Islamic foundation Bangladesh, this account involves a merchant named 'Afif al-Kindi who travels to Mecca during the pilgrimage season for business.[1] There, he stays with Abbas ibn Abd al-Muttalib, Muhammad's uncle. 'Afif witnesses a man, a woman, and a boy emerge from a tent to perform a novel form of prayer facing the Kaaba. Puzzled, he asks Abbas about this unfamiliar religion. Abbas identifies the man as his nephew, Muhammad ibn Abdullah, the woman as his wife, Khadija, and the boy as his cousin, Ali ibn Abi Talib. Abbas then reportedly explains Muhammad's claim: that God has sent him as a messenger and that the treasures of Kisra (the Shah of Persia) and Caesar (the Emperor of Byzantium) will be opened for him.The narrator ʿAfīf Rāh later lamented, saying:
"Alas! If only I had believed that day, then I would have been the second among men to embrace faith."

Ibrāhīm ibn Saʿd narrated a similar report from Muḥammad ibn Isḥāq.

In the commentary of that ḥadīth [Sunan Abī Dāwūd, ḥadīth 1161 (graded ṣaḥīḥ by al-Albānī), Ibn Hishām, *Sīrat Rasūl Allāh* (narration through Ibn Isḥāq)], it is mentioned that suddenly a man came out from a tent, looked up towards the sky, and when he saw that the sun had slightly declined, he began to pray. After him,

Lady Khadīja (raḍiyallāhu ʿanhā) stood behind him in prayer, as this ḥadīth reports.

This narration is significant for its timing. It is set at the very beginning of Muhammad's public ministry, when his followers numbered only two. From a critical perspective, Abbas's statement is interpreted as a clear declaration of a geopolitical and material ambition that predates the establishment of any significant political or military power, and even non-believers of that time knew it (told by Muhammad himself). It suggests that the goal was not merely spiritual reform in Arabia but the conquest of the world's superpowers.

■1.2 Prophecies of Conquest in Sira and Hadith

The Prophecy at the Battle of the Trench

A second prominent example, also cited from Ibn Kathir's *Al-Bidāya wa-l-Nihāya (*volume 4, page 196 from Islamic foundation Bangladesh) occurs during a moment of extreme crisis for the Muslim community in Medina: the digging of the trench in preparation for the siege of the city in 5 AH (627 CE).[6] According to the narration, the Muslims encountered an impossibly hard rock that their tools could not break. Muhammad was called, and he struck the rock with a pickaxe. With the first strike, a bright spark was emitted, and he declared, "Allahu Akbar! I have been given the keys of Syria. By Allah, I see its red palaces at this very moment." With the second strike, another spark appeared, and he announced, "Allahu Akbar! I have been given the keys of Persia. By Allah, I see the white palace of Mada'in." A third strike produced a final spark, and he said, "Allahu Akbar! I have been given the keys of Yemen. By Allah, I see the gates of Sana'a from my place here."

From a critical viewpoint, this event reinforces the argument of a consistent, long-held imperial ambition. The prophecies are seen as a political tool, a calculated means of boosting the morale of a starving and terrified community by promising them future glory and riches. Academic analysis of such prophecies in religious texts often considers the possibility of *vaticinium ex eventu*, or prophecy after the event, where predictions are written into the historical narrative after the prophesied events have already occurred, thereby legitimizing them as divinely willed.[7]

The Hadith of the "Keys to the Treasures of the Earth"

This theme is further solidified in a widely authenticated hadith narrated by Abu Huraira, found in the canonical collections of *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. In this report, Muhammad is quoted as saying:

> "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with awe (cast into the hearts of the

enemy), and while I was sleeping, the keys of the treasures of the earth were brought to me and put in my hand." [8]

Ṣaḥīḥ al-Bukhārī

- **Book of Jihād (Kitāb al-Jihād wa'l-Siyar), Hadith no. 2977**

Ṣaḥīḥ Muslim

Book of Masājid and Places of Prayer (Kitāb al-Masājid), Hadith no. 523

Jāmiʿ al-Tirmidhī

- **Book of Knowledge, Hadith no. 2662**

This statement is often interpreted critically as a direct admission of a focus on worldly wealth and dominion. The "keys of the treasures of the earth" are seen as a metaphor for global power and material riches. The fact that the Prophet himself lived a luxury life and died with wealth of 20% of the war bounty for his own gain (1/5 of the war bounty was Muhammad's wealth dictated by Allah).

Musnad Aḥmad ibn Ḥanbal (Hadith no. 23942, 24530) and other sources mention:

> *"If a man were to say to a woman: 'I contract mutʿah with you for two dates or a handful of flour,' she would accept."*

In a country where Muslim women would do temporary marriage/sex/mutah/prostitution for hours or days for handful of flour or two dates Muhammad had a high demand in the desert:

Musnad Aḥmad – Hadith no. **23962**
The Prophet ﷺ said:

> *"Among your worldly life, women and perfume have been made beloved to me, but the coolness of my eyes is in the prayer."*
> (Arabic: حُبِّبَ إِلَيَّ مِنَ الدُّنْيَا النِّسَاءُ وَالطِّيبُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ)

– Reported from Anas ibn Mālik (RA). Graded **ṣaḥīḥ** by al-Albānī.

- **Sunan al-Nasāʾī al-Kubrá** – Hadith no. **3940**
  Similar wording:

“Women and perfume were made dear to me, and the prayer was made the comfort of my eyes.”

- **Sunan an-Nasāʾī (al-Mujtabá)** – Book of Marriage, Hadith no. **3389** Same narration with slightly different chain.
- **Sunan an-Nasa’i** 3939

12. **Musnad Ahmad** 11886

5. **al-Nasa’i in al-Sunan al-Kubra** 8944

■Ṣaḥīḥ al-Bukhārī, Hadith no. 5431

Narrated by ʿĀʾishah (RA):

“The Prophet used to like sweet edible things and honey.”

■Ṣaḥīḥ Muslim, Hadith no. 2254

Narrated by Anas ibn Mālik (RA):

“The Messenger of Allāh never refused perfume.”

📖 **Reference:**

5. Reported from **ʿĀʾishah (RA)** in **Musnad Ahmad** (no. 23988, 26206),
6. Also in **al-Ṭabarānī, al-Muʿjam al-Kabīr**,
7. **Classified as ḥasan (good) by some scholars and ṣaḥīḥ (authentic) in supporting chains by al-Albānī (***al-Silsilah al-Ṣaḥīḥah* **1/622).**

ʿĀʾishah (RA) said:

The Messenger of Allah ﷺ liked three things from this world: women, perfume, and food; and he found comfort in prayer.

■Besides he married 36 times in total. The purpose for marriage is simply entertainment, if you read all the Islamic literature you know that very well. His wives wasn't poor, 11 wife had 96 maids.

Academic Analysis of the Early Conquests

Historians like Fred McGraw Donner argue that a key factor was the ideological coherence and mobilization provided by the new Islamic state, which successfully united the historically fractious tribes of Arabia under a single banner.[15] This newfound unity, directed outward, was a potent force.

Other scholars emphasize the confluence of motivations. The conquests were likely driven by a complex mixture of factors: a religious ideology that sanctioned the expansion of the "domain of Islam" (*dār al-islām*); powerful economic incentives, including the acquisition of booty (*ghanīmah*) and the control of lucrative trade routes that the Quraysh had long managed; social pressures to maintain unity among the Arab tribes by providing a common enemy; and immense political opportunism.[16] The Byzantine and Sasanian empires were militarily and economically exhausted from decades of devastating warfare against each other, leaving them vulnerable to the highly mobile and motivated Arab armies emerging from the peninsula.[15]

II. The Promise of Divine Protection: An Analysis of Surah Al-Ma'idah 5:67

A second critical test applied to Muhammad's prophetic claim involves the examination of a specific divine promise of protection and its perceived fulfillment. The argument centers on whether the proclaimed divine guarantor of the Prophet's safety was consistently effective, or if historical events demonstrate a failure of this protection, thereby undermining the divine origin of the promise itself. This section scrutinizes the Quranic promise, "Allah will protect you from the people," by juxtaposing it with three historical instances where Muhammad experienced significant physical harm or death.

■2.1 The Verse of Protection: Quran 5:67

The foundational text for this argument is a verse from Surah Al-Ma'idah:

يَاأَيُّهَاالرَّسُولُبَلِّغْمَاأُنزِلَإِلَيْكَمِنرَّبِّكَوَإِنلَّمْتَفْعَلْفَمَابَلَّغْتَرِسَالَتَهُوَاللَّهُيَعْصِمُكَمِنَالنَّاسِإِنَّاللَّهَلَايَهْدِيالْقَوْمَالْكَافِرِينَ

"O Messenger, announce that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And

> Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people." (Quran 5:67)

To understand the scope of this promise, Islamic exegetes turn to the *asbāb al-nuzūl*, or the historical circumstances surrounding the verse's revelation. According to traditional commentaries, this verse was revealed to reassure Muhammad, who harbored fears about the hostile reactions of the Meccan polytheists, as well as the Jewish communities, to the message he was commanded to deliver.[19] Prior to this revelation, it is reported that companions would stand guard over him. Imam Ahmad and al-Tirmidhi record a narration from Aisha in which she states that after this verse was revealed, the Prophet dismissed his guards, telling them, "O people, you can leave, for Allah has protected me".[19] This context establishes the classical understanding of the promise: it is a divine guarantee of physical security. The critical argument proceeds by testing this guarantee against the historical record.

■2.2 Case Study 1: The Injuries at the Battle of Uhud (3 AH / 625 CE)

The first challenge to the promise of protection is the Battle of Uhud, a significant military setback for the early Muslim community. During the fighting, Muhammad was severely wounded.

This is not a matter of historical dispute; the canonical hadith collections provide vivid and detailed accounts of his injuries. A narration from Sahl ibn Sa'd, recorded in *Ṣaḥīḥ al-Bukhārī*, states:

> "When the helmet broke on the head of the Prophet and his face became covered with blood and his incisor tooth broke... 'Ali used to bring water in his shield while Fatima was washing the blood off his face." [22]
> (Ṣaḥīḥ al-Bukhārī, no. **4075**, Kitāb al-Maghāzī)

8. **Ṣaḥīḥ Muslim**

5. Book: *Jihād wa'l-Siyar*

6. Hadith:

> “The Messenger of Allah (ﷺ) was wounded on the day of Uḥud. His front teeth were broken, his face was injured, and his helmet was broken on his head...”
> (Ṣaḥīḥ Muslim, no. **1791**)

→ Some narrations in Muslim mention the attack but do not always name ʿUtbah explicitly. Al-Bukhārī's version specifies him.

3. **Sīrah References**

3. Ibn Hishām's *Sīrah* (vol. 3, p. 99) also mentions that ʿ**Utbah ibn Abī Waqqāṣ** threw the stone that broke the Prophet's teeth.

Another narration in *Ṣaḥīḥ Muslim* from Anas ibn Malik adds that Muhammad, while wiping blood from his face, questioned how a people who had wounded their own prophet could prosper.[23] These accounts present an apparent contradiction: if God had promised to protect him from "the people," how could he have been so grievously injured by them in battle?

> **Anas b. Malik reported:** The Messenger of Allah (ﷺ) was wounded on the day of Uhud, and his front teeth were smashed. He was wearing two coats of mail. He fell into a pit which had been dug by Abu ʻAmir (the polytheist). The Messenger of Allah (ﷺ) said:
> *"How can a people who wound their Prophet prosper, when he calls them to Allah?"*
> Then Allah, Exalted and Majestic, revealed:
> **"Not for you (O Muhammad, peace be upon him) is the decision whether He should turn in mercy towards them or punish them..."** (Āl ʿImrān 3:128).

📖 **Reference:**

3. Ṣaḥīḥ Muslim, **Kitāb al-Jihād wa'l-Siyar**, Hadith no. **1791** (in Dar al-Salam numbering; sometimes 1790 depending on edition).

The classical Islamic theological response resolves this by defining the scope of the promised protection, known as *'iṣmah*. Scholars like Ibn al-Jawzi argue that the guarantee was not against any and all forms of harm, injury, or hardship, but specifically against being killed, captured, or otherwise prevented from fully delivering the divine message.[24]

■2.3 Case Study 2: The Bewitchment of the Prophet

The second case study involves an incident in which Muhammad was reportedly the victim of magic, or sorcery. The source text presents this as a violation of divine protection that affected not just his body but also his mind.

The most detailed account of this event is narrated by Aisha in *Ṣaḥīḥ al-Bukhārī*. She reports that a Jewish man from the Banu Zurayq tribe named Labid ibn al-A'sam cast a

spell on Muhammad using a comb, hair, and the spathe of a male date palm, which he hid in a well.[27] The effect of the magic was that the Prophet "began to imagine that he had sex with his wives but he had not actually done," for more than a year.[27] Aisha narrates that after a period of suffering, Muhammad prayed intensely to God, after which two figures (interpreted as angels) appeared to him in a dream, revealed the nature of the sorcery, who had performed it, and where the magical items were hidden. The Prophet then sent companions to the well, retrieved the items, and the spell was broken.[27]

This incident raises profound critical questions about the Prophet's vulnerability. If an enemy could successfully manipulate his mind and perception of reality, it casts doubt on the integrity of the divine protection promised in Quran 5:67. The argument is that if his mind could be clouded in his personal life, the possibility of it being affected in his prophetic duties cannot be dismissed. Again he delivered satanic verses. Again he tried to commit suicide from falling from mountain.

■2.4 Case Study 3: The Poisoning at Khaybar and the Prophet's Death (7 AH - 11 AH)

The final and most serious challenge presented is the claim that Muhammad's death was the direct result of a failed assassination attempt by poison, indicating an ultimate failure of the divine promise to protect him from "the people."

The historical basis for this claim is well-established in the Sira and hadith literature. After the conquest of the Jewish oasis of Khaybar in 7 AH (628 CE), a Jewish woman named Zaynab bint al-Harith offered Muhammad and his companions a roasted sheep that she had poisoned.[29] One of the companions, Bishr ibn al-Bara', died immediately after eating it. Muhammad took a morsel but, according to most narrations, spat it out after being divinely informed that it was poisoned. However, he had apparently ingested enough for it to have a lasting effect.

The critical argument connects this event directly to his death some three to four years later. The key piece of evidence is a hadith in *Ṣaḥīḥ al-Bukhārī*, narrated by Aisha, in which she reports the Prophet saying during his final illness:

> "O 'Aisha! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison." [30]

This statement is seen as a deathbed confession that the poison was the cause of his death. This is then linked polemically to verses in Surah Al-Haqqah (69:44-46), which state that if the Prophet had fabricated revelations, God would have seized him and "cut off his aorta" (*al-watīn*). The argument concludes that Muhammad's death, by his own description, matched the very punishment God prescribed for a false prophet.[31]

The entire argument concerning divine protection hinges on the definition of the key term *'iṣmah*. A literalist reading assumes an absolute, unconditional shield from all physical harm, a premise that the historical record clearly contradicts.

III. The Nature of Revelation: Divine Will or Personal Fulfillment?

This section investigates the argument that Quranic revelations were not purely divine communications but were, at times, influenced by or created to serve the Prophet's personal desires, the suggestions of his companions, or the evolving needs of the community. This critique challenges the core Islamic doctrine of the Quran as the unadulterated, eternal Word of God (*kalām Allāh*), suggesting instead a significant degree of human co-authorship. The analysis focuses on three key areas: a remark by Muhammad's wife Aisha, the "concurrences" of his companion Umar, and the theological doctrine of abrogation (*naskh*).

■3.1 Aisha's Remark: "Your Lord Hastens to Fulfill Your Desires"

A central piece of evidence for this argument comes from within the Prophet's own household, from his wife Aisha. The source text quotes her famous remark, made in response to the revelation of a verse in Surah Al-Ahzab that granted Muhammad unique flexibility in his marital arrangements.

Sahih al-Bukhari, Hadith 5113:

> **Narrated Hisham's father:**
> Khawla bint Hakim was one of those women who presented themselves to the Prophet (ﷺ) for marriage.
> Aisha said, "Doesn't a lady feel ashamed for presenting herself to a man?"
> But when the verse: "You may postpone (the turn of) any of them (your wives) that you please..." (33:51) was revealed, Aisha said, "O Allah's Messenger! I do not see, but that your Lord hastens in fulfilling your wishes and desires."

تُرْجِيمَنتَشَاءُمِنْهُنَّوَتُؤْوِيإِلَيْكَمَنتَشَاءُۖوَمَنِابْتَغَيْتَمِمَّنْعَزَلْتَفَلَاجُنَاحَعَلَيْكَ

> "You can postpone (the turn of) whom you will of them (your wives), and you may receive any of them whom you will; and there is no blame on you if you invite one whose turn you have set aside." (Quran 33:51)

Sahih al-Bukhari, Hadith 4788:

Upon hearing this revelation, Aisha responded directly to Muhammad, saying:

> "I feel that your Lord hastens in fulfilling your wishes and desires (*hawā*)."[36]

From a critical perspective, this statement is interpreted as a "smoking gun." It is presented as the candid observation of an intimate who perceived the revelations as being conveniently tailored to her husband's personal inclinations. Her use of the phrase "Your Lord" (*rabbuka*) instead of "Our Lord" (*rabbunā*) is sometimes highlighted as a subtle distancing, a sign of potential skepticism about the divine source of this particular ruling.[37]

■3.2 The "Concurrences of Umar" (*Muwāfaqāt 'Umar*)

A second line of argument suggests that revelations were not only shaped by the Prophet's desires but also by the proposals of his influential companions, most notably Umar ibn al-Khattab. This challenges the idea of a top-down, purely divine revelation by introducing a collaborative, human element.

The evidence for this is a well-known hadith, also in *Ṣaḥīḥ al-Bukhārī*, in which Umar himself states, "My Lord agreed with me in three things" (*wāfaqtū rabbī fī thalāth*). He then lists the instances:

- **The Station of Ibrahim:** Umar suggested to Muhammad, "O Allah's Apostle! Would that you took the station of Abraham as a place of prayer." Subsequently, the verse was revealed: "And take you (people) the Maqam (place) of Ibrahim as a place of prayer" (Quran 2:125).
- **The Veil for the Prophet's Wives:** Umar said, "O Allah's Apostle! Good and bad persons visit you! Would that you ordered the Mothers of the believers to cover themselves with veils." Soon after, the verses concerning the hijab were revealed (e.g., Quran 33:53, 33:59).
- **A Dispute with the Prophet's Wives:** During a period of marital strife, Umar admonished the Prophet's wives, warning them that if Muhammad divorced them, "his Lord will give him instead of you, wives better than you." This exact phrasing was later mirrored in a divine revelation in Surah At-Tahrim (Quran 66:5).[39]

Sahih al-Bukhari 4483, 402

Narrated Anas:

> Umar said, "I agreed with Allah in three things," or said, "My Lord agreed with me in three things. I said, 'O Allah's Messenger (ﷺ)! Would that you took the station of Abraham as a place of prayer.' I also

said, 'O Allah's Messenger (ﷺ)! Good and bad persons visit you! Would that you ordered the Mothers of the believers to cover themselves with veils.' So the Divine Verses of Al-Hijab (i.e., veiling of the women) were revealed. I came to know that the Prophet (ﷺ) had blamed some of his wives, so I entered upon them and said, 'You should either stop (troubling the Prophet (ﷺ)) or else Allah will give His Apostle better wives than you.' When I came to one of his wives, she said to me, 'O `Umar! Does Allah's Messenger (ﷺ) not have what he could advise his wives with, that you try to advise them?' Thereupon Allah revealed: 'It may be, if he divorced you (all), his Lord will give him instead of you wives better than you Muslims (who submit to Allah)' (Quran 66:5).

The critical view sees these "concurrences" as clear evidence of human influence on the content of the Quran. The revelations appear to be post-facto divine endorsements of Umar's sound political or social judgments.

■3.3 The Doctrine of Abrogation (*Naskh*) and Evolving Rulings

The most systematic challenge to the idea of a static, eternal divine law within the Quran comes from the doctrine of abrogation (*naskh*) itself. *Naskh* is the theological principle, based on Quranic verses like 2:106 and 16:101, which holds that God can reveal a later verse that modifies, suspends, or replaces the legal ruling of an earlier one.[40] While theologically explained as a sign of God's wisdom and mercy, critics point to instances of abrogation as evidence of inconsistency and human adaptation, suggesting a process of trial and error rather than infallible divine command.

Case Study 1: The Gradual Prohibition of Alcohol

The prohibition of wine (*khamr*) in Islam was not immediate but occurred in several distinct stages, a process that critics argue reflects a deity changing its mind.

Sunan Abu Dawood, Book 20, Hadith 3670:

Narrated Umar ibn al-Khattab:

When the prohibition of wine (was yet to be) declared, Umar said: O Allah, give us a satisfactory explanation about wine.

So the following verse of Surat al-Baqarah revealed: "They ask thee concerning wine and gambling. Say: In them is great sin..." Umar was

then called and it was recited to him.

He said: O Allah, give us a satisfactory explanation about wine.

Then the following verse of Surat an-Nisa' was revealed: "O ye who believe! approach not prayers with a mind befogged...." Thereafter the herald of the Messenger of Allah (ﷺ) would call when the (congregational) prayer was performed: Beware, one who is drunk should not come to prayer. Umar was again called and it was recited to him.

He said: O Allah, give us a satisfactory explanation about wine. This verse was revealed: "Will ye not then abstain?" Umar said: We abstained.

The progression, as traced through the Quran and supported by hadith, is laid out in the following table.

Stage	Quranic Verse (with citation)	Ruling/Implication	Contextual Notes
Stage 1: Neutral Mention	"And from the fruits of the palm trees and grapevines you take intoxicant and good provision..." (Quran 16:67)	Alcohol is presented as a provision from God, alongside "good provision," without condemnation.	This verse is from the Meccan period, when the Muslim community was small and such social regulations were not a priority.[42]
Stage 2: Acknowledgment of Harm	"They ask you about wine and gambling. Say, 'In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.'" (Quran 2:219)	A moral dissuasion. While not an outright prohibition, it establishes a clear negative judgment on alcohol.	This verse was revealed in Medina in response to questions from companions. According to tradition, Umar prayed, "O Allah, give us a clear ruling on wine".[43]

Stage 3: Partial Prohibition	"O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying..." (Quran 4:43)	A practical prohibition limited to the times of prayer, effectively banning daytime drinking for observant Muslims.	This was reportedly revealed after an incident where a companion, intoxicated, led the prayer and misrecited the Quran. Umar again prayed for a more decisive ruling.[43]
Stage 4: Total Prohibition	"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful." (Quran 5:90)	A final, unequivocal, and total prohibition, classifying alcohol as a "work of Satan."	Upon this revelation, Umar is reported to have declared, "We have abstained" (*intahaynā*). The community of Medina responded by pouring out their stores of wine into the streets.[42]

The critical question arising from this sequence is how something once described as a divine "provision" could later be reclassified as "Satan's work." It suggests a mutable divine will, responding to social problems and the lobbying of figures like Umar.

Case Study 2: The Ratio of Fighters

An even more immediate example of revision is found in Surah Al-Anfal, concerning the rules of engagement in battle. Verse 65 sets a high bar for steadfastness:

> "O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved..." (Quran 8:65)

This establishes a required steadfastness ratio of 1:10. However, the very next verse immediately revises this command:

> "Now Allah has lightened [your burden], and He knew that there is weakness in you. So if there are from you one hundred [who are] steadfast,

they will overcome two hundred. And if there are from you a thousand, they will overcome two thousand by permission of Allah..." (Quran 8:66)

The ratio is instantly reduced to 1:2, with the verse itself stating the reason: God knew of a "weakness" in the believers.[44] A critical reading presents this as a stark example of on-the-spot revisionism, a pragmatic adjustment made when an initial command was deemed too difficult or unrealistic for the followers.

Reference : Sunan Abi Dawud 2646
In-book reference : Book 15, Hadith 170
English translation : Book 14, Hadith 2640

Ibn ‘Abbas said “When the verse “If there are twenty amongst you patient and persevering, they will vanquish two hundred” was revealed. It was heavy and troublesome for Muslims when Allaah prescribed for them that one (fighting Muslim) should not fly from ten (fighting Non-Muslims). Then a light commandment was revealed saying “For the present Allaah hath lightened your (task).” The narrator Abu Tawbah recited the verse to “they will vanquish two hundred.” When Allaah lightened the number, patient and perseverance also decreased according to the number lightened from them.”

Same narration found in lots of hadiths

Case Study 3: Christians once are Foe in Quran then Friend

Quran 5:51-52

5:51 – *O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever among you takes them as allies – then indeed, he is [one] of them. Indeed, Allah does not guide the wrongdoing people.*

5:52 – *So you see those in whose hearts is disease [i.e., hypocrisy] hastening into them, saying, “We are afraid a misfortune may strike us.” But perhaps Allah will bring victory or a decision from Him, and then they will regret what they were concealing in themselves.*

Quran 5:82 –

You will surely find the most intense of the people in animosity toward the believers to be the Jews and those who associate others with Allah; and you will surely find the nearest in affection to the believers to be those who say, “We are Christians.” That is because among them are priests and monks, and because they are not arrogant.

IV. The Challenge of Miracles and Gnosis

A traditional criterion for prophethood across many religious traditions is the ability to perform supernatural acts (miracles) and to possess divinely granted knowledge of the unseen (*ghayb*). This section evaluates the argument that Muhammad failed to meet these standards, particularly when challenged by his contemporaries. The critique focuses on his refusal to produce miracles on demand and his allegedly incorrect or evasive answers to questions designed to test his access to divine knowledge.

■4.1 The Demand for Miracles

The Quran itself documents that Muhammad's opponents in Mecca repeatedly demanded that he perform tangible miracles similar to those attributed to earlier prophets like Moses and Jesus. The source text points to a key passage in Surah Al-Isra:

> "And they say, 'We will not believe you until you cause a spring to gush forth for us from the earth. Or you have a garden of palm trees and grapes and make rivers gush forth within them in force... Or you cause the heaven to fall upon us in fragments as you have claimed or you bring Allah and the angels before [us]... Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read.'" (Quran 17:90-93)

Muhammad's divinely instructed response to this litany of demands was not a performance, but a declaration of his status:

> "Say, 'Exalted is my Lord! Was I ever but a human messenger?'" (Quran 17:93) [47]

This pattern is repeated elsewhere in the Quran. When asked why signs are not sent down upon him, he is told to say, "The signs are only with Allah, and I am only a plain warner" (Quran 29:50).[49]

■4.2 The Three Questions from the Jewish Scholars

A more specific test of Muhammad's claim to divine knowledge (*gnosis*) is narrated in the Sira and Tafsir literature. The Quraysh of Mecca, seeking to stump Muhammad, consulted with Jewish scholars in Medina (then Yathrib). The scholars advised them to ask Muhammad three questions about ancient matters, which only a true prophet would know: (1) the story of some young men in ancient times; (2) the story of a man who traveled to the ends of the earth; and (3) the nature of the Spirit (*Rūḥ*).[50]

From Surah Al-Kahf (Chapter 18), Verses 9-15, tafsir al-Kathir

Sirat Rasul Allah, by Ibn Ishaq, p. 137,139

According to the narrative, Muhammad confidently promised to answer the next day but failed to add the caveat "if God wills" (*in shā' Allāh*). As a result, the revelation was withheld for fifteen days, causing him great distress and giving his opponents cause for mockery. Eventually, the answers were revealed in Surah Al-Kahf (Chapter 18).[50] The critical analysis focuses on the content of these answers, arguing that they were not only delayed but also incorrect and derived from extant human sources.

1. The Youths of the Cave (Quran 18:9-26)

This question, originating from Jewish scholars, most likely referred to the story of Hananiah, Mishael, and Azariah (Shadrach, Meshach, and Abednego in the Christian tradition), who were miraculously saved from a fiery furnace as recounted in the biblical Book of Daniel, chapter 3. Where it describes Daniel's three companions who, after refusing to bow to an idol, were cast into the fire by the king, yet emerged miraculously unharmed. Muhammad's answer, however, is a version of a well-known Christian legend, the "Seven Sleepers of Ephesus".[52] This story, which exists in various Syriac and Greek versions dating from before the 7th century, tells of a group of young Christian men who fled the persecution of the Roman Emperor Decius (c. 250 CE) and were sealed in a cave, only to awaken centuries later during the reign of the Christian Emperor Theodosius II (c. 408-450 CE).[53] The parallels between the Quranic account and the Christian legend are striking, including the youths' flight from a persecuting king, their refuge in a cave, their long sleep, and their eventual reawakening. The critical conclusion is that Muhammad, after a two-week delay to gather information, mistakenly recounted a Christian folktale instead of the relevant Jewish scriptural story.

2. The Traveler Dhul-Qarnayn (Quran 18:83-98)

The second question concerned a great traveler. The Jews raised this question, citing Daniel chapter 8 (verses 5-21). Muhammad identified Alexander as Dhul-Qarnayn. He adapted the entire story of Dhul-Qarnayn from a contemporary Syriac legend, a narrative filled with many unrealistic and exaggerated elements. The Quranic answer speaks of a powerful, righteous ruler named Dhul-Qarnayn ("The Two-Horned One") who travels to the setting and rising places of the sun and builds a great barrier of iron and copper to protect a people from the depredations of Gog and Magog (*Ya'jūj wa Ma'jūj*).

Academic scholarship has demonstrated extensive and compelling parallels between this Quranic narrative and the legendary accounts of Alexander the Great, particularly the Syriac "Alexander Romance" and related legends that were popular in the Near East in late antiquity.[55] These legends transformed the historical, polytheistic Alexander into a monotheistic champion who travels the world and builds a gate in the Caucasus mountains to contain the apocalyptic hordes of Gog and Magog.[57] The critique is that the Quranic account does not reflect historical reality or Jewish scripture but instead incorporates a popular, mythologized folktale, treating it as divine history.[58]

To know about this Dhul-Qarnayn read the article titillated Dhul-Qarnayn.

3. The Spirit / Rūḥ (Quran 17:85)

To the third question about the nature of the Spirit, the Quranic answer is brief and, critics argue, evasive:

> وَيَسْأَلُونَكَعَنِالرُّوحِقُلِالرُّوحُمِنْأَمْرِرَبِّيوَمَاأُوتِيتُممِّنَالْعِلْمِإِلَّاقَلِيلًا
>
> "And they ask you, [O Muhammad], about the Spirit. Say, 'The Spirit is of the affair of my Lord. And mankind has not been given of knowledge except a little.'" (Quran 17:85)

This response is interpreted as a failure to answer the question, a deflection that conceals a lack of knowledge with a platitude about the limits of human understanding. Neither he referenced Gabriel nor the Angel of the Lord.

Sahih Bukhari 1:3:127, See also: Sahih Bukhari 6:60:245, Sahih Bukhari 9:92:400, Sahih Bukhari 9:93:548:

Narrated 'Abdullah
While I was going with the Prophet through the ruins of Medina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: Ask him (the Prophet) about the spirit. Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, "O Aba-l-Qasim ! What is the spirit?" The Prophet remained quiet. I thought he was being inspired Divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet then said, "And they ask you (O Muhammad) concerning the spirit --Say: The spirit -- its knowledge is with my Lord. And of knowledge you (mankind) have been given only a little)." (17.85)

■4.3 The Slander of Aisha: A Test of Divine Immediacy

A final case study challenges the immediacy and utility of the Prophet's divine knowledge. The incident of the "Slander of Aisha" (*ḥādithat al-ifk*) is presented as a moment where, if Muhammad were truly a prophet, he should have received an immediate revelation to resolve a crisis that deeply affected his honor, his family, and the stability of his community.

The detailed account, found in *Ṣaḥīḥ al-Bukhārī* and elaborated upon in the Tafsir of Ibn Kathir for Surah An-Nur 24:11, describes how Aisha was accidentally left behind by the army's caravan and was escorted back to Medina by a young soldier, Safwan ibn al-Mu'attal.[59] This led to a vicious rumor of adultery, spread primarily by some Muslims. The narrative emphasizes that for over a month, no revelation came. During this period, Muhammad was distant and cold towards Aisha, and his distress was palpable. He consulted his senior companions; Ali ibn Abi Talib suggested he could find other women, while Usama ibn Zayd defended Aisha's honor. He even went so far as to interrogate Aisha's servant girl, Barirah, asking if she had seen anything suspicious.[59] Only after this prolonged period of human investigation, doubt, and anguish did the revelation of Surah An-Nur descend, proclaiming Aisha's innocence in the strongest terms.[61]

The critical argument focuses on this delay. Why would a prophet with a direct line to God endure a month of uncertainty and resort to mundane methods of investigation? This is presented as evidence that the revelation was not an external, divine intervention but a product of Muhammad's own mind, which arrived at a conclusion only after a period of deliberation and emotional turmoil.

Al-Ifk means *“the untruthful talk”* or *“the great lie”* (Qur’an 24:11). The incident refers to the events behind the revelation of **Surah al-Nūr (24:11–26)**, where accusations of adultery were made against **ʿĀʾisha bint Abī Bakr**, Prophet Muḥammad’s wife.

The Ghazwah of Banū al-Muṣṭaliq

During the fifth year after Hijrah (627 CE), Prophet Muḥammad launched a **ghazwa** (*military expedition personally led by him*) against the tribe of **Banū al-Muṣṭaliq** (Ṣaḥīḥ al-Bukhārī 5:59:462; Ibn Hishām, *Sīrah*, vol. 3, p. 290). Such expeditions were frequent, partly to sustain the community through **booty (ghanīmah)**, of which the Prophet received one-fifth (Qur’an 8:41).

It was customary for the Prophet to take one of his wives along, and in this expedition he chose **ʿĀʾisha** (Ṣaḥīḥ al-Bukhārī 6:60:274).

The campaign was an easy success. According to Ibn Isḥāq (*Sīrah*, p. 495), the Muslims launched a surprise attack while the Banū al-Muṣṭaliq were watering their cattle. Many men were killed, and the women and children were enslaved.

Among the captives was **Juwayriya bint al-Ḥārith**, the daughter of the slain chief al-Ḥārith ibn Abī Ḍirār. Described as "a woman of striking beauty" (Ṣaḥīḥ Muslim 19:4292; Ibn Saʿd, *Ṭabaqāt*, vol. 8, p. 116), she was initially enslaved but later married the Prophet. Reports in *Musnad Aḥmad* and *Ṣaḥīḥ Muslim* state that her marriage led to many of her tribesmen being freed, since the Muslims said: *"They are now relatives of the Messenger of Allah."*

ʿĀʾisha later admitted her jealousy toward Juwayriya, saying: *"As soon as I saw her, I disliked her, for I knew the Prophet would see in her what I saw"* (Ṣaḥīḥ al-Bukhārī 3:46:717).

ʿĀʾisha's Necklace and Being Left Behind

On the way back to Medina, the army camped overnight. ʿĀʾisha went out to relieve herself but lost her necklace and spent time searching for it (Ṣaḥīḥ al-Bukhārī 6:60:274). When she returned, the caravan had already left, assuming she was in her **howdah (litter)**. It implies that she spent more time in that desert 'loo' than the time it took the army to prepare to move and actually leave the place and completely disappear from sight.

When she realized she had been left behind, she waited until **Ṣafwān ibn al-Muʿaṭṭal al-Sulamī**, who was traveling behind the army, arrived. Recognizing her, he offered his camel, and together they returned to Medina (Ṣaḥīḥ Muslim 36:6593).

The sight of ʿĀʾisha and Ṣafwān entering Medina together caused shock, as their culture strongly opposed the idea of unrelated men and women traveling alone.

The Rumors of Adultery

The leader of the Khazraj, ʿ**Abdullāh ibn Ubayy ibn Salūl**, the so-called "chief of the hypocrites," seized the opportunity to slander ʿĀʾisha (Ibn Kathīr, *Tafsīr*, on 24:11). He claimed she had committed **zinā (adultery)** with Ṣafwān.

Other Muslims, including the poet **Ḥassān ibn Thābit**, **Mistah ibn Uthātha**, and **Ḥamnah bint Jahsh**, repeated the accusation (al-Ṭabarī, *Tafsīr*, 24:11). This was a grave charge, since the punishment for zinā was **stoning (rajm)**, according to ḥadīth (Ṣaḥīḥ Muslim 17:4194).

The Prophet's Doubts

When the Prophet heard the rumors, he was disturbed and uncertain of ʿĀʾisha's innocence (Ṣaḥīḥ al-Bukhārī 5:59:462). He even reduced his visits to her while she was sick at her parents' home.

Seeking advice, he consulted ʿ**Alī ibn Abī Ṭālib** and **Usāma ibn Zayd**. Usāma defended her innocence, saying he knew nothing of her but good. ʿAlī, however, suggested divorce, saying, *"Allah does not impose restrictions on you; there are plenty of women besides her"* (Ṣaḥīḥ al-Bukhārī 6:60:274).

The Prophet also questioned ʿĀʾisha's maid **Barīra**, but she testified that she had seen nothing suspicious (Ṣaḥīḥ al-Bukhārī 5:59:462).

Conflict in the Mosque

The Prophet gathered his followers in the mosque and asked: *"Who will help me punish the man who has hurt me by slandering my family?"* (Ṣaḥīḥ al-Bukhārī 5:59:462).

This almost led to violence between the Aws and Khazraj tribes, as **Saʿd ibn Muʿādh** offered to execute Ibn Ubayy, while **Saʿd ibn ʿUbādah** (a Khazraj leader) defended him. The Prophet had to calm the escalating dispute.

The Revelation of Qur'an 24:11–26

After nearly a month with no revelation, after Ayesha had her menstruation the verses were revealed clearing ʿĀʾisha's name:

- **Qur'an 24:11:** *"Indeed, those who brought the slander are a group among you. Do not think it bad for you; rather it is good for you…"*

- **Qur’an 24:13:** introduced the law requiring **four male witnesses** for accusations of adultery. Failure to provide them results in **80 lashes** for slander (ḥadd al-qaḍhf).

Thus, ʿĀʾisha was declared innocent, and those who repeated the slander — Ḥassān, Mistah, and Ḥamnah — were flogged (Ibn Kathīr, *Tafsīr* 24:4). Ibn Ubayy escaped punishment due to his political influence.

The Verse of Stoning and Its Disappearance

Despite Qur’an 24:13 establishing the four-witness rule, reports in ḥadīth indicate there was once a **stoning verse** that later disappeared from the muṣḥaf:

- ʿUmar said: *“Allah sent down the verse of stoning, and we recited it, and the Messenger of Allah carried out stoning, and we stoned after him”* (Ṣaḥīḥ Muslim 17:4194; Sunan Ibn Mājah 3:9:1944).

- ʿĀʾisha said: *“The verse of stoning and of breastfeeding an adult ten times was revealed, and the paper was under my pillow. When the Messenger of Allah died, we were preoccupied with his death, and a sheep entered and ate it”* (Sunan Ibn Mājah 3:9:1944).

Some later scholars argued that the verse was abrogated in recitation but not in ruling, which explains why rajm remained in Islamic law despite its absence in the Qur’an.

Others speculated that ʿĀʾisha herself may have destroyed the verse to protect her future from accusations (see al-Suyūṭī, *al-Itqān fī ʿUlūm al-Qurʾān*, vol. 2, p. 25).

Reference : Sahih al-Bukhari 2661
In-book reference : Book 52, Hadith 25
USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 829
…..While we were in this state, Allah's Messenger (ﷺ) came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. ……..

References:

1. Qur'an, Surah An-Nur, verses 11-22

2. Sahih Bukhari, vol. 6, b. 60, no. 274

https://hadithcollection.com/sahihbukhari/sahih-bukhari-book-60-prophetic-commentary-on-the-quran-tafseer-of-the-prophet-PBUH/sahih-bukhari-volume-006-book-060-hadith-number-274

3. Sunan Abu Dawud, vol. 2, no. 227, p.727-728 Mohammed led a surprise attack on the Banu al-Mustaliq tribe while they were inattentive and their cattle were drinking water. That was when Juwairiyyah bint al-Harith was obtained. [as Mohammed's wife]

4. Sunan Ibn Majah, no. 1944 https://sunnah.com/ibnmajah:1944

5. Mishkat al-Masabih, no. 3118 https://sunnah.com/mishkat:3118

6. Sahih Muslim vol.3 book 17 no.4292 p.942. Ibn 'Aun reported : I wrote to Nafi' inquiring from him whether it was necessary to extend (to the disbelievers) an invitation to accept (Islam) before engaging them in fight. He wrote (in reply) to me that it was necessary in the early days of Islam. The Messenger of Allah (may peace be upon him) made a raid upon Banu Mustaliq while they were unaware and their cattle were having a drink at the water. He killed those who fought and imprisoned others."

V. The Integrity of the Revealed Text: The Case of the Apostate Scribes

The final section addresses the most direct challenge to the divine origin and textual integrity of the Quran: the claim that its content was subject to human alteration by the Prophet's own scribes. This argument moves beyond questions of motivation or interpretation to the very process of the text's formation. The evidence is drawn from the accounts of two scribes who recorded the revelation, became disillusioned, and apostatized. In the book Al-Sirah, Al-Iraki wrote Muhammad had 42 scribes.

■5.1 The Account of Abdullah ibn Sa'd ibn Abi Sarh

The first and most prominent case is that of Abdullah ibn Sa'd ibn Abi Sarh, a foster-brother of the future Caliph Uthman ibn Affan. He was an early convert and one of Muhammad's scribes in Medina. The commentaries of al-Tabari and al-Qurtubi alleges that Ibn Abi Sarh was able to influence the wording of the revelation.

According to this account, as Muhammad would dictate a verse ending with a phrase like "...and Allah is All-Knowing, All-Wise" (ʿalı̄munḥakı̄m), Ibn Abi Sarh would sometimes suggest an alternative with a similar meaning, such as "...and Allah is All-Forgiving, Most Merciful" (ghafu¯runraḥı¯m). Muhammad would allegedly approve the change, saying something to the effect of "it is all the same" or "write as you please." This experience purportedly led Ibn Abi Sarh to doubt the divine nature of the text, concluding that if he

could amend it, it must be of human origin. He subsequently apostatized and fled to Mecca, where he told the Quraysh that he could write scripture just like Muhammad.[63]

What is historically verified in the canonical sources is the aftermath. At the conquest of Mecca in 8 AH (630 CE), Muhammad ordered a small number of individuals to be executed, even if they were found clinging to the curtains of the Kaaba, and Ibn Abi Sarh was on this list. He was given refuge by Uthman, who then brought him before Muhammad to plead for his life. The Prophet remained silent and turned away three times before finally accepting Ibn Abi Sarh's renewed pledge of allegiance. Afterward, Muhammad reportedly said to his companions, "Was there not among you a wise man who would have stood up and struck off his head when he saw me withhold my hand?".[66] This incident confirms the seriousness of his crime in the eyes of the Prophet.

Al Sira Al Nabawiyah, by Ibn Hisham, chapter IV, p. 57, 58:

يقطعنَ كل ساعد وجُمجُمة ضَرْباً فلا يُسْمَع إلاّ غمغمة[١]

لهم نَهيتُ خلفَنا وهَمهَمة لم تنطقِي في اللوم أدنى كلمة[٢]

أهل العلم بالشعر قوله «كالموتمه»، وتروى

Allah's Prophet commanded the Muslim army leader: "If you enter Mecca, do not fight or kill anyone, except those who fight against you." But the Prophet gave a list of the Meccans who must be killed, even if they sought refuge behind the Kaaba curtain. One of the listed individuals was Ibn Sarh.

ف

ﷺ يوم فتح مكة وحُنين والطائف، شعارُ

المهاجرين: يا بني عبد الرحمن، وشعار الخ

بني عُبيدِالله.

Why did Allah's Prophet command the killing of Ibn Sarh and how did Ibn Affan save his life? Allah's Prophet commanded the killing of Ibn Sarh because when he was still a Muslim, he was one of the scribes of the Quran. He then left Islam and became a disbeliever, and later returned to the Quraysh community in Mecca. Ibn Affan saved his life by seeking protection for him. Ibn Affan was his foster brother who provided protection to Ibn Sarh, so he escaped from being killed.

عهد الرسول إلى أمرائه وأمره بقتل نفر سماهم

قال ابن إسحاق:

وكان رسول الله ﷺ قد عَهِدَ إلى أمرائه من المسلمين، حين أمرهم أن يدخلوا مكة، أن لا يقاتلوا إلا من قاتلهم، إلا أنه قد عَهِد في نفر سمّاهم أمر بقتلهم وإن وُجدوا تحت أستار الكعبة، منهم عبدالله بن سعد، أخو بني عامر بن لؤي.

[٤/٥٢]

/ سبب أمر الرسول بقتل سعد وشفاعة عثمان فيه

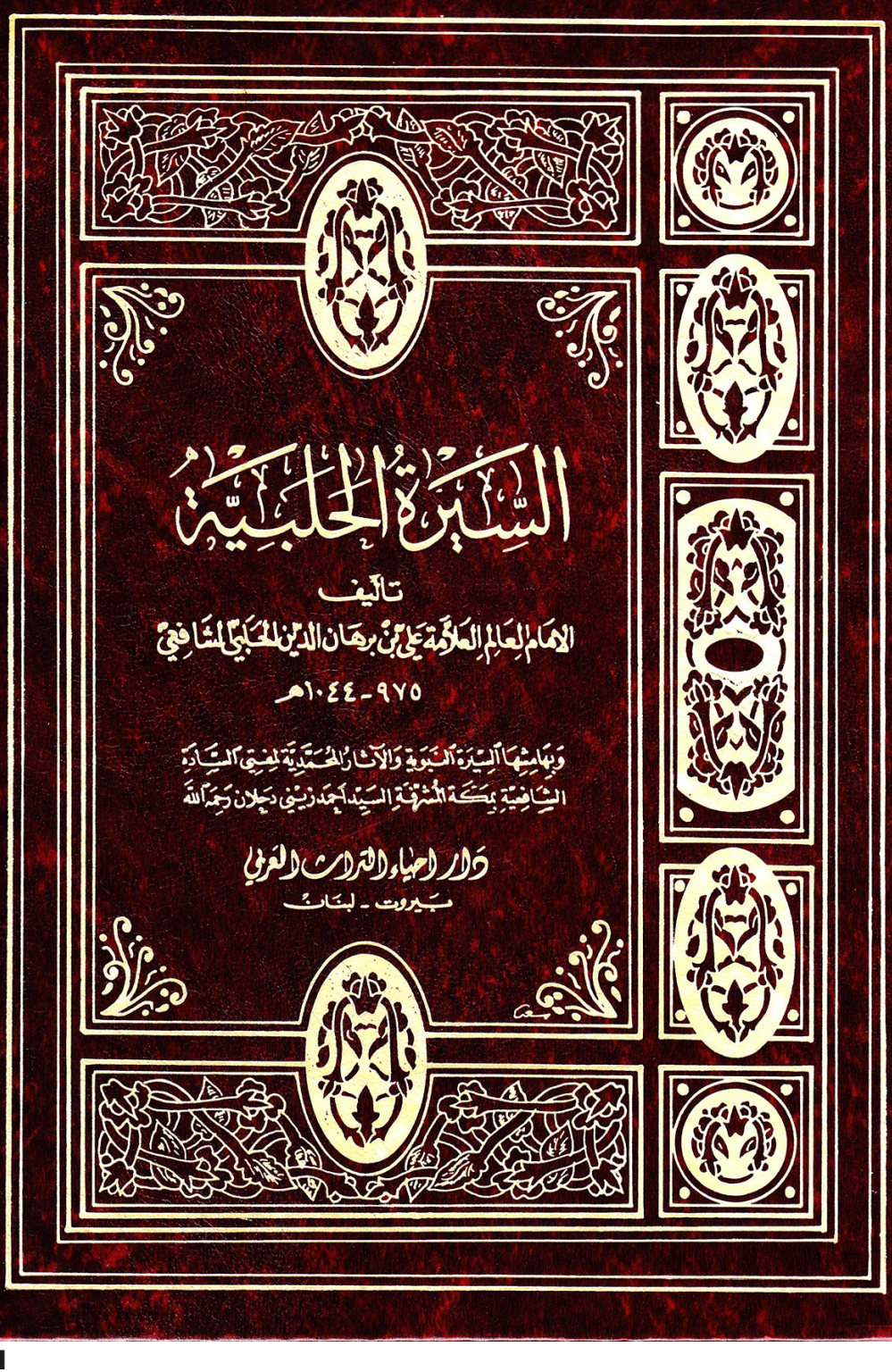
وإنما أمر رسولُ الله ﷺ بقتله لأنه قد كان أسلم، وكان يكتب لرسول الله ﷺ الوحي، فارتد مشركاً راجعاً إلى قريش، ففرّ إلى عثمان بن عفان، وكان أخاه

= خطيب قريش. والموتمة والموتم بلا همز، وتجمع على مياتم، وهي المرأة مات زوجها وترك لها أيتاما. وقال ابن إسحاق في غير هذه الرواية: «المؤتمة» الأسطوانة، وهو تفسير غريب، وهو أصح من التفسير الأول، لأنه تفسير راوي الحديث. وعلى قوله هذا يكون لفظ المؤتمة من قولهم: وتم، وأتم: إذا ثبت، لأن الأسطوانة تثبت ما عليها. ويقال فيها على هذا: مؤتمة بالهمز، وتجمع على مآتم، وموتمة بلا همز، وتجمع على: مواتم. (انظر «الروض الأنف»).

(١) الغمغمة: أصوات غير مفهومة لاختلاطها.

(٢) النهيت: صوت الصدر، وأكثر ما يوصف به الأسد. والهمهمة: صوت في الصدر أيضا.

(٣) كذا في أكثر الأصول. وفي ا: «الرعاس» قال أبو ذر: «الرعاش: يروى ههنا بالسين والشين، وصوابه بالشين المعجمة لا غير».



السيرة الحلبية

تأليف

الإمام العالم العلامة علي بن برهان الدين الحلبي الشافعي

٩٧٥-١٠٤٤هـ

وبهامشها السيرة النبوية والآثار المحمدية لفضيلة السادة الشافعية بمكة المشرفة السيد أحمد زيني دحلان رحمه الله

دار إحياء التراث العربي

بيروت - لبنان

لانها عوامل وبه قال قوم وقوله وفي الشوى بفتح الشين المعجمة وكسر الواو والياء المشددة اسم جمع للشاة والورى بفتح الواو وكسر الراء وشد الياء المثنية والمسنة مالها اسنتان لكن الذي في الفروع ان الواجب في الفتح جذعة ضأن لها سنة أو أجذعت مقدم أسنانها أو ثنية معز لها اسنتان ويمكن حمل ما هنا عليه واقتصارهم ٩٠ على زكاة الغنم والابل لانها غالب أموالهم والجدول النهر الصغير والعين المعين الماء الظاهر الجاري على وجه الارض بلا تعب والمثرى الزرع الذي لا يسقيه الا ماء المطر وقوله بقيمة الامين أي بتقويم الخراص العدل والله سبحانه وتعالى أعلم

﴿ذكر كتابه صلى الله عليه وسلم لوائل بن حجر﴾

من اسمه عبد الرحيم وثلاثة ذكور أدركوا النبي صلى الله عليه وسلم على نسق وهم السائب والد امامنا الشافعي رضي الله تعالى عنه وأبوه عبيد وجده عبد يزيد ثم أتى رسول الله صلى الله عليه وسلم الصفا فعلاه حيث ينظر الى البيت فرفع يديه فجعل يذكر الله بما شاء أن يذكره ويدعوه والانصار تحته قال بعضهم لبعض أما الرجل فادركته رغبة في قريته ورأفة بعشيرته فنزل الوحي عليه صلى الله عليه وسلم بما ذكر القوم فلما قضى الوحي رفع صلى الله عليه وسلم رأسه وقال يا معشر الانصار قلتم أما الرجل فادركته رغبة في قريته ورأفة بعشيرته قالوا قد قلنا ذلك يا رسول الله قال صلى الله عليه وسلم فما اسمي اذا أنا فعلت ذلك كيف اسمي وأوصف بأني عبد الله ورسوله كلا لا أفعل ذلك أنا عبد الله ورسوله أي ومن كان هذا وصفه لا يفعل ذلك هاجرت الى الله واليكم فالمحيا محياكم والممات مماتكم فأقبلوا اليه صلى الله عليه وسلم يبكون ويقولون والله ما قلنا الذي قلنا الا الضن أي البخل بالله وبرسوله أي لا نسمح أن يكون رسول الله صلى الله عليه وسلم في غير بلد تنابعنون المدينة فقال رسول الله صلى الله عليه وسلم فان الله ورسوله يعذرانكم ويصدقانكم وفي رواية ان الانصار رضي الله تعالى عنهم قالوا فيما بينهم أترون ان رسول الله صلى الله عليه وسلم اذا فتح الله أرضه وبلده يقيم بها فلما فرغ صلى الله عليه وسلم من دعائه قال ماذا قلتم قالوا الا شيء يا رسول الله فلم يزل بهم حتى اخبروه فقال صلى الله عليه وسلم معاذ الله المحيا محياكم والممات مماتكم أي وتقدم له صلى الله عليه وسلم في بيعة العقبة نظير ذلك وهو ان الانصار قالوا يا رسول الله هل عسيت ان نحن نصرناك وأظهرك الله أن ترجع الى قومك وتدعنا فتبسم رسول الله صلى الله عليه وسلم ثم قال بل الدم الدم والهدم الهدم انا منكم وانتم أمر صلى الله عليه وسلم بقتل عبد الله بن أبي سرح لانه كان أسلم قبل الفتح وكان يكتب لرسول الله صلى الله عليه وسلم الوحي وكان صلى الله عليه وسلم اذا أملى عليه سميعا بصيرا كتب عليما حكيما واذا أملى عليه عليما حكيما كتب غفورا رحيما وكان يفعل مثل هذه الخيانات حتى صدر عنه أنه قال ان محمدا لا يعلم ما يقول فلما ظهرت خيانته لم يستطع أن يقيم بالمدينة فارتد وهرب الى مكة وقيل انه لما كتب ولقد خلقنا الانسان من سلالة من طين الى قوله ثم أنشأناه خلقا آخر تعجب من تفصيل خلق الانسان فنطق بقوله فتبارك الله أحسن الخالقين قبل املائه فقال له رسول الله صلى الله عليه وسلم اكتب ذلك هكذا أنزلت فقال عبد الله ان كان محمد نبيا يوحى اليه فأنا نبي يوحى الي فارتد ولحق بمكة فقال لقريش اني كنت أصرف محمدا كيف شئت كان على عليم عزيز حكيم فأقول أو عليم حكيم فيقول نعم كل صواب وكل ما أقوله يقول اكتب هكذا نزلت فلما كان يوم الفتح وعلم بها دار النبي صلى الله عليه وسلم دمه فلجأ الى عثمان بن عفان أخيه من الرضاعة فقال له يا أخي استأمن لي رسول الله صلى الله عليه وسلم قبل أن يضرب عنقي فغيبه عثمان رضي الله عنه حتى هدأ الناس واطمأنوا فاستأمن له ثم أتى به الى النبي صلى الله عليه وسلم فأعرض عنه النبي صلى الله عليه وسلم فصار عثمان رضي الله عنه يقول يا رسول الله أمنته والنبي صلى الله عليه وسلم يعرض عنه ثم قال نعم فبسط يده فبايعه فلما خرج عثمان وعبد الله قال صلى الله عليه وسلم لمن حوله أعرضت عنه مرارا ليقوم اليه بعضكم فيضرب عنقه وقال صلى الله عليه وسلم لعباد بن بشر وكان نذران رأى عبد الله قتله أي وقد أخذ بقائم السيف ينتظر النبي صلى الله عليه وسلم يشير اليه أن يقتله فقال له صلى الله عليه وسلم انتظرتك أن تفي بنذرك قال يا رسول الله خفتك أفلا أومضت الي فقال انه ليس لنبي أن يومض * وفي رواية الايماء خيانة

بضم الحاء المهملة وبعدها جيم ساكنة فراء الحضرمي رضي الله عنه ونسبه ينتهي الى مالك بن مرة بن حمير بن زيد الحضرمي كان أبوه من أقيال اليمن ووفد هو على النبي صلى الله عليه وسلم واستقطعه أرضها فأقطعه اياها وأرسل النبي صلى الله عليه وسلم معه معاوية بن أبي سفيان رضي الله عنهما ليسلمه اياها وكان معاوية رضي الله عنه حافيا فأحرقه حر الشمس فسأله ان يردفه خلفه فأبى ورأى انه لا يكون كفؤا لان يكون رديفه فقال له لست ممن يردفه الملوك فسأله نعليه أن يلبسهما فأبى وقال دونك ظل ناقتي فامش فيه وذلك كافيك فنال حر الشمس من معاوية غايته وشق عليه ذلك فعاش وائل بن حجر حتى أدرك خلافة معاوية فوفد عليه فتلقاه وأكرمه قال وائل فوددت لو كنت مت له بين يدي وكان له قبل الاسلام صنم من عقيق يعبده ويسجد له فنام عنده يوما في الظهيرة فسمع صوتا هاتفا يقول

واعجبا لوائل بن حجر
يخال يدري وهو ليس يدري
ما ذا ترجى من نحيت صخر * ليس بذي عرف ولا ذي نكر ولا بذي نفع ولا ذي ضر * لو كان ذا حجر أطاع أمري ليس

فرفع رأسه وقال بما ذا تأمرني فقال ارحل الى يثرب ذات النخل * وسر اليها سير مستقل فدن بدين الصائم المصلي * محمد الرسول خير الرسل ثم خر الصنم لوجهه فقام اليه فجعله رفاتا ثم سار حتى أتى المدينة ودخل المسجد فأدناه النبي صلى الله عليه وسلم وبسط له رداءه وأجلسه معه ثم

صعد المنبر وقال أيها الناس هذا وائل بن حجر سيد الاقيال أتاكم من أرض بعيدة راغبا في الاسلام فقال يارسول الله بلغني ظهورك وأنافي ملك عظيم فتركته واخترت دين الله فقال صدقت اللهم بارك في وائل وولده وولد ولده ثم انه نزل الكوفة في آخر عمره وتوفي بها في خلافة معاوية رضي الله عنه وله بها عقب ووقع في الشفاء انه صلى الله عليه وسلم وصفه بالكندي ٩١ فقيل انه غلط والصواب الحضرمي وقال ابن الجوزي الحضرمي أو الكندي فلا مانع من كونه حضرميا كنديا ثم كتب له صلى الله عليه وسلم كتابا فيه بسم الله الرحمن الرحيم من محمد رسول الله الى الاقيال العباهلة والارواع المشايب في التبعة شاة لامقورة الا لياط ولاضناك وأنطوا الثبجة وفي السيوب الخمس ومن زنى ممن بكر فاصقعوه مائة واستوفضوه عاما ومن زنى ممن ثيب فضرجوه بالاضاميم ولا توصيم في الدين ولا غمة في فرائض الله تعالى وكل مسكر حرام ووائل بن حجر يترفل على الاقيال * وتفسيره الاقيال هم الرؤساء دون الملوك وقيل الملوك والعباهلة بالموحدة المفتوحة الذين أقروا على ملكهم لا يزالون من عهلت الابل اذا تركتها ترعى متى شاءت والارواع بفتح الهمزة وسكون الراء آخره عين مهملة جمع رائع وهم ذوو الهيئات الحسنة الحسان الوجوه والمشايب بفتح الميم والشين المعجمة وبابن موحدتين بينهما مثناة تحتية ساكنة السادة الرؤس الحسان الوجوه فهم مع اتصافهم بالحسن متصفون بأنهم رؤساء سادات فلا يرد انه مساو لما قبله وهو الارواع وقوله وفي التبعة بكسر المثناة الفوقية وسكون المثناة التحتية وبالعين المهملة أربعون من الغنم وفي القاموس التبعة أدنى ما تجب فيه الصدقة من الحيوان أي غير البقر وقوله ولا مقورة بضم الميم وفتح القاف وشد الواو والالياط بفتح الهمزة وسكون اللام وبعدها تحتية فألف آخره طاء مهملة أي لا مسترخية الجلود لكونها هزيلة جمع لبط بكسر اللام وهو قشر العود فاستعير للجلد من لاطه يلوطه اذا ألصقه وقيل المقورة المقطوعة والمعنى بها الناقصة فالتفاسير متقاربة وقوله ولاضناك بكسر المعجمة وتخفيف النون ضد ما قبلها وهي الكثيرة اللحم السمينة فلا تؤخذ لجودتها وقوله وأنطوا بقطع الهمزة بعدها نون أي اعطوا بالغة

ليس لنبي أن يومي وفي رواية لا ينبغي لنبي أن تكون له خائنة الاعين أي وهذا يدل على ان خائنة الاعين الايماء بالعيون أي ان يومي بطرفه خلاف ما يظهره بكلامه وهو اللز هذا وقيل انه أسلم وبايع والنبي صلى الله عليه وسلم عرا الظهران وصار يستحي من مقابلته صلى الله عليه وسلم فقال صلى الله عليه وسلم لعثمان أما بايعته وأمنته قال بلى ولكن يذكر جرمه القديم فيستحي منك قال الاسلام يجب ما قبله وأخبره عثمان رضي الله عنه بذلك ومع ذلك فصار اذا جاء جماعة للنبي صلى الله عليه وسلم يجيء معهم ولا يجيء اليه منفردا * وانما أمر صلى الله عليه وسلم بقتل ابن خطل لانه كان ممن أسلم أي قدم المدينة قبل فتح مكة وأسلم وكان اسمه عبد العزى فسماه رسول الله صلى الله عليه وسلم عبد الله وبعثه رسول الله صلى الله عليه وسلم لاخذ الصدقة وأرسل معه رجلا من الانصار يخدمه وفي لفظ كان معه مولى يخدمه وكان مسلما فنزل منزلا وأمره أن يذبح له تيسا ويصنع له طعاما ونام ثم استيقظ فلم يجده صنع له شيأ وهو نائم فعدا عليه فقتله ثم ارتد مشركا وكان شاعرا يهجو رسول الله صلى الله عليه وسلم في شعره وكانت له قينتان تغنيانه بهجاء رسول الله صلى الله عليه وسلم الذي يصنعه وقد قيل انه ركب فرسه لا بسا للحديد وأخذ بيده قناة وصار يقسم لا يدخلها محمد عنوة فلما رأى خيل الله دخله الرعب فانطلق الى الكعبة فنزل عن فرسه وألقى سلاحه ودخل تحت أستارها فأخذ رجل سلاحه وركب فرسه ولحق برسول الله صلى الله عليه وسلم بالحجون فأخبره خبره فأمر بقتله وقيل لما طاف صلى الله عليه وسلم بالكعبة قيل هذا ابن خطل معلقا بأستار الكعبة فقال اقتلوه فان الكعبة لا تعيذ عاصيا ولا تمنع من اقامة حد واجب أي فقتله سعد بن حريث وأبو برزه وقيل قتله الزبير رضي الله عنه وقيل سعد بن ذؤيب وقيل سعيد بن زيد قال في النور والظاهر اشتراكهم فيه جميعا جمعا بين الاقوال وأمر صلى الله عليه وسلم بقتل قينتيه فقتلت احداهما واستؤمن رسول الله صلى الله عليه وسلم للاخرى فأمنها وأسلمت والحويرث بن نقيذ وانما أمر صلى الله عليه وسلم بقتله لانه كان يؤذي رسول الله صلى الله عليه وسلم بمكة ويعظم القول في أذيته وينشد الهجاء وكان العباس عم رسول الله صلى الله عليه وسلم ورضي عنه حمل فاطمة وأم كلثوم بنتي رسول الله صلى الله عليه وسلم من مكة يريد بهما المدينة فنخس الحويرث البعير الحامل لهما فرمى به الارض فقتله علي بن أبي طالب كرم الله وجهه في ذلك اليوم وقد خرج يريد أن يهرب ومقيس بن ضبابة انما أمر بقتله لانه كان قد أتى النبي صلى الله عليه وسلم مسلما بالمدينة أخيه هشام بن ضبابة رضي الله عنه فقتله رجل من الانصار في غزوة ذي قرد خطأ يظنه من العدو ودفع له النبي صلى الله عليه وسلم دية أخيه ثم انه عدا على الانصاري قاتل أخيه فقتله بعد ان أخذ دية أخيه ثم لحق بمكة مرتدا كما تقدم فقتله ابن عمه نميلة بن عبد الله الليثي أي بعد ان أخبر نميلة بأن مقيسا مع جماعة من كبار قريش يشربون الخمر فذهب اليه فقتله وذلك بردم بني جمح وقيل قتل وهو معلق بأستار الكعبة وأما هبار ابن الاسود رضي الله عنه فانه أسلم بعد ذلك وانما أمر صلى الله عليه وسلم بقتله لانه كان عرض لزينب بنت رسول الله صلى الله عليه وسلم في سفهاء من قريش حين بعث بها زوجها أبو العاص الى المدينة فأهوى اليها هبار ونخس بعيرها وفي رواية ضربها بالرمح فسقطت من على الجمل على صخرة أي وكانت حاملا فألقت ما في بطنها واهراقت الدماء ولم يزل بها مرضها ذلك حتى ماتت كما تقدم فقال النبي صلى الله عليه وسلم ان لقيتم هبارا فاحرقوه ثم قال انما يعذب بالنار رب النار ان ظفرتم به

In the year 630 CE (8 AH), Prophet Muhammad entered Mecca at the head of an army of 10,000 men. According to Islamic historical sources, he instructed his commanders not to kill anyone unless they resisted. Yet alongside this general order of clemency, Muhammad secretly handed down a list of individuals whom he commanded to be killed regardless of circumstance—even if they sought sanctuary in the holy precincts of the Kaʿbah. Ibn Saʿd records in *al-Ṭabaqāt al-Kubrā* that these included ʿAbdullāh ibn Saʿd ibn Abī Sarḥ, ʿAbd Allāh ibn Khatal, and several others (Ibn Saʿd, *al-Ṭabaqāt*, vol. 2, p. 174). The Prophet's order was explicit: *"Find these ten people, and kill them."*

Appendix A — The "Ten to Be Killed Even If Clinging to the Kaʿbah"

- **ʿAbdullāh b. Saʿd b. Abī Sarḥ** — apostasy/claims re: revelation; **pardoned** after ʿUthmān's intercession; later rejoined Islam. (Ibn Saʿd 2:174; al-Ṭabarī 9:148.)
- **ʿAbd Allāh (ʿAbd al-ʿUzzā) b. Khatal** — apostasy, satire; **killed while clinging to the Kaʿbah**. (al-Ḥalabī 3:91; Ibn Saʿd 2:174.)
- **Miqyās (Miqyas) b. Ṣubābah** — apostasy and murder; **executed**. (Listed in sīrah/ṭabaqāt.)
- **al-Ḥuwayrith b. Nuqaydh** — hostility in Mecca; **killed**. (Listed in sīrah/ṭabaqāt.)
- **Ḥabbār b. al-Aswad** — implicated in harming Zaynab; **targeted but later pardoned**. (Variant outcomes reported.)
- **ʿIkrimah b. Abī Jahl** — fled by sea, returned and **pardoned**.
- **Sārah (Sarah), a freedwoman associated with Banū ʿAbd al-Muṭṭalib** — **ordered killed** (variant reports on outcome).
- **Fartāna** — one of Ibn Khatal's singing-girls; **initially ordered killed**, later **converted and pardoned**; **died at al-Abṭaḥ** in ʿUmar's time after being trampled. (Ibn Kathīr 5:82.)
- **Quraybah** — the other singing-girl; **killed**.
- *(Variant 10th in later listings)* **ʿAbd Allāh b. al-Zubʿarā (the poet)** *or* **Rabiʿah b. Aswad** are sometimes mentioned in extended lists; many reports state Ibn al-Zubʿarā ultimately sought pardon and was forgiven. (Variant/late reports noted in sīrah commentaries.)

(Core refs: Ibn Hishām, *Sīra*; Ibn Saʿd, *Ṭabaqāt* 2:174; al-Ḥalabī, *Sīra* 3:91; al-Ṭabarī, *Tārīkh* 9:148; Ibn Kathīr, *Bidāya* 5:80–82.)

Ibn Abī Sarḥ: The Foster-Brother of ʿUthmān

One of the ten named for execution was ʿAbdullāh ibn Saʿd ibn Abī Sarḥ. He was from the noble Qurashī Umayyad family and the foster-brother of ʿUthmān ibn ʿAffān, who would later become the third caliph, since both had been nursed by the same woman. Ibn Abī Sarḥ had embraced Islam and migrated to Medina. Muhammad appointed him as one of his scribes due to his literacy (al-Ṭabarī, *Tārīkh al-Rusul wa-l-Mulūk*, vol. 9, p. 148).

At first, Ibn Abī Sarḥ was convinced of Muhammad's claim to prophethood, reciting the shahāda—*Lā ilāha illā Allāh, Muḥammadur Rasūl Allāh*—and living among the Muslims. But he grew skeptical when he witnessed the process of "revelation." Muhammad once dictated the verse of embryonic development in Sūrat al-Muʾminūn: *"Then We made the sperm-drop into a clinging clot, and We made the clot into a lump, and We made from the lump bones, and We covered the bones with flesh; then We developed him into another creation."* At this point Muhammad paused, and Ibn Abī Sarḥ added: *"So blessed be Allah, the Best of creators."* To his surprise, Muhammad approved: *"Write it! That is how it was revealed to me."* (al-Ṭabarī, *Tārīkh*, vol. 9, p. 148).

This emboldened Ibn Abī Sarḥ to make other "minor changes." Each time, Muhammad accepted them. Concluding that such alterations would not be possible if the Qurʾān truly came from God, Ibn Abī Sarḥ renounced his belief, fled Medina, and returned to Mecca. He declared publicly: *"I manipulated Muhammad as I pleased. If he said 'All-Wise,' I would suggest 'All-Knowing,' and he accepted it."* The Qurʾān itself may reflect this episode when it condemns: *"Who does more wrong than one who invents a lie about Allah, or says: 'It has been revealed to me,' when nothing has been revealed to him, or who says, 'I can reveal the like of what Allah has revealed'?"* (Qurʾān 6:93).

Ibn Khatal: Sanctuary Denied

Another man marked for death was ʿAbd Allāh ibn Khatal. He had once converted to Islam, and Muhammad renamed him "ʿAbd Allāh." But he apostatized, renouncing Islam and returning to his original name, "ʿAbd al-ʿUzzā," in honor of the Qurashī goddess al-ʿUzzā (Ibn Hishām, *al-Sīra al-Nabawiyya*, vol. 4, p. 55).

When the Muslims entered Mecca, Ibn Khatal fled to the Kaʿbah, clinging to its curtains in the traditional plea for sanctuary. His companions hesitated to kill him

on sacred ground. They asked the Prophet what to do. Muhammad replied: *"Kill him! The Kaʿbah has never been used to protect a rebel."* (al-Ḥalabī, *al-Sīra al-Ḥalabiyya*, vol. 3, p. 91).

The execution was brutal. According to Ibn Saʿd, Saʿd ibn Ḥārith, Abū Barza, al-Zubayr, Saʿd ibn Zubayr, and Saʿīd ibn Zayd all participated in killing him, with Abū Barza "ripping open his belly" (Ibn Saʿd, *Ṭabaqāt*, vol. 2, p. 174).

The Singing Girls

Ibn Khatal had two slave girls, **Fartāna** and **Quraybah**, who had mocked Muhammad through song during his years in Mecca. Both were ordered to be killed. Quraybah was executed, but Fartāna escaped, later converted to Islam, and received a pardon. She lived into the caliphate of ʿUmar ibn al-Khaṭṭāb, when she was accidentally trampled to death by a horse at al-Abṭaḥ (Ibn Kathīr, *al-Bidāya wa-l-Nihāya*, vol. 5, p. 82).

The Attempted Execution of Ibn Abī Sarḥ

Ibn Abī Sarḥ, terrified after hearing of Ibn Khatal's fate, sought refuge with his foster-brother ʿUthmān ibn ʿAffān, who hid him until the situation calmed. ʿUthmān then brought him before Muhammad to plead for his life. The Prophet remained silent for a long time before finally granting him pardon. Afterward, Muhammad remarked to his companions: *"I kept silent so that one of you might strike off his head."* When asked why he had not given a sign, he replied: *"A prophet does not kill by pointing."* (Abū Dāwūd, *Sunan*, no. 4359; Ibn Hishām, *al-Sīra*, vol. 4, p. 56).

Thus Ibn Abī Sarḥ was spared—not out of clemency, but out of Muhammad's reluctance to offend ʿUthmān. Later, Ibn Abī Sarḥ rejoined Islam and rose to prominence as governor of Egypt (the most lucrative position) under ʿUthmān's caliphate (al-Ṭabarī, *Tārīkh*, vol. 9, p. 148).

Other Names on the List

The ten names appear with variations in different sīrah and ḥadīth sources. Besides Ibn Abī Sarḥ, Ibn Khatal, and his two singing girls, reports include Miqyas ibn Ṣubābah (executed), al-Ḥuwayrith ibn Nuqaydh (killed), Ḥabbār ibn al-Aswad (later pardoned), ʿIkrimah ibn Abī Jahl (later pardoned), and Sārah, a freedwoman of Banū ʿAbd al-Muṭṭalib (ordered killed). Some lists add the poet ʿAbd Allāh ibn

al-Zubʿarā, who ultimately sought forgiveness and was pardoned. Sources differ on whether the list contained eight, ten, or even twelve names (Ibn Hishām, *al-Sīra*; Ibn Saʿd, *Ṭabaqāt*, vol. 2, p. 174; al-Ḥalabī, *Sīra*, vol. 3, p. 91).

Muhammad's "Sublime Character" and the Harsh Orders

The Qurʾān describes Muhammad: *"Truly you are of a sublime character"* (Qurʾān 68:4). Yet the execution orders of Mecca, especially against apostates and singers, demonstrate the severity of blasphemy laws in early Islam. Ibn Abī Sarḥ was spared only because of ʿUthmān's intercession, not because Muhammad refrained from seeking his death.

Personal Bereavements and Theological Reading

Some critics have connected Muhammad's harshness to the many bereavements in his own life. His father died before his birth, his mother when he was six, and his grandfather when he was eight. His three sons—al-Qāsim, ʿAbd Allāh (al-Ṭayyib/al-Ṭāhir), and Ibrāhīm—died in childhood. His personal hopes for a male heir were cut short (Ibn Hishām, *Sīra*; Ibn Saʿd, *Ṭabaqāt*; Ibn Kathīr, *Bidāya*). From this perspective, one might argue, as some critics do, that Muhammad's loss and grief shaped his attitude toward divine will and violence.

Conclusion

The Conquest of Mecca is often celebrated in Islamic tradition as a moment of great mercy, with Muhammad forgiving most of his enemies. Yet alongside this general amnesty, the Prophet ordered specific individuals to be killed—even within the sacred precinct of the Kaʿbah. Ibn Khatal and his slave-girl Quraybah were slain, while Ibn Abī Sarḥ narrowly escaped execution only through ʿUthmān's intervention. The episode remains one of the more controversial episodes of Muhammad's life, raising questions about the balance between mercy, politics, and retribution in early Islam.

■5.2 The Unnamed Christian Scribe of Sahih al-Bukhari

A second, and in some ways more compelling, case is cited from *Ṣaḥīḥ al-Bukhārī*, the most authoritative hadith collection in Sunni Islam. This makes the account impossible to dismiss on the grounds of a weak chain of transmission. The hadith, narrated by Anas ibn Malik, tells of a Christian man who converted to Islam, learned Surah Al-Baqarah and Al

'Imran, and served as a scribe for the Prophet. He, too, later apostatized and returned to Christianity. After his apostasy, he would publicly claim:

> "Muhammad knows nothing but what I have written for him." [67]

Ṣaḥīḥ al-Bukhārī, Book 65: Book of Tafsīr (Kitāb Tafsīr al-Qurʾān), Hadith no. 3617, 4672, 6939 (depending on numbering editions).

This is a direct claim from a scribe that he was the author, or at least a significant editor, of the text he was tasked to record. From a critical perspective, the scribe's claim is the core of the narration—an early testimony, preserved in an impeccable source, that challenges the Quran's divine origin.

■5.3 Context: Quranic Compilation and Preservation

The claims of the apostate scribes strike at the heart of the Islamic doctrine of the Quran's preservation (*jamʿ al-Qurʾān*). The traditional Sunni account describes a meticulous, multi-stage process designed to ensure the text's absolute purity.[69] During Muhammad's lifetime, revelations were memorized by numerous companions (*ḥuffāẓ*) and written down by scribes on various materials like palm leaves, stones, and animal bones. After the Prophet's death, and following the Battle of Yamama where many memorizers were killed, the first Caliph, Abu Bakr, commissioned the scribe Zayd ibn Thabit to collect all the scattered written materials and compile them into a single volume (*muṣḥaf*). This master copy was later entrusted to Hafsa, a wife of the Prophet. During the reign of the third Caliph, Uthman, variations in recitation began to appear as Islam spread to diverse regions. To prevent discord, Uthman ordered the creation of several official copies based on the original *muṣḥaf* of Abu Bakr and Hafsa. He then sent these copies to the major centers of the empire and ordered that all other personal or variant codices be burned.[70] This Uthmanic recension is held to be the definitive text of the Quran used by Muslims today.

But arabic diacritical marks were not used at that time. There were no vowels too. Only consonants existed (16). Vowels were created 8th-9th century and was canonized in 9th century. Today in Arabic there are 28 letters. So burning Quran for pronunciation variation was a lie. Uthman was killed for corrupting the Quran.

Despite Qur’an 24:13 establishing the four-witness rule, reports in ḥadīth indicate there was once a **stoning verse** that later disappeared from the muṣḥaf:

- ʿUmar said: *“Allah sent down the verse of stoning, and we recited it, and the Messenger of Allah carried out stoning, and we stoned after him”* (Ṣaḥīḥ Muslim 17:4194; Sunan Ibn Mājah 3:9:1944).

- ʿĀʾisha said: *“The verse of stoning and of breastfeeding an adult ten times was revealed, and the paper was under my pillow. When the Messenger of Allah died, we were preoccupied with his death, and a sheep entered and ate it”* (Sunan Ibn Mājah 3:9:1944).

Some later scholars argued that the verse was abrogated in recitation but not in ruling, which explains why rajm remained in Islamic law despite its absence in the Qur’an.

Others speculated that ʿĀʾisha herself may have destroyed the verse to protect her future from accusations (see al-Suyūṭī, *al-Itqān fī ʿUlūm al-Qurʾān*, vol. 2, p. 25).

Conclusion

This report has systematically translated and analyzed five principal arguments questioning the prophethood of Muhammad, using the critical framework provided by the source text. The examination of each "litmus test" has revealed a consistent pattern: for every point of contention raised, the primary Islamic sources themselves contain the foundational evidence for both the critical argument and the traditional theological response. The data is not in dispute so much as its interpretation.

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[[71]] The Compilation of the Text of the Qur'an - Answering Islam, accessed August 23, 2025, https://www.answering-islam.org/authors/gilchrist/quran/chapter5.html

For further research click on the link:

Articles by Sam Shamoun
Off-site video links and blog

- **Paltalk lectures posted on YouTube**
- **ABN Broadcasting series "Jesus or Muhammad?"**
- **The Islamic Dilemma Series**
- Refutation of Yusuf Estes' article "Jesus Test": **Part 1**, **Part 2**
- **Does Acts 2:22 Refute Jesus' Deity?**

- Sam Shamoun's personal **Youtube Channel**
- Sam Shamoun's personal **blog** with additional articles

Answers to Common Questions and Claims by Muslims

- **Is The Holy Spirit Jesus' God As Well?**
- **Did Christ's Sacrifice Appease the Father or the entire Godhead? [Part A]**
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- **Does the fact that the Bible distinguishes Jesus from God disprove his Deity?**
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Short summary articles

- **Jesus Christ – The Absolutely and Essentially Good God**

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STORY OF THE CRANES or "SATANIC VERSES" https://www.abc.se/~m9783/n/stcr_e.html

Satanic Verses https://www.answeringislam.net/Index/S/satanic_verses.html

The Satanic Verses https://www.answeringislam.net/Hahn/satanicverses.htm

The Satanic Verses and their implications for the Miracle of the Qur'an https://answeringislam.net/Quran/Miracle/satanicverses.html

The Satanic Verses and Their Implications https://www.answeringislam.net/Green/satanic.htm

The Deuteronomy Deductions https://www.answeringislam.net/Authors/Wood/deuteronomy_deductions.htm

Muhammad and the Satanic Verses https://answeringislam.net/Responses/Saifullah/sverses.htm

Muhammad and the Daughters of Allah: A Summation of the Evidence for the Satanic Verses https://answering-islam.org/Shamoun/satanic_verses.htm

A Muslim Scholar's Incriminating Statements on Islam Pt. 2 https://www.answeringislam.net/authors/shamoun/rebuttals/jonathan_brown/incriminating2.html

How Satan Trumped Allah and his "Messenger" https://www.answeringislam.net/authors/shamoun/satan_trumped.html

Ask all your questions in discord Channel of Christian Prince and Rob Christian Discord. Full time voice over support.

Learn Bible with animation from YouTube Bible Project

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Now that you overthrown devil's deception, it's time to open the Bible. To better understand you should check the references of the verse and may read commentary. A translation might not have all the references of a verse so you have to check online or use ChatGPT to mention all the references of a verse from all bible translations. If you don't understand a verse you can ask ChatGPT app to explain the context of it according to most Christian scholars. First learn how to attain salvation and then how you can earn 5 crowns of heaven. Later you can check the old testament for research.

Research Guidelines (click to go to the link):

Read the book "Let The Stones Speak" by Dan Gibson (free) to know where the original Kaaba was.Watch Robert Breaker to know entire christian theology. Watch RockIslandBooks. Know Bible's deep meaning.

Know how Islam originated from polytheism: The Unbelievable Origins of Islam: From Stone-Preaching-Polytheism to Allah

The Original Kaaba & The Other Kaabas: The Houses of Gods Made of Stone Above Wells

Muhammad's Incorporation of Satan's Handiwork

The Islamic Gods Unveiled **Muhammad and the Ten Commandments**

Watch visual history of Islam with reference on "Nabi Asli" YouTube channel. Watch lives of **Sam Shamoun**, Ahmed Exmuslim, **Rob Christian, Adam Seeker**, Godlogic Apologetic, David Wood, **CIRA International**, Dan Gibson, Jay Smith, Hatun Tash, Arul Velusamy. The Archive, Thomas Alexander, Nabi Asli, Testify, Reasoned Answers, Inspiring Philosophy, Doug Batchelor, RockIslandBook. **https://answeringislam.net/**

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